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A GRAMMAR

OF THE

KANNADA LANGUAGE

IN ENGLISH

COMPRISING THE THREE DIALECTS OF THE LANGUAGE

(ANCIENT, MEDIEVAL AND MODERN)

BY

THE REV. DR. F. KITTEL

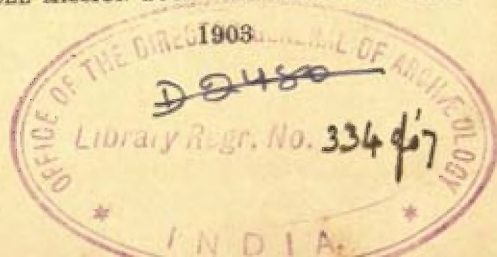
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PREFACE.

The present Grammar is chiefly based on Kēśava's Śabdamanidarpaṇa. The terminology of this his Grammar is simple, and fit for the three dialects of Kannaḍa. At the same time it will be interesting to learn the general way of an ancient native scholar's teaching Kannaḍa grammar.

In Kēśava's age most of the rules of Kannaḍa grammar were fixed. That before him there had been grammarians who had not deserved that name, seems to follow from his quoting a part of a Kanda verse that is fully quoted in the Śabdānuśāsana (under its sūtra 469), from which we translate it as follows — 'Remain, O daughter! Could the unprofitable grammarian (śushkavaiyākaraṇa), the unprofitable sophist and the rustic have as (their) subject matter the gem of poetical composition which is the subject matter of the assemblage of very clever poets?'

Some specific statements of Kēśava concerning his predecessors or contemporaries are the following—

He considered it a matter of necessity to caution literary writers against using final *ḷ* in several Kannaḍa words, as only rustics would do so (§ 228).

He teaches (§ 252) that if there exist Tadbhavas of two words compounded, both words ought to be in their Tadbhava form. In this respect he quotes an instance from his great predecessor Hamsarāja (of A. D. 941, according to Mr. B. Lewis Rice), viz. taravēl māṇikyabhaṇṇarāda putiṣegalaṃ, which, he says, is a mistake (tappu), as māṇikabhaṇṇarāda would be right (abaddha).

He says that in *satisaptami* (§ 365) which always refers to two subjects, the letter *ḷ* is to be used; by some (of his predecessors or contemporaries) *al* has, without hesitation, been employed for it; clever people do not agree to that. Then he quotes two sentences with *al*, and calls them wrong (abaddha).

He states (very probably in order to counteract a tendency of that kind) that to form *kāṇikē*, *tēraḷikē*, *pāṇikē* of *kāṇ*, *pāṇ*, *tēraḷ* (which formations are frequently found at least in the mediæval dialect) is faulty, as the suffix *ikē* should not be added to verbs ending in a consonant (see § 243, A, 5).

When introducing the suffix *tana*, he teaches that it is not to be used for Samskr̥ita words, as *e. g.* *ârôhakatana* would be wrong (abaddha, § 243, A, 14). That he certainly has done so for the above-mentioned reason becomes evident by the fact that the *Śabdānuśāsana* (under its sūtra 431) adduces *unnatatana* and *pannatatana* as instances of ancient usage.

He states that to form a causative verb, *e. g.* *khaṇḍisisu*, to cause to cut, from *khaṇḍisu*, to cut, a verb derived from a Samskr̥ita noun, is not allowed (§ 150, remark), which statement probably also opposes a tendency of grammarians (or poets) towards doing so.

He says that nouns ending in a consonant do not insert in before the *a* of the genitive, except *pagal* and *iruḷ*; to form *e. g.* *bēmarina*, *maṇalina*, *mugalina* is a fault (*dōsha*, § 121, *a* 6). It follows from his opposition to such forms as *bēmarina* that they had already come or were coming into use.

He states that forms like *nōḍidapaṇ*, *māḍidapaṇ* are not used as declinable *kṛillingas* (§ 194, remark 2); but according to the *Śabdānuśāsana* (sūtras 447. 448. 544) they were used as such, because its author *Bhaṭṭākalaṅkadēva* adduces *nōḍidapaṇam*, *kōḍidapaṇam*, *māḍidapaṅgē*, *irdapaṇa* as ancient formations.

He says (see § 240, remark) that some (grammarians or poets) who are fond of a practice that is connected with grass (*satṛinābhyavahārigal*), do not consider that abnormality does not enter in poetical prose, and use a short letter followed by an initial letter which is a compound with *rēpha*, as *ṣīthila*; such disgusting persons (*arōḍigal*) do put it in poetical prose without calling it a blame (*tēgal*).*

The author hopes that the remarkable fact that *Kannaḍa* and the other *Draviḍa* languages have no relative pronoun (§ 174), has been satisfactorily explained and established by him (§ 330), and that the origin of the negative form of the verb in *Draviḍa* has been made evident by him (§ 210), two subjects which (he may remark) used to puzzle European scholars. See also his explanation of the participles (§§ 169. 185) and of the infinitive (§ 188).

As to the age of *Kannaḍa* poets Mr. Rice's Introduction to his edition of the *Śabdānuśāsana* (p. 11 *seq.*) should be consulted.

* Here the remark may be added that according to the *Śabdānuśāsana* (under its sūtra 288) the pronoun *nām* (which is not mentioned by *Kēśava*, § 137) was agreed to by some of the great poets of the northern way, whereas those of the southern one were siding with *ām*. According to *Nripatuṅga's Kavirājamārga* (1, 36) of the 9th century the region in which *Kannaḍa* was spoken, extended from the *Kāvēri* as far as the *Gōdāvarī*.

Regarding the comparison of Draviḍa languages see 'A Comparative Grammar of the Dravidian or South-Indian Family of Languages, by the Rev. R. Caldwell, D. D., LL. D., etc., 2nd edition, 1875, London, Trübner & Co.' Dr. Caldwell in his work is inclined to think that Draviḍa exhibits close traces of relationship to the languages of the Scythian group.

The Publications consulted for the present grammar are, besides the Śabdamaṇidarpaṇa, the following—

1. The Karṇāṭaka Śabdānuśāsana (see p. 4, note).
2. Nuḍigaṭṭu. A Kannaḍa Manual of School-Grammar, by Dhondo Narasimha Mulbagal, Kannaḍa Teacher, Training College. 2nd edition. Mangalore, Basel Mission Press, 1894.
3. Kannaḍa Schoolbooks, by native authors. Bombay, the Department of Public Instruction. Printed at the Basel Mission Press, Mangalore, 1882—1898.
4. An Elementary Grammar of the Kannaḍa Language, by the Rev. Thomas Hodson, Wesleyan Missionary. 2nd edition. Bangalore, 1864.
5. A Practical Key to the Canarese Language, by the Rev. F. Ziegler. 2nd edition. Mangalore, Basel Mission Press, 1892.
6. Nāgavarma's Karṇāṭaka Bhāṣābhūṣaṇa (of about the beginning of the 12th century), edited by B. Lewis Rice, M. R. A. S., etc. Bangalore, 1884.
7. A Kannaḍa-English Dictionary, by the Rev. F. Kittel. Mangalore, Basel Mission Press, 1894.
8. Very valuable Inscriptions published in the Indian Antiquary and Epigraphia Indica, by J. F. Fleet, PH. D., C. I. E., etc.
9. Elements of South-Indian Paleography, by A. C. Burnell, DOX. PH. D. of the University of Strassburg, etc. Mangalore, Basel Mission Press, 1874.
10. A Sanskrit Grammar for Beginners, by Professor Max Müller, M. A., London, 1866.

Special thanks are due to the SECRETARY OF STATE FOR INDIA for his generous aid by ordering a certain number of copies of the forthcoming Grammar for the Home Department in Calcutta and by inducing the Governors of Madras and Bombay and the Governments of Mysore and of His Highness the Nijam to take a considerable number of copies of the work in advance whereby the Publishers have been enabled to carry it through the Press.

The author would also gratefully acknowledge the encouragement he has received from the interest that several gentlemen have taken in his composing the present Grammar, of whom he may mention Mr. B. Lewis RICE, C. I. E., M. R. A. S., Director of the Archæological Researches in Mysore; the Rev. G. RICHTER, late Inspector of Schools in Coorg; Dr. E. HULTZSCH, Government Epigraphist, Bangalore; Dr. J. F. FLEET, B.O. C. S., M. R. A. S., C. I. E., and Professor R. GARBE, PH. D., Tübingen.

As the author lived in Germany, the printing was carried on in India, and proof-sheets could not be sent to him for correction, there occurs an unusual number of misprints; but a corrected list of the errata will enable the student to set them right before perusing the Grammar.

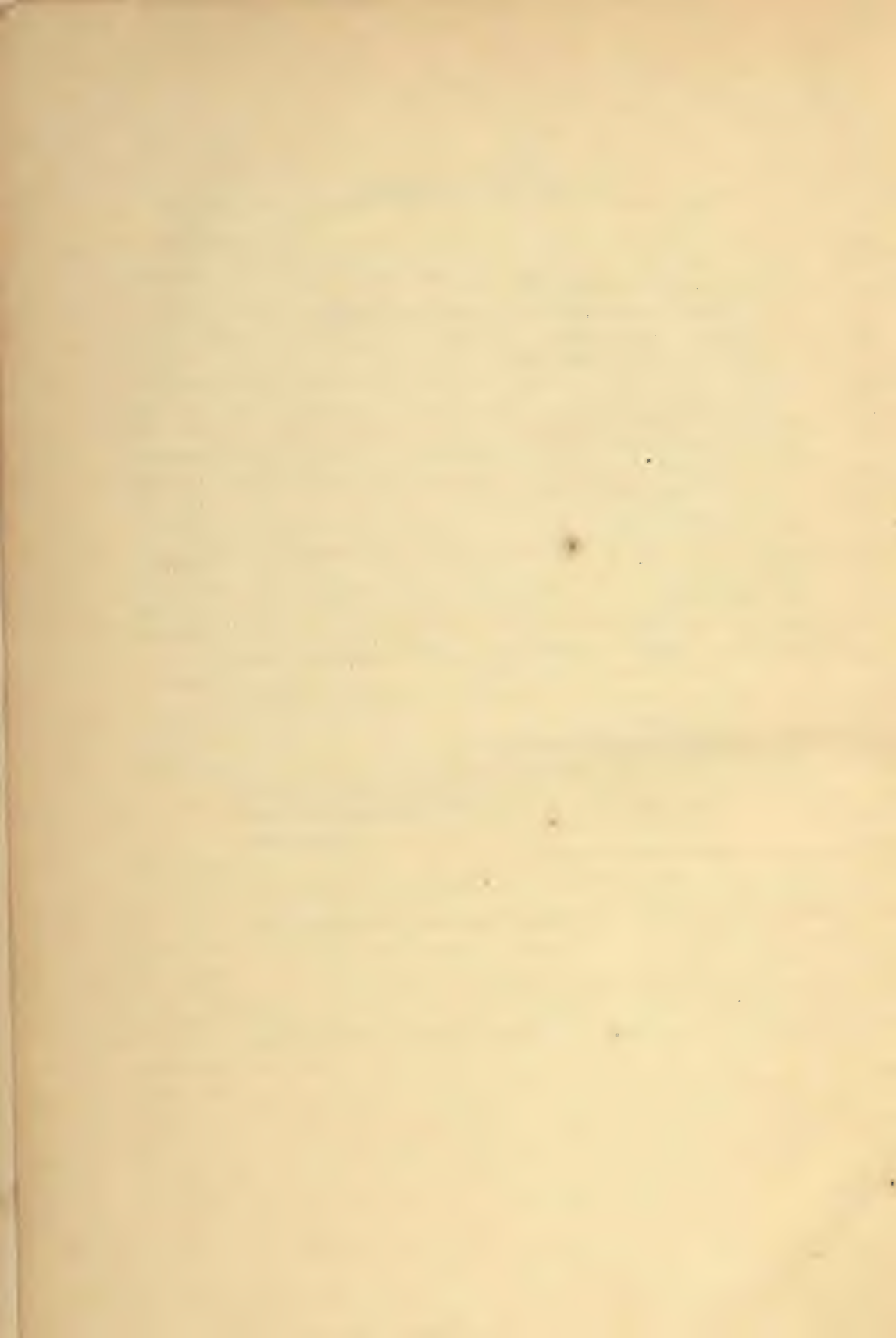
Finally the author quotes for his work the words of Kēśava (sūtra and vṛitti 4)—“If there are any mistakes (dōsha) in this (my) Śābdamañi-darpaṇa, may the learned (first) thoughtfully listen, and (then) with mercy combined with gladness of heart rectify them.”

Tübingen, 5th February 1903.



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A G R A M M A R OF THE K A N N A D A L A N G U A G E

I. Introductory observations

1. The term Kannaḍa (ಕನ್ನಡ), the Canarese of European writers, is formed from Kar-nāḍu (ಕರ್-ನಾಡು), the black cultivated country, referring to the black soil, commonly called cotton soil, which characterises the plateau of the Southern Dekkan (ದಕ್ಷಿಣ). In the Saṁskṛita language the term appears as Karpāṭa (ಕರ್ಪಾಟ) and Karpāṭaka (ಕರ್ಪಾಟಕ). Kannaḍa is the appellation of the Canarese country and its language.¹⁾

2. Kannaḍa is spoken throughout Mysore, the Southern Mahratta country, in some of the western districts of the Nijam's territory (as far north as Bidar), and partly in North Canara on the western coast. The people that speak the Kannaḍa language are estimated at about nine millions.

3. The Kannaḍa language belongs to a group of languages which has been called the Dravidian (*i. e.* ದ್ರವಿಡ or ದ್ರಾವಿಡ) family by European writers. The chief members of this family are Kannaḍa, Tēlugu (ತೆಲುಗು), Tamiḷ (ತಮಿಳು), Malayāḷa (ಮಲಯಾಳ), Tuḷu (ತುಳು), Koḍagu (ಕೊಡಗು), and Baḍaga (ಬಡಗ, on the Nilagiri).

4. The so-called Dravidian languages have borrowed a great many words from Saṁskṛita, especially such as express abstract ideas of philosophy, science, and religion, together with the technical terms of the more elegant arts, etc. (*cf.* § 369); but their non-Saṁskṛita portion is considerable, and once was sufficient for ordinary conversation. Chiefly by a comparison of their grammatical structure with that of Saṁskṛita the essential independence of the

¹⁾ The district of Canara (a corrupted form of Kannaḍa) on the Western coast got that name because it was subjected for centuries to the rule of Kannaḍa princes, and the Carnatic (*i. e.* Karpāṭaka), the country below the Eastern Ghauts on the Coromandal coast, was (by a misapplication of terms) called by that name first by the Muhammedans.

Dravidian languages of Samskrita can satisfactorily and conclusively be established.

5. The earliest written documents of the Kannaḍa language are inscriptions on walls and pillars of temples, on detached stone-tablets and monumental stones, and on copper-plates of the Canarese country. The inscriptions are often dated; if they have no date, the form of the letters used and historical references to dated inscriptions serve to ascertain their age.

6. As regards the forms of the Old and Modern Kannaḍa alphabets, they are varieties of the so-called Cave-character, an alphabet which was used for the inscriptions in the cave hermitages of Buddhists in India (*e. g.* at Salsette, Kān-hōri, Nāsik, Sabyādri, Ajanta), and rests on the Southern Aśōka character. This character was about 250 B. C. employed in the Edicts of the Buddhist king Aśōka. Different forms of the letters used for the Kannaḍa inscriptions appear at different periods, the earlier forms differing in the greatest degree from those of the Modern Kannaḍa alphabet¹⁾. At the time of the composition of the Basavapurāṇa 1369 A. D. the old alphabet had become already out of use, as the author of that work mentions the letters of Old Kannaḍa (ಪ್ರಾಚೀನ ಕನ್ನಡ) as belonging to the past.

7. The Kannaḍa language in the old inscriptions (of the Kadamba, Gaṅga, Ālukya, Rāshtrakūṭa and other kings) of which specimens exist that belong to about 600 A. D., is not the same as that of the present day; it is what is called Old Canarese. This Old Canarese is also the language of the early Kannaḍa authors or the literary style. It may be said to have continued in use to the middle of the 13th century (see § 109), when by degrees the language of the inscriptions and literary compositions begins to evince a tendency to become Modern Canarese or the popular and colloquial dialect of the present time. A characteristic of the literary or classical style of the early authors is its extraordinary amount of polish and refinement. The classical authors were Jainas. One of them was Nripatūṅga, who wrote the Kavirājamārga (a treatise on

¹⁾ The earliest authentic specimens of writing in India are the edictal inscriptions of the Buddhist king Aśōka (also called Dharmāśōka and Priyadarai) who was the grandson of the Maurya king Candragupta at Pāṭaliputra (the modern Patna), and ruled from the extreme north-west of India as far as Magadha in the East and Mahishmaṇḍala (Mysore) in the South. These inscriptions are written in two different alphabets. The alphabet which is found in the inscription that is at Kapurthigiri (near Peshawar), is written from right to left, and is clearly of Phœnician or old Semitic (Aramaic) origin (it has been called Kharoṣṭhī); the Southern inscriptions that are found in numerous places from Gīrnār in Gajerat to Siddāpura in the Chitaldroog district of Mysore (these last ones discovered by Mr. E. L. Rice), are written from left to right, and the alphabet employed in them is the source of all other Indian alphabets. It has been thought by some scholars (Professors Weber, Böhler and others) that the character of the Southern inscriptions also may be traced back to a Phœnician prototype.

೩. ai. This letter has the sound of the English ai in 'aisle', of the English ei in 'height', or of the English word 'eye'.
೪. ô. This letter has the sound of the English o in 'police', 'polite', 'romance', 'produced', 'potential' 'located'. (There is no sound in Kannada to represent the sound of the English o in such words as 'on', 'hot', 'got', 'object'. Uneducated Canarese people use to pronounce this English o, ಓ (â) making, e. g. lost ಲಾಸ್ತು, hot ಹಾಟ್ತು, top ಟಾಪ್ತು.)
೫. ô. This letter has the sound of the English o in 'gold', 'old', 'sold', 'ode'.
೬. au. This letter has the sound of the English ou in 'ounce', 'out', 'mount'.
೭. m̄. This letter, when it is final, has the sound of the English m in 'botom', 'bartram'. (When in the middle of a word it is followed by a consonant, its sound depends on the character of that consonant, as in the words ಕಂಕ, ಕಂಖ, ಕಂಗ, ಕಂಘ, ಕಂಚ, ಕಂಘ, ಕಂಜನ, ಕಂಟಕ, ಕಂಕ, ಮಂಡ, ಚುಂಡಿ, ಬಂಕ, ಕಂಡಿ, ಕಂಘೆ, ಕಂಡ, ಕಂಘೆ, ಸಂನ, ಸಂಪದ್, ಸಂಬಲ, ಸಂಮತ, ಸಂಯಮ, ಸಂರಕ್ಷಣ, ಸಂಯಾನ, ಸಂವತ್, ಸಂಕಯ, ದಂಪ್ತ, ಸಂಸಾರ, ಸಂಪತಿ; cf. §§ 34. 39. 40.)
೮. h. This aspirate has the sound of the English initial h in 'hat', 'head', or 'hiss', the aspiration proceeding directly from the chest. (Rustics, in reciting the alphabet, use to pronounce it aha the a having the sound of the Kannada letter ಅ.)
೯. h̄. This aspirate is used only before the letters ಕ (ka) and ಖ (kha), and then pronounced like the letter ಹ (h).
- ೧೦ (ಛ). ṛh. This aspirate is used only before the letters ಪ (pa) and ಫ (pha), and then has a sound somewhat similar to that of the letter ಹ (h). (In Samskr̥ita it is often represented by the letter ಷ, sh.)
೧೧. ka. This letter has the sound of the English initial k pronounced with the Kannada letter ಅ (a) after it.
೧೨. kha. This letter has the sound of the preceding one, but aspirated, the aspiration proceeding directly from the chest.
೧೩. ga. This letter has the sound of the English initial g in 'gold', 'good', pronounced with the Kannada letter ಅ (a) after it.
೧೪. gha. This letter has the sound of the preceding one but aspirated.
೧೫. na. This letter has the sound of the English letter n before g in 'king', 'ring', 'long', 'song' with the Kannada letter ಅ (a) after it.
೧೬. cha. This letter has a sound similar to that of the English ch in 'charity', 'charm', 'chase', 'child', 'church', pronounced with the Kannada letter ಅ (a) after it.
- ೧೭ (ಛ). cha. This letter has the sound of the preceding one but aspirated.
೧೮. ja. This letter has a sound similar to that of the English j in 'judge', 'join', 'jar', 'jackal', pronounced with the Kannada letter ಅ (a) after it.

- ಝ. jha. This letter has the sound of the preceding one but aspirated.
- ಞ. ña. This letter has a sound which is something like that of the English *ni* in 'opinion', 'onion' (the *n* being nasalised), pronounced with the Kannaḍa letter ಁ (a) after it.
- ತ. ta. This letter has the sound of an English letter *t* that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ಁ (a) after it. (It differs essentially from the true English *t*, for which there is no letter in Kannaḍa. Natives, however, use to represent the English *t* by ಙ.)
- ಥ. tha. This letter has the sound of the preceding one but aspirated.
- ದ. da. This letter has the sound of an English letter *d* that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ಁ (a) after it. (It differs essentially from the true English *d*, for which there is no letter in Kannaḍa. Natives, however, use to represent the English *d* by ಢ. See also sub-letter ಢ, ra.)
- ಢ. dha. This letter has the sound of the preceding one but aspirated.
- ನ. na. This letter has the sound of an English *n* that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ಁ (a) after it. (No English letter answers to it; see under letter ಢ, na.)
- ತ. ta. This letter has the sound of an English letter *t* that is formed by bringing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಁ (a) after it. (There is no corresponding letter in English; see under letter ಙ, ta.)
- ಥ. tha. This letter has the sound of the preceding one but aspirated.
- ದ. da. This letter has the sound of the English letter *d* that is formed by bringing the point of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಁ (a) after it. (There is no English letter which answers to it; see under letter ಢ, da.)
- ಢ. dha. This letter has the sound of the preceding one but aspirated.
- ನ. na. This letter has the sound of the English letter *n* that is formed by placing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಁ (a) after it. (There is no corresponding English letter. Natives, however, use to represent the English *n* by ಁ, na.)
- ಪ. pa. The sound of this letter answers to that of the English initial *p* pronounced with the Kannaḍa letter ಁ (a) after it.
- ಫ. pha. This letter has the sound of the preceding one but aspirated.

- ಬ. ba. The sound of this letter is the same as that of the English initial b pronounced with the Kannaḍa letter ಏ (a) after it.
- ಭ (ಛ. ಛ). bha. This letter has the sound of the preceding one but aspirated.
- ಮ. ma. The sound of this letter is like that of the English m pronounced with the Kannaḍa letter ಏ (a) after it.
- ಯ. ya. The sound of this letter is the same as that of the English initial y in 'yard', 'young', 'you', 'yonder' pronounced with the Kannaḍa letter ಏ (a) after it.
- ರ. ra. The sound of this letter nowadays has an indefinite character like the Saṁskṛita r (which Canarese people occasionally mistook for their letter ಣ); in ancient times it was formed by placing the point of the tongue against the very edge of the upper front teeth, producing a trilled, delicate sound of the English letter r, and pronouncing the Kannaḍa letter ಏ (a) after it. At present the sound may be said to resemble that of the English initial letter r in 'ring', 'risk' with the Kannaḍa letter ಏ (a) sounded after it. (English people often used to represent the Kannaḍa letter ರ, by their r, as in Canara, Coorg, Dharwar = ರನ್ನರ, ರೊರರು, ರಾರರಾರ.)
- ರ. ra. This letter has the sound of a very harsh English letter r pronounced with the Kannaḍa letter ಏ (a) after it. Nowadays it is not unfrequently represented by a double Kannaḍa ರ, i. e. ರ್ರ (see § 39).
- ಲ. la. This letter has the sound of the English letter l that is formed by bringing the tip of the tongue against the very edge of the upper front teeth, and pronouncing the Kannaḍa letter ಏ (a) after it. (The Kannaḍa letter ಲ has neither the same sound as the Saṁskṛita ಲ nor that of the English l. The Saṁskṛita letter ಲ is very often represented in Kannaḍa by the so-called Kṣaḷa; see §§ 15. 31.)
- ವ. va. The sound of this letter resembles that of the initial letter ವ in 'wife', 'woman', the Kannaḍa letter ಏ (a) being pronounced after it.
- ಷ. śa. The sound of this sibilant letter cannot be represented by any English letter; it is to be learnt by hearing an efficient teacher pronounce it. (Englishmen, however, have represented it by the s in 'sure' and 'session'.)
- ಶ. sha. This letter has the sound of an English initial sh (as in 'shoe', 'shun') that is formed by placing the tongue near the roof of the mouth, and pronouncing the Kannaḍa letter ಏ (a) after it.
- ಸ. sa. This letter has nearly the sound of the English initial letter s in 'sat', 'sin', 'so', the Kannaḍa letter ಏ (a) being pronounced after it.

ಹ (ಹ). ha. The sound of this letter is something like that of the English initial letter h in 'horse', 'husband', 'hoop', the Kannaḍa letter ಏ (a) being pronounced after it.

ಳ. la. This letter has the sound of the English letter l that is formed by curling back the tongue, forcibly striking the under part of it against the roof of the mouth, and pronouncing the Kannaḍa letter ಏ (a) after it. (It represents two letters, viz. the kṣaḷa and kuḷa; see §§ 15. 31.)

ಲ. la. See the preceding letter.

ರ. ra. The sound of this letter l is formed by curling back the tongue and pronouncing the English letter r, e. g. in the word 'farm', in a rather liquid manner (Dr. Caldwell) with the Kannaḍa letter ಏ (a) after it.

18. Of the above-mentioned 57 letters sixteen are vowels (svara).

19. The initial forms of the vowels are as follows:—

Kannaḍa	Present Tamil	Present Malayāḷa	Dēvanāgarī
ಅ a	அ a	അ a	अ a
ಆ â	ஆ â	ആ â	आ â
ಇ i	இ i	ഇ i	इ i
ಈ ē	ஈ ē	ഈ ē	ई ē
ಉ u	உ u	ഉ u	उ u
ಊ ū	ஊ ū	ഊ ū	ऊ ū
ಋ ri	—	ഋ ri	ऋ ri
ೠ rī	—	ೠ rī	ॠ rī
ಲೞ lṛi	—	ഌ lṛi	ॡ lṛi
ಲೞ lṛī	—	഍ lṛī	ॢ lṛī
ಎ ē	எ ē	എ ē	—
ಏ ē	ஏ ē	ഐ ē	ए ē
ಐ ai	ஐ ai	ഐ ai	ऐ ai
ಓ ō	ஓ ō	ഓ ō	—
ಒ ô	ஔ ô	ഔ ô	औ ô
ಔ au	ஔ au	ഔ au	औ au

20. Seven of the vowels are short (hrasva), viz. ಅ, ಇ, ಉ, ಋ, ೠ, ಎ, ಒ; and nine are long (dirgha), viz. ಆ, ಈ, ಊ, ಋ, ೠ, ಏ, ಐ, ಒ, ಔ.

Short vowels have one measure (mâtrê or prosodical instant) or are êkamâtraka; long vowels have two or are ubhayamâtra or dvimâtra. A consonant (ಕ, ಖ, etc.) is said to last half the time of a short vowel.

Occasionally a vowel is lengthened to three measures in pronunciation or becomes trimâtraka or protracted (pluta). See §§ 140, a and 215, e, letter k.

In prosody a short or light vowel is called laghu, and a long or heavy vowel guru. Such a long vowel is long either by nature, or by position (i.e. being followed by a double or compound consonant; see § 38).

21. Vowels are again divided into ten monophthongs (samânakshara):— ಅ ಆ, ಇ ಈ, ಉ ಊ, ಋ ಠ, ೠ ೡ, of which each pair is of the same class of letters (savarna) whether its letters be read in regular order (anulôma) as ಅ ಆ, ಇ ಈ, etc., or out of the usual order (vilôma) as ಆ ಅ, ಈ ಇ, etc., or as ಅಅ, ಆಆ, ಇಇ, ಈಈ, etc.; and (in Samskrîta) into four diphthongs (sandhyakshara): ಎ ಐ ಒ ಔ. The vowels ಎ ಐ ಒ ಔ, however, are no real diphthongs in true Kannada; in this language the radical forms of ಎ are ಅಯ್, ಅಯಿ, and those of ಔ are ಅವ್, ಅವ (see § 217).

Also the vowels ಎ ಐ ಒ ಔ are such as belong to one class, or are savarna.

22. By the way it is observed that, in so far as Samskrîta is concerned, the true Samskrîta vowels (§ 15), except a and â, i. e. 12 of them, are subject to the peculiar changes called guṇa and vṛiddhi (see § 217). Though the terms are mentioned by the grammarians Nāgavarma and Kêśava, their use is not stated. The same is to be said with regard to the term nâmi which they mention, and which in Samskrîta denotes all the true Samskrîta vowels, except a and â, as changing a dental into a cerebral. The Upêndravajra verse cited by Nāgavarma and Kêśava (probably from a Purāṇa), in which the terms guṇa, vṛiddhi and nâmi occur together, is in praise of the 12 Âdityas.

23. In pure Kannada the vowels ಋ ಠ ೠ ೡ are not indigenous; they are found only in words borrowed from Samskrîta.

24. If the initial vowels mentioned in § 18, follow a consonant, each of them uses a secondary form that is always compounded with one of the consonant forms (see §§ 36. 37).

26. It will be observed that 25 consonants are horizontally arranged in sets having five letters (pañcaka) in each. Such a set is called a series or class (varga), and a letter belonging to it a classified letter (vargākshara, vargiyākshara).

27. The five classes (pañcavarga), each from their first letter, are distinguished as kavarga (ಕವರ್ಗ), ōavarga (ಓವರ್ಗ), tavarga (ಟವರ್ಗ), tavarga (ತವರ್ಗ), and pavarga (ಪವರ್ಗ).

The remaining 12 (11) consonants are unclassified (avarga, avargiṃya).

28. The letters of the first perpendicular column (called vargaprathama or vargaprathamākshara) are hard, those of the second one (called vargadvitiya or vargadvitiyākshara) hard and aspirated, those of the third one (called vargatṛitiya or vargatṛitiyākshara) soft, those of the fourth one (called vargaçaturtha or vargaçaturthākshara) soft and aspirated; those of the fifth one (called vargapañçama or vargapañçamākshara) are the particular nasals (anunāsika) of each class, which are used as such when, in combination, they precede a consonant of their respective class; see § 220, and cf. §§ 39. 40.

The difference between hard and soft consonants is not expressed in words in the old Kannada grammars. By the way it may be remarked that modern Kannada grammars call hard ones karkaṣavarṇa or parushavarṇa, and soft ones mṛḍuvavarṇa or saraḷavarṇa.

29. Kannada grammars distinguish between consonants with slight breathing or weak aspiration (alpaprāṇa), viz. ಕ ಛ ಟ ತ ಪ ಗ ಜ ಡ ಘ ಙ, and consonants with hard breathing or strong aspiration (mahāprāṇa), viz. ಖ ಘ ಠ ಡ್ ಘ್ ಘ್ ಝ ಞ ಢ ಣ; but practically alpaprāṇa is an unaspirated letter, and mahāprāṇa an aspirated one (see § 218). Nowadays some call an aspirated letter gaṇḍakkara (male letter) and an unaspirated one hēṇṇakkara (female letter).

30. In pure Kannada the consonants ṣ and ś do not occur; they are found only in words borrowed from Samskr̥ita.

31. The letter ʃ in paranthesis in § 25 is called kṣhaḷa (§ 15) by the grammarian Kēṣava. It is, in fact, identical as to form and pronunciation with the kuḷa, as Kēṣava terms it, or the true Kannada ʃ (§ 15); and it is, therefore, unnecessary to make it a separate letter. It is often used by Kannada people as a substitute for Samskr̥ita ʃ, the sound of which in the Samskr̥ita language apparently

bears a dubious character for them, one that is neither their *ಎ* nor their *ಆ*; this *ಆ* is Kēśava's kṣaṣa. Cf. §§ 227. 228.

32. The consonants *ಛ* and *ಞ* have become, at the present period, obsolete (although they are of intrinsic value for Dravidian philology). Already the grammarian Kēśava had to state in which words the *ಛ* was used according to previous authors (see § 233). In bygone times *ಛ* was occasionally changed into *ರ* (see § 236), occasionally into *ಳ*, occasionally into the letter which it preceded; in the mediaeval dialect and nowadays it is as a rule represented by *ಳ* (see § 228), is exceptionally converted into a following letter (as *ವಿದ್ವು*, for *ವಿವ್ವು* or *ವಿದು*) or disappears also altogether (as *ಬದುಕು*, for *ಬವ್ವುಂಕು* or *ಬದುಕು*)¹⁾. *ಛ*, in the modern dialect, appears as *ರ* or as a double *ರ* (*ರ್ರ*). *ಞ* and *ಞ* are up to this time in common use among the Tamil, Malayāḷa and Baḍaga people; *ಞ* occurs still in the present Tēḷugu (see § 3). The letter *ಞ* appears still in Kannāḍa literature of the 18th century.

In the course of this work the ancient original forms have been retained.

¹⁾ Some historical dates regarding the *ಛ* (based chiefly on the very valuable inscriptions or śāsanas published by Dr. Fleet in the *Indian Antiquary* are the following (cf. § 109).

1. From about 600 to about 900 A. D. the *ಛ* was throughout in use; in that period we find e. g. ಗದ್ದ, a paddy field, ಸದ್ವುತ್ಪುರ, seven hundred persons, ಎದ್ದು, seventy, ಅದ್ವು, to destroy, ವದ್ವು, to be (could this be the ವದ್ವು, to stay, to be, of the Dictionary?), ವದ್ವು, to wash.

We meet also with the strange forms ಕದ್ವು (for ಕದ್ವು), below, ದ್ವೀಕ (for ದ್ವೀಕ), the world, ಗದ್ವು (for ಗದ್ವು), having gained or overcome.

2. From about 900 till about 1200 A. D. a transition of the *ಛ* into *ರ* and *ಳ*, is observed, as we find ಅದ್ವು, pleasure, and ಸದ್ವುನೇಳು (for ಸದ್ವುನೇಳು), seventeen, ವೇಳ (for ವೇಳ), to speak, in a śāśana of 929 A. D.; ಕದ್ವು and ಕದ್ವು, to wash, in one of 981 A. D.; ಅದ್ವುಮದು (for ಅದ್ವುಮದು), it immersed, ವದ್ವು (for ವದ್ವು), having fallen, ಎಳು (for ಎಳು), seven, ವಳ್ಳ (for ವಳ್ಳ), increase, ಗದ್ವು (for ಗದ್ವು), a paddy field, in one of 1019 A. D.; ಬಳ (for ಬಳ), place, etc., ಗಳ (for ಗಳ), staff, and ಗದ್ವು a paddy field, in one of 1048 A. D.; ನೇಗದ್ವು and ನೇಗದ್ವು, to shine, ಬಳ (for ಬಳ), place, etc., ಕದ್ವು (for ಕದ್ವು), to wash, in one of 1075 A. D.; ವದ್ವು, to be, and ಎಳು (for ಎಳು), seven, ಅಳ (for ಅಳ), to destroy, ಉಬಳ (for ಉಬಳ), a rent-free grant, in one of 1076 A. D.; ನೇಗದ್ವು, to shine, ವದ್ವು, N. of a place, ವದ್ವು, to be, and ವದ್ವುಳ (for ವದ್ವುಳ), ಪೋಗದ್ವು (for ಪೋಗದ್ವು), to praise, ನೇಗದ್ವು (for ನೇಗದ್ವು), fame, ವಾಳ (for ವಾಳ), waste, ಅಳ (for ಅಳ), to ruin, in one of 1084 A. D.; ವಾಳ್ಳ (for ವಾಳ್ಳ), may he make, ಅಗದ್ವು (for ಅಗದ್ವು), to dig, ಅಗದ್ವು (for ಅಗದ್ವು), a ditch, ಪೋಗದ್ವು (for ಪೋಗದ್ವು), to praise, ನೇಗದ್ವು (for ನೇಗದ್ವು), to shine, ನೇಗದ್ವು (for ನೇಗದ್ವು), fame, ಪೋಗದ್ವು (for ಪೋಗದ್ವು), praise, ನೇಗದ್ವು (for ನೇಗದ್ವು), fame, in one of 1123 A. D.; ಅದ್ವುದಗ್ವು, N. of a place, ಬಳ, place, etc., ವೇದ್ವು, to speak, ನೇಗದ್ವು, to see, ವಾಳ, to make, and ಕದ್ವು (for ಕದ್ವು), to wash, ಅಳ (for ಅಳ), to destroy, ಪೋಗದ್ವು (for ಪೋಗದ್ವು), praise, ನೇಗದ್ವು (for ನೇಗದ್ವು), fame, in one of 1181 A. D.; ಪೋಗದ್ವು (for ಪೋಗದ್ವು), to praise, ನೇಗದ್ವು (for ನೇಗದ್ವು), to shine, ಎಳು, ಎಳು (for ಎಳು, ಎಳು), seven, in one of 1183 A. D.; ರಳಗು (for ರಳಗು), he will descend, in one of 1187 A. D. Cf. § 228; § 160, 1.

sibilant (or aspirate) jivhāmūliya ಋ can only stand before the consonants ಕ and ಖ.

35. The śūnya (sōnnē or bindu) ಂ and visarga ಃ are semi-vowels (svarāṅga) and semi-consonants (vyañjanāṅga). They and the upadhmanīya ಌ and jivhāmūliya ಠ are so to say semi-letters, and as such form the 4 so-called yōgavāha letters, i. e. letters always appearing in connection with, or depending on, others.

Visarga, upadhmanīya and jivhāmūliya do not occur in pure Kannaḍa, but are used only in words borrowed from Saṁskṛita.

36. As has been stated in §§ 16 and 25 the crested consonants (including ಖ ಙ ಜ ಣ ಟ ಠ ಡ ಢ ಲ ಳ ಴ ಱ) are always sounded with the short vowel ಅ (a) after them. When any of the secondary forms of the vowels given in § 24 is united with the consonants to form vowelised compound-syllables, the consonants partly retain the shape they have when the vowel ಅ (a) is sounded after them, but mostly lose their talēkaṭṭu or crest. Here follows a tabular view of them:—

ಕ	ಕ	ಖ		ಗ	ಗ	ಘ	ಘ	ಙ
ಚ	ಚ	ಛ	ಛ	ಜ		ಝ	ಝ	ಞ
ಟ		ಠ	ಠ	ಡ	ಡ	ಢ	ಢ	ಣ
ತ	ತ	ಥ	ಥ	ದ	ದ	ಧ	ಧ	ನ
ಪ	ಪ	ಫ	ಫ	ಬ		ಭ	ಭ	ಮ
ಯ	ಯ	ರ	ರ	ಲ	ಲ	ವ	ವ	ಶ
ಷ	ಷ	ಸ	ಸ	ಹ	ಹ	ಳ	ಳ	ಠ

When the union has taken place, the vowels, like the short ಅ (a), are pronounced after the consonants to which they are attached.

37. In the Southern Mahratta country the vowelised compound-syllables are called kâ-guṇitākshara, i. e. syllables that are multiplied or increased in number after the manner of kâ, this being the first of them; and a series of them is called baḷli. In writing and reading the series of the kâ-guṇita-syllables it is customary to place the consonant after which the short ಅ (a) is sounded, at the beginning of each series.

A table exhibiting the union of vowels with consonants is given on the following two pages:—

ಕ ka	ಕಾ kâ	ಕಿ ki	ಕೀ kî	ಕು ku	ಕೂ kū	ಕ್ಯ kri	ಕ್ಲಾ klî
ಖ kha	ಖಾ khâ	ಖಿ khi	ಖೀ khî	ಖು khu	ಖೂ khû	ಖ್ಯ khri	ಖ್ಲಾ khî
ಗ ga	ಗಾ gâ	ಗಿ gi	ಗೀ gî	ಗು gu	ಗೂ gû	ಗ್ಯ gri	ಗ್ಲಾ glî
ಘ gha	ಘಾ ghâ	ಘಿ ghi	ಘೀ ghî	ಘು ghu	ಘೂ ghû	ಘ್ಯ ghri	ಘ್ಲಾ ghî
ಙ ṅa	ಙಾ ṅâ	ಙಿ ṅi	ಙೀ ṅî	ಙು ṅu	ಙೂ ṅû	ಙ್ಯ ṅri	ಙ್ಲಾ ṅî
ಚ ṣa	ಚಾ ṣâ	ಚಿ ṣi	ಚೀ ṣî	ಚು ṣu	ಚೂ ṣû	ಚ್ಯ ṣri	ಚ್ಲಾ ṣî
ಛ ṣha	ಛಾ ṣhâ	ಛಿ ṣhi	ಛೀ ṣhî	ಛು ṣhu	ಛೂ ṣhû	ಛ್ಯ ṣhri	ಛ್ಲಾ ṣhî
ಜ ja	ಜಾ jâ	ಜಿ ji	ಜೀ jî	ಜು ju	ಜೂ jû	ಜ್ಯ jri	ಜ್ಲಾ jî
ಝ jha	ಝಾ jhâ	ಝಿ jhi	ಝೀ jhî	ಝು jhu	ಝೂ jhû	ಝ್ಯ jhri	ಝ್ಲಾ jhî
ಞ ṇa	ಞಾ ṇâ	ಞಿ ṇi	ಞೀ ṇî	ಞು ṇu	ಞೂ ṇû	ಞ್ಯ ṇri	ಞ್ಲಾ ṇî
ಟ ṭa	ಟಾ ṭâ	ಟಿ ṭi	ಟೀ ṭî	ಟು ṭu	ಟೂ ṭû	ಟ್ಯ ṭri	ಟ್ಲಾ ṭî
ಥ ṭha	ಥಾ ṭhâ	ಥಿ ṭhi	ಥೀ ṭhî	ಥು ṭhu	ಥೂ ṭhû	ಥ್ಯ ṭhri	ಥ್ಲಾ ṭhî
ಡ ḍa	ಡಾ ḍâ	ಡಿ ḍi	ಡೀ ḍî	ಡು ḍu	ಡೂ ḍû	ಡ್ಯ ḍri	ಡ್ಲಾ ḍî
ಢ ḍha	ಢಾ ḍhâ	ಢಿ ḍhi	ಢೀ ḍhî	ಢು ḍhu	ಢೂ ḍhû	ಢ್ಯ ḍhri	ಢ್ಲಾ ḍhî
ಣ ṇa	ಣಾ ṇâ	ಣಿ ṇi	ಣೀ ṇî	ಣು ṇu	ಣೂ ṇû	ಣ್ಯ ṇri	ಣ್ಲಾ ṇî
ತ ta	ತಾ tâ	ತಿ ti	ತೀ tî	ತು tu	ತೂ tû	ತ್ಯ tri	ತ್ಲಾ trî
ಥ tha	ಥಾ thâ	ಥಿ thi	ಥೀ thî	ಥು thu	ಥೂ thû	ಥ್ಯ thri	ಥ್ಲಾ thî
ದ da	ದಾ dâ	ದಿ di	ದೀ dî	ದು du	ದೂ dû	ದ್ಯ dri	ದ್ಲಾ drî
ಧ dha	ಧಾ dhâ	ಧಿ dhi	ಧೀ dhî	ಧು dhu	ಧೂ dhû	ಧ್ಯ dhri	ಧ್ಲಾ dhî
ನ na	ನಾ nâ	ನಿ ni	ನೀ nî	ನು nu	ನೂ nû	ನ್ಯ nri	ನ್ಲಾ nrî
ಪ pa	ಪಾ pâ	ಪಿ pi	ಪೀ pî	ಪು pu	ಪೂ pû	ಪ್ಯ pri	ಪ್ಲಾ prî
ಫ pha	ಫಾ phâ	ಫಿ phi	ಫೀ phî	ಫು phu	ಫೂ phû	ಫ್ಯ phri	ಫ್ಲಾ phî
ಬ ba	ಬಾ bâ	ಬಿ bi	ಬೀ bî	ಬು bu	ಬೂ bû	ಬ್ಯ bri	ಬ್ಲಾ brî
ಭ bha	ಭಾ bhâ	ಭಿ bhi	ಭೀ bhî	ಭು bhu	ಭೂ bhû	ಭ್ಯ bhri	ಭ್ಲಾ bhî
ಮ ma	ಮಾ mâ	ಮಿ mi	ಮೀ mî	ಮು mu	ಮೂ mû	ಮ್ಯ mri	ಮ್ಲಾ mrî
ಯ ya	ಯಾ yâ	ಯಿ yi	ಯೀ yî	ಯು yu	ಯೂ yû	ಯ್ಯ yri	ಯ್ಲಾ yrî
ರ ra	ರಾ râ	ರಿ ri	ರೀ rî	ರು ru	ರೂ rû	ರ್ಯ rri	ರ್ಲಾ rrî
ಲ la	ಲಾ lâ	ಲಿ li	ಲೀ lî	ಲು lu	ಲೂ lû	ಲ್ಯ lri	ಲ್ಲಾ lrî
ವ va	ವಾ vâ	ವಿ vi	ವೀ vî	ವು vu	ವೂ vû	ವ್ಯ vri	ವ್ಲಾ vrî
ಶ ṣa	ಶಾ ṣâ	ಶಿ ṣi	ಶೀ ṣî	ಶು ṣu	ಶೂ ṣû	ಶ್ಯ ṣri	ಶ್ಲಾ ṣî
ಷ sha	ಷಾ shâ	ಷಿ shi	ಷೀ shî	ಷು shu	ಷೂ shû	ಷ್ಯ shri	ಷ್ಲಾ shî
ಸ sa	ಸಾ sâ	ಸಿ si	ಸೀ sî	ಸು su	ಸೂ sû	ಸ್ಯ sri	ಸ್ಲಾ srî
ಹ ha	ಹಾ hâ	ಹಿ hi	ಹೀ hî	ಹು hu	ಹೂ hû	ಹ್ಯ hri	ಹ್ಲಾ hrî
ಳ ḷa	ಳಾ ḷâ	ಳಿ ḷi	ಳೀ ḷî	ಳು ḷu	ಳೂ ḷû	ಳ್ಯ ḷri	ಳ್ಲಾ ḷî
ಝ ḷha	ಝಾ ḷhâ	ಝಿ ḷhi	ಝೀ ḷhî	ಝು ḷhu	ಝೂ ḷhû	ಝ್ಯ ḷhri	ಝ್ಲಾ ḷhî

klrī	klrī	kē	kē	kai	kō	kō	kau
khlrī	khlrī	khē	khē	khai	khō	khō	khou
glrī	glrī	gē	gē	gai	gō	gō	gau
ghlrī	ghlrī	ghē	ghē	ghai	ghō	ghō	ghau
nlrī	nlrī	nē	nē	nai	nō	nō	nau
ōlrī	ōlrī	ōē	ōē	ōai	ōō	ōō	ōau
ēhrlī	ēhrlī	ēhē	ēhē	ēhai	ēhō	ēhō	ēhau
jlrlī	jlrlī	jē	jē	jai	jō	jō	jau
jhlrlī	jhlrlī	jhē	jhē	jhai	jhō	jhō	jhau
ālrlī	ālrlī	āē	āē	āai	āō	āō	āau
tlrlī	tlrlī	tē	tē	tai	tō	tō	tau
thrlī	thrlī	thē	thē	thai	thō	thō	thau
dlrlī	dlrlī	dē	dē	dai	dō	dō	dau
dhlrlī	dhlrlī	dē	dē	dhai	dō	dō	dau
nlrlī	nlrlī	nē	nē	nai	nō	nō	nau
tlrlī	tlrlī	tē	tē	tai	tō	tō	tau
thrlī	thrlī	thē	thē	thai	thō	thō	thau
dlrlī	dlrlī	dē	dē	dai	dō	dō	dau
dhlrlī	dhlrlī	dē	dē	dhai	dō	dō	dau
nlrlī	nlrlī	nē	nē	nai	nō	nō	nau
plrlī	plrlī	pē	pē	pai	pō	pō	pau
phlrlī	phlrlī	phē	phē	phai	phō	phō	phau
blrlī	blrlī	bē	bē	bai	bō	bō	bau
bhlrlī	bhlrlī	bē	bē	bhai	bō	bō	bau
mlrlī	mlrlī	mē	mē	mai	mō	mō	mau
ylrlī	ylrlī	yē	yē	yai	yō	yō	yan
rlrlī	rlrlī	rē	rē	rai	rō	rō	rau
rlrlī	rlrlī	rē	rē	rai	rō	rō	rau
llrlī	llrlī	lē	lē	lai	lō	lō	lau
vlrlī	vlrlī	vē	vē	vai	vō	vō	vau
slrlī	slrlī	sē	sē	sai	sō	sō	sau
shlrlī	shlrlī	shē	shē	shai	shō	shō	shau
slrlī	slrlī	sē	sē	sai	sō	sō	sau
hlrlī	hlrlī	hē	hē	hai	hō	hō	hau
llrlī	llrlī	lē	lē	lai	lō	lō	lau
llrlī	llrlī	lē	lē	lai	lō	lō	lau

At school the mark * used for the vowel ಇ and the mark ೆ used for the vowel ಏ are called ಗುಡಸು, ಗುಡಿಸು or ಗುಡುಸು, the mark ೃ used for ಉ is called ಕೊಮ್ಮು, the mark ೆ that descends from a consonant as the sign for the long vowels ಕ and ಘ (as in ಕಾ, etc., and in ವಿತಾ and ಯಿತಾ) is called ಇರ್ದಾ, and the name for the mark ಃ is ದೀರ್ಘ. ಕೊ ಕೋ ಗೊ ಗೋ etc. may be written also ಕೌ ಕೌಃ ಗೌ ಗೌಃ etc.

38. If a consonant is followed immediately by another consonant or by more than one, the two or more consonants are written in one group (saṃyōga), and thus double or compound consonants (dvitvākshara, ōttakkara, daḍḍa, daḍḍakkara) are formed (cf. §§ 20. 240).

When two consonants are compounded, the latter consonant is written underneath the former one or is subscribed; when three consonants are united in one group, the third is written underneath the second one; and when four are compounded, the fourth is subscribed to the third. In true Kannada a combination of more than two consonants does not occur.

In reading, the upper consonant that is crested (including ಖ ಙ ಞ ಜ ಟ ಠ ಡ ಲ ಟಿ ಡಿ, § 36) is pronounced like a half consonant, and the short vowel ಅ (a) is sounded with the lower consonant; if three consonants are compounded, the second one too is pronounced like a half consonant, and the short vowel ಅ (a) is sounded with the lowest one; and so on.

39. The subscribed consonants, as a rule, have the uncrested shape that is used for the union of consonants with vowels (§ 36); but in the case of seven letters the shape is different, namely ತ appearing as ತ, ನ as ನ, ಮ as ಮ, ಯ as ಯ, ರ as ರ, ಲ as ಲ, and ಷ as ಷ. ರ often takes also the form of ರ, in which case it is written after the following consonant, but sounded before it; the same is to be said concerning ಟ.

The following are some examples of double and compound consonants:—

ಕ kka, ಕ್ಕ kḥha, ಕ್ಕೆ kēa, ಕ್ಕೆ kēha, ಕ್ತ kta, ಕ್ತ್ಯ ktya, ಕ್ತ್ರ ktra, ಕ್ತ್ರ ktrya, ಕ್ತ್ವ kṭva, ಕ್ನ್ kṇa, ಕ್ನ್ಯ kṇya, ಕ್ಕ್ಮ kṃa, ಕ್ಕ್ಯ kṃya, ಕ್ರ kra, ಕ್ರ್ಯ krya, ಕ್ಲ kla, ಕ್ವ kva, ಕ್ವ್ಯ kvyā, ಕ್ಷ kṣha, ಕ್ಷ್ಮ kṣhṃa, ಕ್ಷ್ಯ kṣhya, ಕ್ಷ್ವ kṣhva; ಖ kḥya; ಗ gga; ಘ ghna; ಙ ṇka; ಜ ḷka; ಜ್ಜ jja, ಜ್ಜ jja; ಣ ṇa; ಟ ṭṭa, ಟ್ಠ ṭṭa; ಡ ḍa, ಡ್ಡ ḍḍya; ತ ta, ತ್ತ ita, ತ್ಥ itṭha, ತ್ತ tna; ನṇa; ಪ ppa; ಬḇba; ಭḇbha; ಮḇmpa, ಮḇmba, ಮḇmma, ಮḇmra, ಮḇmḷa; ಯḇyya; ರḇrka, ರḇrta; ರ್ಠ ṛṭṭha; ಲḇlpa; ವḇvva; ಶḇṣka; ಶ್ಶ ṣṭṭa, ಶ್ಶ ṣṭṭya; ಸḇska, ಸḇsta, ಸḇstra; ಸ್ಥ ṣṭha, ಸ್ಥ ṣṭma; ಹḇhna.

Instead of ರ್ಕ, ರ್ತ, ರ್ಛ, etc., ಲ್ಲಿ, ಲ್ಲಿ, etc., the forms ಕ್ಕ, ತ್ತ, ಛ್, etc., ಛ್, ಮ್, etc. may be used. The upper nasals (for the sake of convenience in writing) may take the form of the circlelet called *sonnē* (§ 34), so that ಙ್ಕ, ಙ್ತ, ಙ್ಛ, ಙ್ಛ, ನ್ತ, ನ್ಛ, ನ್ತ, ನ್ತ, ನ್ತ, ಮ್ತ, ಮ್ತ, ಮ್ತ may appear as ಂಕ, ಂತ, ಂಟ, ಂಡ, ಂತ, ಂಛ, ಂದ, ಂಧ, ಂನ, ಂಪ, ಂಬ, ಂಮ, *e. g.* in ಅಂಕ, ಪಂಡ, ಬಂಟ, ಗಂಡ, ವಂತ, ಅಂಧ, ಬಂದ, ಅಂಧ, ನಿಂನ, ಕಂಪಣ, ಎಂಬ, ಅಂಮ. See § 220.

40. If one of the secondary forms of the vowels (§ 24) is to form a part of a compound consonant, it is attached to the upper consonant. In reading, it is sounded after the lower consonant, or if more than two are compounded, after the lowest one, just as the short vowel ಅ of § 38.

The following instances may be given, in which also the way of attaching the vowels appears in case the *sonnē* represents an upper nasal (§ 39):—

ಅಕ್ಕಿ akki; ಅಪ್ಪಿ appi; ಅಪ್ಪು appu; ಅಮ್ಮ or ಅಮ್ಮೆ ammē; ಇಮ್ಮ or ಇಮ್ಮೆ imdu; ಇಮ್ಮು or ಇಮ್ಮು imbu; ಇರ್ಮ or ಇರ್ಮೆ irmē; ಒಟ್ಟಿ ṛitti; ಒಟ್ಟೆ or ಒಟ್ಟೆ ṛitti; ಕಾಕ್ಕಿ or ಕಂಕಿ kaṅki; ಕಾಪ್ಪಿ or ಕಂಪಿ kaṅpi; ಕುಕ್ಕಿ kukshi; ಕುನ್ತಿ or ಕುಂತಿ kunti; ಕೇರ್ದು kēṛdu; ತಂದೆ or ತಂದೆ tandē; ಬಂದೆ or ಬಂದೆ bandi; ಸ್ತ್ರೀ stri; ಸ್ತೋತ್ರ stōtra; ಸ್ಥಾನ sthāna; ಹೊನ್ನು or ಹೊನ್ನು, hōnnu. See § 220.

41. Many Kannaḍa people pronounce and write the initial vowels ಇ ಈ ಉ ಊ ಎ ಏ ಒ ಓ ungrammatically, prefixing ಯ್ to ಇ ಈ ಎ ಏ, and ವ್ to ಉ ಊ ಒ ಓ, thus: ಯ್ ಇಯೇ ಯೇಯೇ; ವ್ ಉವು ವ್ವೇವೇ. Regarding initial ಎ they use also, instead of ಯೇ, ಯೇ *e. g.* ಯೆತ್ತು, ಯೆಮ್ಮೆ for ಎತ್ತು, ಎಮ್ಮೆ. Initial ಎ may appear as ಯಾ, *e. g.* ಯಾಲಕ್ಕಿ (=ಎಲಕ್ಕಿ), ಯಾಕೆ (=ಎಕೆ, see § 125; § 265), also when attached to an initial consonant, *e. g.* ದ್ಯಾವ (=ದೇವ), ಮ್ಯಾಲೆ (=ಮೇಲೆ). Initial ಒ is vulgarly changed into ವ, *e. g.* ವಲ್ಲಸು for ಒಲ್ಲಸು, and ವ into ಒ, *e. g.* ಒನ್ನಿಸು for ವನ್ನಿಸು. Cf. also remark under § 24.

42. With the exception of jhivāmāliya, upadhmanāya, anusvāra and visarga, all vowels and consonants (the latter compounded with the talēkaṭṭu or with any secondary form of the vowels) are named in four ways: 1) by simply using their sounds, *e. g.* ಅ, ಆ, etc., ಕ, ಕಾ, etc.; 2) by adding ಕಾರ, 'making', to their sounds, *e. g.* ಅಕಾರ, ಆಕಾರ, ಇಕಾರ, ಕಕಾರ, ಗಕಾರ, ಗೆಕಾರ, ತುಕಾರ, ತೆಕಾರ, ದುಕಾರ, ದೆಕಾರ, ಪಿಕಾರ, ಪುಕಾರ, ಮೆಕಾರ, ದ್ವಿಕಾರ, ಲಿಕಾರ, ಸುಕಾರ; 3) by adding ತ್ತ to their sounds, *e. g.* ಆತ್ತ, ಆತ್ತ, ಇತ್ತ, ಕತ್ತ, ತೆತ್ತ, ರತ್ತ, ಲಿತ್ತ, ಸುತ್ತ; and 4) by adding ವರ್ಣ, 'letter', to their sounds, *e. g.* ಅವರ್ಣ, ಇವರ್ಣ, ಉವರ್ಣ, ಉವರ್ಣ, ಎವರ್ಣ.

The letter ರ (ರ, ಿ) is generally called ರೇಫ or ರೇಫೆ, also when the ಿ is a substitute of ರಿ.

43. The system of punctuation in Kannaḍa manuscripts is the same as the Saṁskṛita one, *viz.* in prose at the end of a sentence the sign | is used, and at the end of a longer sentence, the sign ||; in poetry the sign | is placed at the end of a half verse, and at the end of a verse, the sign ||. (In certain prose writings, as in Dēvarasa's Sānandačaritra, the sign | is put not only at the end of a sentence, but also after single words or a number of words.)

44. The Kannaḍa figures used to express numbers (aṅkē, lēkka, saṅkhyē) or the numerical figures are:—

೧	೨	೩	೪	೫	೬	೭	೮	೯	೦
1	2	3	4	5	6	7	8	9	0

They have been adopted from the Saṁskṛita, wherein they first appear in the 5th century A. D. The Arabs who borrowed them from the Hindus, introduced them into Europe, where they were called Arabic figures.

III. On roots or verbal themes

45. Before introducing the chapter on declinable bases (IV.) the author thinks it desirable to treat of the so-called verbal roots (dhātu), as very many nominal bases are derived from them (§ 100).

46. "A (verbal) root (dhātu)", the grammarian Kēśava says "is the basis of a verb's meaning (kriyārthamūla) and has no suffixes (pratyaya, vibhakti)", or, in other words, a root is the crude form of a verb.

47. Ancient Kannaḍa grammars based on literary writings, distinguish between monosyllabic (ēkāksharadhātu) and polysyllabic roots (anēkāksharadhātu). These roots have been collected by Kēśava in his 'root-recital' (dhātupāṭha) or list of roots.

In this list there appear as monosyllabic roots *e. g.* ಈ, ಎ, ಇ, ಉ, ಒ, ಒಯ್, ಕೊಯ್, ಕೊಲ್, ಕೊಳ್, ತಿನ್, ಕೇಳ್, ತಾಳ್, ಬೇಳ್, ಕೂನ್, ಸೀನ್, ನೋಲ್; as dissyllabic ones *e. g.* ಅರಿ, ಪರಿ, ಕುಸಿ, ಮುರಿ, ಎರೆ, ನಡೆ, ಒಕ್ಕು, ಕೊಂಕು, ಕಿಟ್ಟು, ಕುಟ್ಟು, ಕಿಡು, ಕುಡು, ಕೆತ್ತು, ಕರ್ಜು, ಪರ್ಜು, ಕೊರ್ಜು, ತೀರ್ಜು, ನುಣ್ಣು, ಕೊಬ್ಬು, ಪಬ್ಬು, ಅಳುರ್, ತಳಿರ್, ಕುಳಿರ್, ಅಗು, ತೂಗು, ಪೊಗು, ನೋಡು, ಬೇಡು; as trisyllabic ones *e. g.* ಅಡಕು, ಅಡಂಗು, ಒದಿಗು, ತಿರುವು, ತಿಳಿವು, ತಡವು, ಗರವು,

ಕೆನಿಸು, ಬಳಸು, ಅಲರ್ಚು, ನಿಮಿರ್ಚು, ನುಗುಳ್ಳು, ಪಳಂಚು, ನವ್ವಿಸು, ಬಿಡಿಸು, ಕೊಣ್ಣಾಡು, ಬೀಸಾಡು, ಊಳಿಡು; as quadrisyllabic ones *e. g.* ಕೊಕ್ಕರಿಸು, ಬೆಚ್ಚಳಿಸು, ಒಡವ್ವಡು, ಕೊಲಿಲಿತಾಡು; and as quinesyllabic ones *e. g.* ಕದಕದಿಸು, ಕಳವಳಿಸು, ಗುಡಿಸು, ತಡವರಿಸು, ಉಬ್ಬಿಸವ್ವಡು, ಹೊಲಬುಗಿಡು, ಒಲವರಂಗೊಳ್.

48. It is a striking peculiarity of modern Kannada that it apparently has no roots ending in a consonant without a vowel, so that *e. g.* the above mentioned roots ಇರ್, ಗೆಯ್, ಕೊಯ್, ಕೊಲ್, ಕೊಳ್, ತಿನ್, ಕೇಳ್, ತಾಳ್, ಕೂನ್, ಸೀನ್, ಸೋಲ್, ಅಳುರ್, ತಳಿರ್ ಕುಳಿರ್, by the addition of the vowel ಉ as a help to enunciation, have the forms of ಇರು, ಗೆಯ್ಲು, ಕೊಯ್ಲು, ಕೊಲ್ಲು, ಕೊಳ್ಳು, ತಿನ್ನು, ಕೇಳು, ತಾಳು, ಕೂನು, ಸೀನು, ಸೋಲು, ಅಳುರು, ತಳಿರು, ಕುಳಿರು in it (*cf.* § 54; § 61, remark; § 166; the present-future participle in § 181, and also the imperative ಕೊಯ್ for ಕೊಯ್ etc. in § 205, 2 and 3); further that such monosyllabic roots as ಈ, ಎನ and ಬೇ, appear as ಈಯು, ಎನಯು and ಬೇಯು in it (§§ 162. 163).

But we have, in the modern language, *e. g.* the past participles ಅನ್ವ (of ಅನ್ನು), ತಿನ್ವ (of ತಿನ್ನು), ಕೊಯ್ವ (of ಕೊಯ್ಲು), ಗೆಯ್ವ (of ಗೆಯ್ಲು, § 155), ತನ್ವ (of ತರು), ಬನ್ವ (of ಬರು), ನಿನ್ವ (of ನಿಲ್ಲು), ಆಸತ್ತು (of ಆಸದಿ), ಬೇಸತ್ತು (of ಬೇಸದಿ, § 160), ತೆತ್ತು (of ತೆದಿ, § 161), ಬೆನ್ವ (of ಬೇಯು, § 162), ಉಣ್ವ (of ಉಣ್ಣು), ಕಣ್ವ (of ಕಾಣು), ಕೊಣ್ವ (of ಕೊಳ್ಳು, § 164), which forms prove the existence of roots with originally final consonants in it too (ಅನ್, ತಿನ್, ಕೊಯ್, etc.).

49. When carefully examining Kēśava's list of roots, one finds that the English term 'root', in many instances, does not properly express the meaning of the term 'dhātu'. The verbs ನವ್ವಿಸು and ಬಿಡಿಸು in § 47, for instance, are formed by means of the suffix ಇಸು, from ನವ್ವು and ಬಿಡು, ಅಲರ್ಚು and ನಿಮಿರ್ಚು, by means of the suffix ಚು, from ಅಲರ್ and ನಿಮಿರ್ (see § 149 seq.); ಕೊಣ್ಣಾಡು is composed of ಕೊಣ್ಣು and ಆಡು, ಒಡವ್ವಡು of ಒಡವ್ and ಪಡು, ಹೊಲಬುಗಿಡು of ಹೊಲಬು and ಕಿಡು, ಒಲವರಂಗೊಳ್ of ಒಲವರಂ ಕೊಳ್, and so on. Such verbs are, according to European notions, no roots. Kēśava's term 'dhātu' may here and there denote a root *i. e.* the primary element of a verb or primitive verbal theme, but often stands also for a secondary verbal theme and a compound verb. His definition of dhātu, therefore, is that it is the crude form of any verb which is not always a real root.

50. In further discussing the subject of dhātus let us use the general term of 'verbal themes' for them.

51. There are a good many monosyllabic verbal themes in ancient Kannada the vowels of which are short, *e. g.* ಇರ್, ಉನ್, ಉಳ್, ಎನ್, ಒಲ್, ಕೆಯ್ (or ಗೆಯ್), ಗೆಲ್, ನಿಲ್, ಬಯ್, ದಿಲ್, ಮುಳ್; other monosyllabic verbal themes have long vowels, *e. g.* ಆಳ್, ಕಾಯ್, ಕೇಳ್, ತೀರ್, ಪಾಯ್, ಪಾರ್, ಪೀರ್, ವೂರ್, ಪೇಲ್, ಪೇರ್, ಪೋರ್, ಪೋಲ್.

52. Some monosyllabic verbal themes appear with short and long vowels, *e. g.* ಆರ್ and ಆರ್, ಅರ್ and ಅರ್, ಇರ್ and ಇರ್, ಎರ್ and ಎರ್, ಕಿರ್ and ಕಿರ್, ತರ್ and ತರ್, ತಳ್ and ತಾಳ್, ಬರ್ and ಬಾರ್, ಒರ್ and ಬಾರ್, ದಿರ್ and ದೀರ್, ಸಲ್ and ಸಾಲ್. It may be supposed that the short vowels are original, and the long verbal themes secondary. (About ತಾರ್ and ಬಾರ್ see § 210.)

53. Because some monosyllabic verbal themes with a long vowel change, in the past participle, their long vowel into a short one, as ಈ makes its past participle ಇತ್ತು (§ 163), ಕಾಣ್ ಕಣ್ಣು (§ 164), ನೋ ನೊನ್ನ, ಬೇ ಬೆನ್ನ, ಮಿ ಮಿನ್ನ (§ 162), and ಸಾಯ್ ಸತ್ತು (§ 163), it is reasonable to think that their primitive vowel has been short (regarding ಕಾಣ್ cf. ಕಣ್, ಕಣಿಸು, ಕಣ್ಣು in the Dictionary). A similar lengthening of a vowel is also seen in the verbal themes ಕೋ and ನಾನ್, as they have also the form of ಕುಯ್ and ನನೆ. (See also the remark under § 59.) In such cases too we may consider the long themes to be secondary.

54. In § 48 it has been indicated that nowadays there are no monosyllabic verbal themes in modern Kannada, the vowel ಉ, as a help to enunciation, being added to make them dissyllabic. A similar tendency to lengthen an originally monosyllabic verbal theme with a short vowel by the addition of the euphonic vowel ಇ is observed already in ancient literary works in which we find *e. g.* ಒಲಿ for ಒಲ್, ಕಲಿ for ಕಲ್, ಗೆಯಿ for ಗೆಯ್, ಗೆಲಿ for ಗೆಲ್, ಬಲಿ for ಬಲ್, ದಿಲಿ for ದಿಲ್, ಮೆಲಿ for ಮೆಲ್, and also ಕದಿ for ಕಳ್.

Concerning the lengthening of an originally monosyllabic verbal theme with a short vowel by adding the vowel ಉ it may be remarked that this practice too, now and then, took place already in ancient literature; thus, for instance, ಕೊಲ್ and ಕೊಲು, ಗೆಲ್, and ಗೆಲು, ಮೆಲ್ and ಮೆಲು were used therein.

Also monosyllabic themes with a long vowel were in ancient literature occasionally made dissyllabic by the addition of ಉ, as *e. g.* ಕೇಘ್ was written ಕೇಳು, ನೇಘ್ ನೇಲು, and ಸೋಘ್ ಸೋಲು (*cf.* § 166).

55. There are several seemingly dissyllabic verbal themes, with a short vowel in the first syllable, that end in ಡು, as ಅಡು, ಇಡು, ಉಡು, ನಡು, ಪಡು, ಬಿಡು, ಸುಡು. Were these originally monosyllabic, the final ಉ being merely euphonic or a help to enunciation? No doubt, for their past participles ಅಟ್ಟು, ಇಟ್ಟು, ಉಟ್ಟು, ನಟ್ಟು, ಪಟ್ಟು, ಬಿಟ್ಟು and ಸುಟ್ಟು are formed by adding the formative syllable ತು (which by assimilation becomes ಟು, § 164, 4) immediately to ಅಡ್, ಇಡ್, ಉಡ್, etc., which thus represent the primitive themes.

56. A small number of seemingly dissyllabic verbal themes having a short vowel in the first syllable and ending in ಾರು, represents itself in ಉಾರು, (ಎಾರು), ಕಿಾರು, ಗಿಾರು, (ಬಿಾರು), ತಾರು, ತಿಾರು, ಪೆಾರು and ಪೊಾರು. Like the ಉ of the themes ಅಡು, ಇಡು, etc. in § 55 that of ಉಾರು, etc. too is a euphonic addition, as their past participles are ಉತ್ತು, ಕಿತ್ತು, ಗೆತ್ತು (instead of ಗಿತ್ತು), ತತ್ತು, ತೆತ್ತು (instead ತಿತ್ತು), ಪೆತ್ತು and ಪೊತ್ತು, the formative syllable ತು having been attached directly to the radical ಾರು, which by assimilation was changed into ತ್ (§ 160, 4; § 161). They are, therefore, originally monosyllables, and as such primitive themes. (For the past participle of ಎಾರು and ಬಿಾರು we have as yet no grammatical or other references.)

57. Also the verbal themes ಇಸು, ಪಸು and ಬಿಸು are not radically dissyllabic, as their past participles are ಎಚ್ಚು (for ಇಚ್ಚು), ಪಚ್ಚು, and ಬೆಚ್ಚು (for ಬಿಚ್ಚು), the formative syllable ತು having been added immediately to the radical ಸ್ with the proper euphonic change of consonants (§ 164, 9. 10).

58. We have now to examine another class of verbal themes that (like those in §§ 55. 56. 57) are customarily pronounced as if they were dissyllables. They have their first syllable long, and their second syllable is ಡು. Three of them are ನೋಡು, ಬೇಡು and ಮಾಡು, and the final ಉ of these is simply euphonic, as they appear also as ನೋಱು, ಬೇಱು and ಮಾಡು (§ 183, 4). They are, therefore, true monosyllables and as such primitive themes. (According to the Śabdānuṣāsaṇa, sūtra 85, there are also ಮೂಱ್ಱಿಂ of ಮೂಡು, ಕೊಱ್ಱಿಂ of ಕೊಡು, sūtra 514 ಸೂಱ್ಱಿ of ಸೂಡು, and sūtra 545 ಅಱ್ಱಿಳ್ಳಿ of ಅಡು, ಮೂಱ್ಱಿಳ್ಳಿ of ಮಾಡು.) (*cf.* § 234.

Others are ಅಡು, ಊಡು, ಓಡು, ಕಾಡು, ಕೂಡು, ಪಾಡು, etc. Although no direct monosyllabic form of them exists to show the merely euphonic character of their final ಉ (but see the Śabdānuṣāṣana's ಅದ್ವೈತ in § 58), they apparently are monosyllables, because their verbal nouns (bhāva-vācānas) ಅಟ, ಊಟ, ಓಟ, ಕಾಟ, ಕೂಟ and ಪಾಟ are formed exactly like ನೋಟ of ನೋಡು, ಬೇಟ of ಬೇಡು, and ಮಾಟ of ಮಾಡು. Cf. § 242.

59. A further number of verbal themes similar to those mentioned in § 58 are the following:—ಅಡ್ಡು, ಊಡ್ಡು, ಓಡ್ಡು, ಕಾಡ್ಡು, ಕೂಡ್ಡು, ಪಾಡ್ಡು, ತಾಡ್ಡು, ತೊಡ್ಡು, ತೊಡ್ಡು, ದೂಡ್ಡು, ನಾಡ್ಡು, ಪಾಡ್ಡು, ಪೀಡ್ಡು, (ಪೇಡ್ಡು), ಬೀಡ್ಡು, ಮಾಡ್ಡು, ವಾಡ್ಡು, ಸಾಡ್ಡು, ಸೀಡ್ಡು. The difference is that they have ಡ್ಡು as their second syllable. As a rule their past participle shows the formative vowel ಇ (ಊಡ್ಡು, etc. § 166), and the ಡ್ಡು remains before the formative syllable ವ of the present-future participle relative (ಊಡ್ಡುವ, etc., § 180, 3); but there are exceptions. Thus we have ಆರ್ತ (ಆರ್ಡ್ + ತು, § 160, 4), ಆರ್ಪ (ಆರ್ಡ್ + ಪ, ಪ = ವ, § 183, 2); ಕಾಡ್ಡು and ಕಾಡ್ಡು (ಕಾಡ್ಡ್ + ದು, § 166); ತೂಡ್ಡುವ and ತೂರ್ಪ (ತೂಡ್ಡ್ + ವ, § 180, 6); ತೋಡ್ಡು, ತೋಡ್ಡು (ತೋಡ್ಡ್ + ದು, § 166), ತೋಡ್ಡುವ and ತೋರ್ಪ (ತೋಡ್ಡ್ + ಪ, § 183, 2); ನಾಡ್ಡು ವ, ನಾರ್ಪ (ನಾಡ್ಡ್ + ಪ, § 180, 6) and ನಾರ್ಪ (ನಾಡ್ಡ್ + ಪ, § 183, 2); ಪಾಡ್ಡು, ಪಾಡ್ಡು (ಪಾಡ್ಡ್ + ದು, § 166), ಪಾಡ್ಡುವ and ಪಾರ್ಪ (ಪಾಡ್ಡ್ + ಪ, § 180, 6); ಬೀಡ್ಡು, ಬೀರ್ಪ (ಬೀಡ್ಡ್ + ದು, § 166), ಬೀಡ್ಡುವ, and ಬೀರ್ಪ (ಬೀಡ್ಡ್ + ಪ, § 180, 6); ಮಾಡ್ಡುವ, ಮಾರ್ಪ (ಮಾಡ್ಡ್ + ಪ, § 183, 2) and ಮಾರ್ಪ (ಮಾಡ್ಡ್ + ಪ, § 180, 6); ವಾಡ್ಡು and ವಾಡ್ಡು (ವಾಡ್ಡ್ + ದು, § 166). At the same time we have the verbal nouns ಏತ (for ಏರ್ತ of ಏಡ್ಡು), ತಾಡ್ಡು (for ತಾಡ್ಡು), ಮಾಡ್ಡು (for ಮಾಡ್ಡು), and the past participle ನಾಡ್ಡು (for ನಾಡ್ಡು of ನಾಡ್ಡು, § 159). It must, therefore, be concluded that the final ಉ of the verbs is nothing but a help to enunciation, and that they are originally monosyllabic themes.

It may be remarked that the long vowel of ನಾಡ್ಡು, ಪಾಡ್ಡು and ಮಾಡ್ಡು is short in the nouns ನಡ್ಡು, ಪಡ್ಡು and ಮಾಡ್ಡು.

60. As has been stated in the preceding paragraphs (51 seq.) there are many and various monosyllabic verbal themes in Kannaḍa.

As examples of dissyllabic verbal themes may be adduced e.g. ಅಗಿ, ಬಗಿ, ಒಗಿ, ಬಗಿ, ಇಡಿ, ಕಡಿ, ಕೆಡಿ, ನಡಿ, ಮಣಿ, ಅಣಿ, ಕುಡಿ, ಒದೆ, ಹಣಿ, ನಣಿ, ಸಮಿ, ಅರಿ, ಕರಿ, ಅಡ್ಡಿ, ಎಡ್ಡಿ, ಅರೆ, ಕವಿ, ಬಸಿ, ತಿಳಿ, ಅಳಿ, ಉಡ್ಡಿ; but with respect to their finals ಇ and ಎ it is to be said that they are not radical (see § 157; § 165, letter a, 3. 4. 5; § 172; § 180, 5; § 243, 16. 18. 21. 23. 24. 25. 26. 27),

and in the vulgar dialect some of the themes may become monosyllabic (§ 151, a, 4; § 158; § 165, a, 1).

61. Another class of verbal themes which in Kēśava's list are introduced as trisyllabic ones with the final syllable ಲ್ಲಿ, are really dissyllables, which by several of them can be proved, e. g. by ಒಳಲ್ಲಿ, ಕೆದಲ್ಲಿ, ಗಜಲ್ಲಿ, ಪೆಳಲ್ಲಿ and ಬೆದಲ್ಲಿ, as these occasionally add the participial syllables ದು and ವ (see § 59), with elision of the merely euphonic vowel ಉ, immediately to ಲ್ಲಿ (ಒಳದ್ದು, ಕೆದದ್ದು, etc., ಗಜವ್ವ, ಬೆದವ್ವ, § 166; § 180, 6), by ಅಲ್ಪಿಲ್ಲಿ and ಬೆಳ್ಳಿಲ್ಲಿ, as they always attach the participial syllable ತು directly to ಲ್ಲಿ (ಅಲ್ಪಿತ್ತು, ಬೆಳ್ಳಿತ್ತು), and by ಎಲ್ಪಿಲ್ಲಿ, ಆಸಲ್ಲಿ, ತೆಪ್ಪಲ್ಲಿ and ಬೇಸಲ್ಲಿ, as they do the same, changing the ಲ್ಲಿ into ತ್ (ಎಲ್ಪಿತ್ತು, ಆಸತ್ತು, etc., § 160, 4).

Let it be remarked here that dissyllabic themes with the final consonants ರ್, ಲ್, ಳ್ and ಲ್ಲಿ, such as ಆಡರ್, ಉದಿರ್, ಬೆನುರ್, ಅಬಿಲ್, ತೊಬಿಲ್, ಬಬಿಲ್, ತಗುಳ್, ಅಗುಬ್ಲಿ, are never written as trisyllables in the ancient dialect, although they are occasionally trisyllabic in the mediæval dialect, and always so in the modern one (see §§ 48. 166). An exception is formed by a few ancient themes when they suffix the particle ಇಸು, for which see § 151, letter a, 2.

62. Some instances of verbs that are always trisyllabic, are the following:—ಆಡಕು, ಕುಡುಕು, ಬದ್ವಂಕು, ಮಲಗು, ಕುನುಂಗು, ನಿಮಿರ್ಚು, ಬೆರಂಜು, ಸುರುಣ್ಣು, ಕಲಡು, ಮುದುಡು, ಪರಡು, ಹೊರಡು, ತಣೆವು, ಕಲುಮ್ಪು, ಎಳವು, ಅದಿಸು, ನವ್ವಿಸು; and some instances of such as are always quadrisyllabic are: ಹಿಸರಿಸು, ಗಬ್ಬರಿಸು, ನಿಗುವ್ವಿಸು; quinquessyllabic verbs are e. g. ಕದಕದಿಸು, ಉಬ್ಬಿಸವ್ವೆಡು.

Two trisyllabic verbs with final ಡು, viz. ಬೆಗಡು and ಬಿಸುಡು, appear also as dissyllabic when their forms become ಬೆಗಬ್ಲಿ and ಬಿಸುಬ್ಲಿ (see § 183, 4).

More or less of the trisyllabic verbs can be derived from monosyllabic or dissyllabic themes. Of the above-mentioned terms ಬದ್ವಂಕು is another form of ಬಬ್ಬಿಂಕು, which has sprung from ಬಬ್ಲಿ, to live. ಆಡಕು has arisen of ಆಡೆ, to fill, etc.; ಕುಡುಕು of ಕುಡು, to beat; ಮಲಗು of ಮಣೆ, to bend or be moved out of a straight or standing position; ಕುನುಂಗು of ಕುನಿ, to bend; ನಿಮಿರ್ಚು of ನಿಮಿರ್, to be stretched; ಬೆರಂಜು of ಬೆರೆ, to join; ಸುರುಣ್ಣು of ಸುರುಳ್, to contract; ಕಲಡು of ಕಲಿ, to be mixed; ಪರಡು of ಪರೆ,

to spread; ತಣಿವು of ತಣಿ, to grow cool; ಕಲುಮ್ಬು of ಕಲಿ, to be mixed; ಎಳವು of the noun ಎಣಿ, adjustment, compared with the verbal theme ಪಣಿ, to be joined, etc.; ಅದಿಸು of ಅದಿ, to learn to know; ನವ್ವಿಸು of ನಮ್ಮು, to trust (*cf.* § 49).

Of the above-mentioned quadrisyllabic verbs ಓಸರಿಸು comes from the noun ಓಸರ, ನಿಗುವ್ವಿಸು from ನಿಗುಮ್ಮು; ಗಬ್ಬರಿಸು may be connected with ಕಬ್ಬ, to dig.

Of the above-mentioned quinesyllabic verbs ಉಬ್ಬಸವ್ವಡು is composed of ಉಬ್ಬಸಂ and ಪಡು (*cf.* § 49); regarding ಕದಕದಿಸು see § 211, remark 2.

63. We have seen that the vowels ಇ (§ 54) and ಉ (§§ 48, 54-59, 61) at the end of verbal themes are often simply euphonic, also ಇ and ಉ when they seemingly belong to them (§ 60).

64. Kēśava says that there are no Kannada verbs which end in aspirated consonants (mahāprāṇākshara), the nasals ಙ್ and ಞ್, the consonants ಶ್, ವ್ and ಹ್, and the double consonant ಕ್ಷ್. With regard to ಹ್ it is to be observed that his statement was true only for his own time, as in a later period many verbal themes with final ಹ್ (ಹು) were in use, this letter often taking the place of ವ್ (ವು); see *e. g.* ಅದಿಹು, ಇದಿಹು, ಉದಿಹು, ಕಳುಹು, ಕೊಡಹು, ತಿರುಹು in the Dictionary. *Cf.* § 223.

65. Kēśava's list of verbs (§ 47) is so arranged that the alphabetical order shows itself in the final letters, ಲ್ and ಳ್ coming after ಸ್.

Of verbs that form a single vowel, he adduces only two, *viz.* ಈ and ಓ, and of such as consist of one consonant with a long vowel, twelve, *viz.* ಕಾ, ಕೀ, ಕೇ, ತೇ, ತೋ, ನೋ, ವೂ, ಬಾ, ಬೀ, ಬೇ, ವೀ and ಮೇ.

The final consonants and syllables of the verbs in his list are the following:—

ಕು, ಂಕು; ಗು, ಂಗು; ಚು, ಂಚು (ಇಚು); ಜು, ಂಜು; ಟು, ಂಟು; ದಿ, ದು, ದೇ; ಣ್, ನೆ, ಣೆ; ತು; ದಿ, ದು, ದೇ; ಸ್, ಸಿ, ಸೇ; ಫು; ಬು, ಮ್ಬು; ಮು, ಮೇ; ಯ್; ಲ್, ಲಿ, ಲೇ; ಲ್, ಲಿ, ಲೇ; ವು, ವು, ವು; ಸಿ, ಸು, (ಇಸು), ಸೇ; ಟ್, ಟು, ಟೇ; ಟ್, ಟು, ಟೇ; ಕ್, ಕಿ, ಕೇ. (*Cf.* §§ 149-151.)

The finals often are essential parts of the verbal theme. That they are not always radical, but sometimes mere formatives, *e. g.* ಕು, ಂಕು, ಗು, ಂಗು, ಜು, ಂಜು, ಟು, ಂಟು, appears to a certain extent from the §§ 62 and 63. We add as a peculiarity that what may be called the root of verbs of frequentative action, is seen in the first form of reduplication, as in ಮುರಿದು ಮುರಿದುಗು (§ 211, 6). ತೊಳ ತೊಳ ತೊಳಗು, ಬೆಳ ಬೆಳ ಬೆಳಗು (§ 211, 10).

66. A peculiarity of some verbal themes is that they change their root vowels. This, in the ancient dialect, is especially seen in the past participle, in which ಇಸು takes the form of ಎಡ್ಡು, ಬಿಸು that of ಬೆಡ್ಡು (§ 164, 10), ಕಿಡು that of ಕೆಟ್ಟು (§ 164, 8), ಕಿರಿಯಿ that of ಕೆತ್ತು, ಗಿರಿಯಿ that of ಗೆತ್ತು, ತಿರಿಯಿ that of ತೆತ್ತು (§ 161), ಉಗು that of ಒಕ್ಕು, ಪುಗು that of ಪೊಕ್ಕು (§ 164, 12), ಕುಡು that of ಕೊಟ್ಟು, ತುಡು that of ತೊಟ್ಟು (§ 164, 7). ಇಸು, in the later dialect, has become ಎಸು and ಎಸೆ, ಕಿಡು ಕೆಡು, ಕುಡು ಕೊಡು, ತುಡು ತೊಡು, ತಿರಿಯಿ ತೆರಿಯಿ, ಉಗು ಒಗು, ಪುಗು ಪೊಗು, and ಬಿಸು ಬೆಸು and ಬೆಸೆ. ಇರಿಯಿ, already in Kēśava's time, appeared as ಎರಿಯಿ, ಉಡಿ as ಒಡೆ, ಉಳ್ as ಒಳ್; ಕೊಲ್ must originally have been ಕುಲ್, as ಕುಲಿ (not ಕೊಲಿ) is 'a killer', and ಕೊಳು, to take, ಕುಳ್, as the verbal noun ಕೊಳು exists also as ಕುಳು. Observe, further, that ಉಯ್ appears also as ಒಯ್, ಕುಯ್ as ಕೊಯ್, ತುಯ್ as ತೊಯ್, ವುದಿ as ವೊದೆ, ಕಯ್ as ಕೆಯ್, ಇದಿರ್ಜು as ಎದರಿಸು, and that several themes have a long and short vowel (§§ 52, 53). Observe also the change of ಇ into ಈ, ಎ and ಏ and that of ಉ into ಊ and ಒ in § 101; that of ಉಳ್ of the locative into ಒಳ್, and that of ಎ of the instrumental into ಇ in § 109; that of ಇ into ಎ, ಏ and ಉ, that of ಉ into ಒ in § 247, d, 9. 10. 13. 17. 18. 21. 22, and that of ಏ into ಇ in § 251.

IV. On declinable bases

67. According to grammar there are words called bases (līṅga, prakṛiti). Such a base is defined as follows: "It does not express verbal action (kriyā), has no case-terminations (vibhakti, cf. § 105 seq.), but embodies meaning (artha)."

68. According to the grammarian Kēśava bases are first of four kinds, viz.

1, verbal bases (kṛit, kṛillīṅga), i. e. such as are formed directly from verbs by the so-called kṛit-suffixes attached to the relative present and past participle (kṛit, see § 102, s. e; §§ 177. 180. 185. 253, 9, d; 254), e. g. to ಬೆಡುವ, ಪಾಡುವ, ಪೊಯ್ಯ; ಮಾಡಿದ, ಬೀದಿದ, ಪಾಡಿದ, ನೋಡಿದ, ಕೂಡಿದ, ನೆರೆದ; ಧರಿಸುವ; ಭಾಗಿಸಿದ, ಧರಿಸಿದ, ರಂಗಿಸಿದ; ಓಸರಿಸಿದ, ಒಸೆದ;

2, bases with other suffixes (taddhita, taddhitalīṅga), i. e. such as are formed by the so-called taddhita-suffixes (ಇಗ, ವಳ, ವಳ್ಳ, ಆಳ, ಆಯ್ತು, etc., see § 243) from nouns and verbs, e. g. ಕಟ್ಟಿಗ, ಗಟ್ಟಿಗ, ಅಡವವಳ, ಮಡಿವಳ, ಆಲ, ಕಟ್ಟಿ;

3, compound bases (samāsa, samāsaliṅga), i. e. such as are compounded of two (or more) words, e. g. ತೆಂಗೂಳಿ, ಇಮ್ಮಾವು, ಕುದುನಿಲ್ಲ, ಮುಂಗೈಯ್; ಪುರವನ, ನೀಲೋತ್ಪಲ, ಪ್ರಿಕೂಲ, ಸವಯ (cf. No. 4, b; see § 244 seq.);

4, nominal bases (nāma, nāmaliṅga, nāmaprakṛiti) or crude nouns (see § 242) which include

a) words not etymologically derived by the public, but commonly known and used in a conventional sense (rūḍhanāma, diṭhanāma, niścitanāma), e. g. ನೆಲ, ಘೂಲ, ಜಲ, that by their number of syllables (akṣharavṛtti), also without being compounds in the generally accepted meaning (asamāsato), may be monosyllabic, etc., and even quinesyllabic, as ಹೂ, ಮರ, ಹೊತ್ತಗೆ, ಕವಗೆ, ಕಟ್ಟವತ್ತಿಗೆ;

b) words whose meaning is intelligible in themselves (anvartanāma), expressing either quality (guṇānūrūpa) of beings, as ದಾಸಿ, ವಯಾಸರ, ಅತ್ಯಥವಾಸಿ, ಪೂಕ್ತಮಿ, or circumstance and condition (arthānūrūpa) of beings, as ಹೆಲಗಾಲ, ನಡಿ ಮೂಗ (or ನಡುಮೂಗ), ಕೂಸಿಗೊರಲ (cf. No. 3, so that Kōśava enlarges the compass of nominal bases by including also compound bases, and, we may say, also all the others);

c) words by which one of a species is pointed out (āṅkitanāma) or proper names, as ಕಾಟ, ಕಸವ, ಮಾಚ, ಮಾರ, which though occasionally without a clear meaning (sārthakam alladuvu), are current everywhere in Kannada and other languages.

Besides these four kinds of declinable bases there are three others, which will be given in § 90.

Remarks.

1, When a verb (kriyā) stands at the end of the description of the character of a person, it too has been called a kṛillīṅga by poets, e. g. (with case-termination) ನಮೋಸ್ತುಗಳ್ ಇರ್ಹ ಅನ್ತದಿನ್ ಇರ್ಹಂ, he who was as Jainas are.

2, When a series of words (vākyamālā) is considered as a whole, as in attributes, poets have called such a series too a nominal base, e. g. (with case-terminations) ಅಹಿಂಸಾ ಪರಮೋ ಧರ್ಮಮುಪ್ಪದನಿ ಸಮಿತುರ್ವರೇಣ್ಯರ್ ಅದಾದರ್; ತೋಳ್ಳೊ ಪ್ಪುವ ಪಾಳ್ವರ ಕಯ್ತು ಪೊತ್ತರ ದೇವಂ; ಗುಣಕ್ಕೆವಲ್ಲಗಣೇಕಂ; ಸೋರ್ಕಾನೆಗಕಂಕಂ.

69. A word is termed ಶಬ್ದ or ಪದ in grammar. ಪದ, however, has two additional meanings, signifying also either a nominal base (§ 68) with a case-termination (vibhakti) attached to it (nāmapada) or a verbal theme (dhātu, § 50) with a personal termination (vibhakti) attached to it (ākhyātapada, kriyāpada, §§ 144. 192).

70. Not only Kannada words do belong to the nominal bases or crude nouns (liṅga, nāmaliṅga, nāmaprakṛiti), but, as seen in § 68, also words that have been adopted from Sanskrita. These often exhibit the form

they have in Saṁskṛita dictionaries, in which case they are called ಸಮ ಸಂಸ್ಕೃತ terms, *e. g.* ಕಾಮ, ಭೀಮ, ರಾಮ, ಕುಮಾರ, ಮುಖ, ಕಮಲ, ಭುವನ, ಭವನ, ನಲಿನ, ಶಯನ, ಶ್ರುತಿ, ಸ್ಮೃತಿ, ಶುದ್ಧಿ, ಸಿದ್ಧಿ, ಕವಿ, ರವಿ, ಆರಿ, ಗಿರಿ, ಲಿಪಿ, ಕಪಿ, ಧ್ವನಿ, ಮುನಿ, ಪತು, ಶಿಶು, ರಿಪು, ಭಾಸು, ಧೇನು, ಸೇತು, ಕೇತು, ಬನ್ಧು, ಸಿನ್ಧು, ದಾರು, ಭೀರು.

71. Another series of nominal bases called ತತ್ಸಮ terms which have not been borrowed from Saṁskṛita, but of which nearly all exist in the same shape in Kannada as well as in Saṁskṛita, are ಅಂಕ, ಅಂಗಣ, ಅಟ್ಟ, ಕಂಕಣ, ಕೋಣೈ (ಕೋಟ or ಕೋಟ್ಟ), ಗಣ್ಣ, ಗಲ್ಲ, ಗಾಳ, ಗೋಣಿ, ತಳ, ಕೋರಣ, ಪಟ್ಟ, ಬನ್ದಿ, ಬಲ, ಬಿಲ, ಮಂಜ, ಮಣಿ, ಮಲ್ಲ, ಮಾಲೆ (ಮಾಲಾ), ಲತೆ (ಲತಾ), ಸಬಳ (*cf.* § 252, 3). Also the nominal bases ಘಟ್ಟಾಘಟ್ಟಿ, ಮಲ್ಲಾಮಲ್ಲಿ are tatsamas.

72. Saṁskṛita particles (avyaya) as ಅನ್ತರ್, ಬಹರ್, ಪುನರ್, or Saṁskṛita pronouns (sarvanāma) as ತ್ವದ್, ತದ್, ಯದ್, or Saṁskṛita participles ending in ಅತ್ (sattṛiṁanta) as ಕ್ವಣತ್, ಝಣತ್, ಭ್ರಮತ್, cannot form by themselves declinable bases in Kannada; but compound bases (samāsalinga) with a final vowel, of which they form the first member, are declinable, *e. g.* ಅನ್ತರ್ಮುಖ, ಬಹಿರಂಗ, ಪುನಃ ಪಾಕ; ತ್ವತ್ಕಥನ, ತದ್ವಚನ, ಯತ್ಪುಟ; ಕ್ವಣತ್ಕಂಕಣ, ಝಣನ್ಮೃದ, ಭ್ರಮದ್ಭ್ರಮರ.

73. The Saṁskṛita numerals (saṅkhyāvācī) ಏಕ, ದ್ವಿ, ತ್ರಿ, ಚತುರ್, ಪಂಚ (ಪಂಚನ್, see § 86), ಷಟ್, ಸಪ್ತ (ಸಪ್ತನ್), ಅಷ್ಟ (ಅಷ್ಟನ್), ನವ (ನವನ್), ದಶ (ದಶನ್) are indeclinables; but with suffixes (pratyaya) in the form of ದ್ವಿತೀಯ, ತ್ರಿತೀಯ, ಚತುಷ್ಠ, ಪಂಚಕ, ಷಟ್ಕ, ಸಪ್ತಕ, ಅಷ್ಟಕ, ನವಮ, ದಶಮ, and in compounds (samāsa), as ಏಕಾಂಗ, ದ್ವಿಮುಖ, ತ್ರಿಲೋಕ, ಚತುರ್ವೇದ, ಪಂಚಭೂತ, ಷಟ್ಕರ್ಮ, ಸಪ್ತದ್ವೀಪ, ಅಷ್ಟಭುಜ, ನವನಿಧಿ, ದಶಪ್ರಕರಣ (of which they form the first member), they are declinable bases in Kannada.

74. Saṁskṛita words with final ಆ, *e. g.* ಮಾಲಾ (which is one of the tatsamas in § 71), ಬಾಲಾ, ಕಾಲಾ, ಅಲಕಾ, ನದ್ರಾ, ರೇಖಾ, change this ಆ into ಎ to become declinable bases in Kannada, in which case they appear as ಮಾಲೆ, ಬಾಲೆ, ಕಾಲೆ, ಅಲಕೆ, ನದ್ರೆ, ರೇಖೆ, or are ಎಕಾರಾಂತ terms.

75. As an exception to rule 74 the Saṁskṛita words ಕನ್ಧರಾ, ಉಪತ್ಯಕಾ, ಕರುಣಾ, ಅಧಿತ್ಯಕಾ, ದಂಷ್ಟಕಾ, ಮಾಲಕಾ and others change their final ಆ into ಳ to become declinable bases in Kannada, appearing therein as ಕನ್ಧರ, ಉಪತ್ಯಕ, etc. or being ಆಕಾರಾಂತ terms.

76. When the Saṁskṛita words ಗ್ರೀವಾ and ಭಿಕ್ಷಾ are used as declinable bases in Kannada, they appear as ಗ್ರೀವ or ಗ್ರೀವೆ, ಭಿಕ್ಷ or ಭಿಕ್ಷೆ.

77. Some Saṁskṛita words with final ಳ (ಆಕಾರಾಂತ terms), *viz.* ವಧೆ, ಅಭಿರಾಷ, ಉದಾಹರಣ, ದರ್ಭ, ಪ್ರತ್ಯ, ಊಹ and ಅಲಕ (*cf.* § 74), change this ಳ into ಎ to become declinable bases in Kannada, and then appear as ವಧೆ, ಅಭಿರಾಷೆ, etc.

78. Saṁskṛita words with final ಈ (ಆಕಾರಾಂತ terms), *e. g.* ಲಕ್ಷ್ಮೀ, ಗೌರಿ, ಸದಸ್ವತೀ, ಕಾಮಿನೀ, ನಾರೀ, always change their ಈ into ಇ to become declinable bases in Kannada, and then appear as ಲಕ್ಷ್ಮಿ, ಗೌರಿ, etc.

79. Samskrita polysyllabic words (ಅನೇಕಾಕ್ಷರಶಬ್ದ) with final ಊ (ಊಕಾರಾಂತ terms), *e. g.* ಸರಯೂ, ಕಣ್ವಾ, ಬಜರ್ಜ, ಸ್ವಯಮೂ, ಬಲಪೂ, change their ಊ into ಉ to become declinable bases in Kannada, and then appear as ಸರಯು, ಕಣ್ವು, etc.

80. All Samskrita monosyllabic terms (ವಿಕಾಕ್ಷರಶಬ್ದ), *e. g.* ಜ್ಯಾ, ಮಾ, ಪ್ರಾ, ಶ್ರೀ, ಸ್ತ್ರೀ, ಛೇ, ಛಾ, ಕೂ, remain unchanged when used as declinable bases in Kannada.

81. As a rule Samskrita words ending in ಋ (ಋಕಾರಾಂತ terms), *e. g.* ಪಿತ್ಯ, ಸವಿತ್ಯ, ನರತ್ಯ, ಕರ್ಪ್ಯ, ನೇತ್ಯ, ಹೋತ್ಯ, ಜಾಮಾತ್ಯ, ಮಹಿತ್ಯ, ಮಾತ್ಯ, ಧಾತ್ಯ remain unchanged when used as declinables in Kannada.

ಧಾತ್ಯ, however, often takes the form of ಧಾತ, also in ವಾನ್ಢಾತ, and that of ಧಾತ್ರ in ವಿಧಾತ್ರ. For the ಋ in ಪಿತ್ಯ the substitute ಅರ (ಅರಾದೇಶ) may be used, so that ಪಿತ್ಯ appears as ಪಿತರ.

82. The declinable base of ಸಖಿ may become ಸಖ in Kannada.

83. The second class of Samskrita words that are used as nominal bases in Kannada are such as end in consonants (ವ್ಯಂಜನಾಂತ terms); but before they become Kannada declinables, they have to undergo various changes, as will be seen from §§ 84-89.

84. The Samskrita words ದಿವ್, ಸ್ರಿಜ್, ಚತುರ್, ಮರುತ್, ಬುಧ್, ಕಕುಭ್, ವೇದವಿವ್, ಪುರ್, ಮುದ್, ಸಮವಯಸ್, ಗುಣಭಾಜ್, ವಿದಾಯಸ್, ಸಮ್ವದ್ and others add ಅ (ಅತ್ಯ) to their finals, and become ದಿವ, ಸ್ರಜ (cf. § 85), ಚತುರ, etc.

85. The Samskrita words ಅವ್, ಕ್ವತ್ (ಕ್ವಧ್), ಪ್ರಪಿಪತ್ (ಪ್ರಪಿಪದ್), ಋಕ್ (ಋಚ್), ದಿಕ್ (ದಿಶ್), ಯಜುಸ್, ವಿದ್ಯುತ್, ವಿಪತ್ (ವಿಪದ್), ಮಹತ್, ಬೃಹತ್, ತ್ವಕ್ (ತ್ವಚ್), ಸಮ್ಯಕ್ (ಸಮ್ಯಚ್), ಸ್ರಕ್ (ಸ್ರಜ್, cf. § 84), ದ್ವಿಟ್ (ದ್ವಿಷ್), ಪ್ರವೃಷ್ಟಿ (ಪ್ರವೃಷ್ಟ), ವಾಕ್ (ವಾಚ್) and others double their final consonant (or take ದ್ವಿಭಾವ) and add ಉ, *e. g.* ಅವು, ಕ್ವತ್ತು, ಪ್ರಪಿಪತ್ತು, ಋಕ್ಕು, etc.

86. The Samskrita words ರಾಜನ್, ಮೂರ್ಧನ್, ಪೂಷನ್, ಆರ್ಯಮನ್, ಕರಿನ್, ಕರ್ಮನ್, ಬ್ರಹ್ಮನ್ and others drop their final (or take ಅನ್ವೇಷೀಕರಣ), *e. g.* ರಾಜ, ಮೂರ್ಧ, etc.

But ಸೀಮನ್ and ಊಷ್ಮನ್ dropping their ನ್ become ಸೀಮ and ಊಷ್ಮ.

87. The Samskrita words ಯಶಸ್, ತೇಜಸ್, ವಯಸ್, ಪಯಸ್, ಮನಸ್, ಶ್ರೀಯಸ್ either drop their final consonant, or double it and attach ಉ, in which case they appear in Kannada as ಯಶ or ಯಶಸ್ಸು, ತೇಜ or ತೇಜಸ್ಸು, ವಯ or ವಯಸ್ಸು, ಪಯ or ಪಯಸ್ಸು, ಮನ or ಮನಸ್ಸು, ಶ್ರೀಯ or ಶ್ರೀಯಸ್ಸು.

88. The Samskrita word ವಾರ್ remains as it is; ಗಿರ್ (ಗಿರ) does so too, but appears also as ಗಿರೆ.

89. Lastly, the nominative plural in Samskrita of some Samskrita words, after having dropped its visarga, is used as a nominal base, *e. g.* ರ್ವಾನ (of ರ್ವೇನ್), ಯುವಾನ (of ಯುವನ್), ಅಧ್ವಾನ (of ಅಧ್ವೇನ್), ಸಖಾಯ (of ಸಖಿ), ಜ್ಯಾಯಾಂಸ (of ಜ್ಯಾಯಸ್), ಕಸೀಯಾಂಸ (of ಕಸೀಯಸ್), ವಿದ್ವಾಂಸ (of ವಿದ್ವೇಸ್), ಭಾಸ್ವಂತ (of ಭಾಸ್ವತ್), ಶ್ರೀಮಂತ (of ಶ್ರೀಮತ್), ಹನುಮಂತ (of ಹನುಮತ್).

ನ್, ಯ್, ರ್, (ದ್), ಲ್, ಳ್, and ಲ್ (cf. § 61), *e.g.* ಕಣ್, ಮಣ್, ಗೇಣ್, ಪೊನ್, ಬೆನ್, ಬೇನ್, ಸೀನ್, ಕೆಯ್, ಮೆಯ್, ನಾಯ್, ನಾರ್, ತೇರ್, ಬೇರ್, (ಮದ್), ಕಲ್, ನೆಲ್, ಪಾಲ್, ಪುಲ್, ಬಿಲ್, ಕೋಲ್, ಒಳ್, ಕಳ್, ಮುಳ್, ತೋಳ್, ಬಾರ್, ಸೂರ್, ತೇರ್ (ಜೇರ್). See some exceptional forms in § 121, *a*, and cf. the remark under § 96.

In mediæval Kannada the above terms are also dissyllabic, *viz.* ಕಣು, ಕಣ್ಣು, ಮಣ್ಣು, ಗೇಣು, ಪೊನ್ನು, ಬೆನ್ನು, ಬೇನು, ಸೀನು, ಕೆಯ್ಯು, ಮೆಯ್ಯು, ನಾಯ್ತು, ನಾರು, ತೇರು, ಬೇರು, ಕಲು, ಕಲ್ಲು, ನೆಲ್ಲು, ಪಾಲು, ಪುಲು, ಪುಲ್ಲು, ಬಿಲು, ಬಿಲ್ಲು, ಕೋಲು, ಒಳು, ಕಳ್ಳು, ಮುಳು, ಮುಳ್ಳು, ತೋಳು, ಬಾರ್ತು, ಸೂರ್ತು, ತೇರ್ತು (ಜೇರ್ತು).

In modern Kannada they are dissyllabic (as far as they are used therein); but see the exceptional forms in § 120, *c*.

94. Dissyllabic true Kannada nominal bases of the ancient dialect ending in consonants are *e.g.* ಉಸಿರ್, ತಳಿರ್, ತೆಮರ್, ವೆಸರ್, ಎನದಿ, ಕೆಸದಿ, ತುನುದಿ, ಕುತ್ತುದಿ, ವೆಸದಿ, ಬಸಿದಿ, ಹಗದಿ, ನೇಸದಿ, ಎದ್ದಿದಿ, ಇವಲ್, ಕೊರಲ್, ಮಣಲ್, ತನ್ನಲ್, ಕರುಳ್, ಕುರುಳ್, ತಿರುಳ್, ಪುರುಳ್, ಅಗದಿ, ನೆಗದಿ, ಉಗುದಿ, ಇಕ್ಕುದಿ, ಪೊಕ್ಕುದಿ, ಬಾಸುದಿ. See a few exceptional forms in § 121, *a*.

In mediæval Kannada the above terms may become trisyllables by adding a euphonic ಉ; in modern Kannada they always are such (as far as they are used in it), *e.g.* ಉಸಿರು, ತಳಿರು, ಕೆಸದಿರು.

Observe that ancient ವೆಸದಿ becomes ವೆಸದ, and ancient ಅದ್ದದಿ becomes ಅದ್ದ in modern Kannada.

95. There are a few trisyllabic true Kannada nominal bases with a final consonant in the ancient dialect, *e.g.* ಇದ್ತಿರಿಸಿಲ್, ಪುರ್ದಿಚಿಲ್, ಪೊಸನ್ನಿಲ್. The last term occurs in the mediæval dialect also as ಹೊಸತಿಲು (with the euphonic ಉ), *i.e.* quadrisyllabic; but in the same dialect and in modern Kannada is trisyllabic too, *viz.* ಹೊಸ್ತಿಲು.

96. Dissyllabic true Kannada nominal bases ending in vowels (ಸ್ವರಾಂತ terms) are used in the same shape as well in ancient and mediæval as in modern Kannada (as far as they occur in it). The final vowels are ಅ, ಉ, ಉ and ಎ. With regard to the bases with final ಉ it is to be observed that, in this case (see the contrary in § 97), this vowel may somehow originally have been euphonic, as it is nearly always elided before a following vowel in sandhi (see § 213 *seq.*, also the optional use in § 215, 4), and as we have ಕಾರ್ for ಕಾಡು, and ಕೋರ್ for ಕೋಡು.

We give the following instances: ಮಗ, ತಡ, ಕುರಿ, ಕೊಳ, ತೆರ, ನರ, ನೆರ, ಬರ, ನೆಲ, ಪೊಲ, ಮೊಲ, ನೊಳ, ತೋಳ; ನರಿ, ಮರೀ, ಕಿಡಿ, ಕುರೀ, ಪುಲಿ, ಸುರೀ, ಕೇರಿ, ಕೋಡಿ; ತುತ್ತ, ಎತ್ತಿ (ಎತ್ತು), ಪೊತ್ತಿ (ಪೊತ್ತು), ಮಾವು, ಕೂಸು, ಮಾಸು; ಎಮ್ಮೆ, ಕಟ್ಟೆ, ಕಡೆ, ಕರತ್ತಿ (ಕತ್ತೆ), ಮರೆ, ಮರೀ, ಮರೀ, ಸೆರೆ, ಸೆರೀ, ಎರೀ, ಪೊರೀ, ಪುಲೆ.

Observe that ಮಾವು occurs also as ಮಾ, ತೆರ as ತೆರವು, ನರ as ನರವು, ನೆರ as ನೆರವು, ನೊಳ as ನೊಳವು, ಬರ as ಬರವು, ಒಳ as ಒಳವು, the unradical ಉ being suffixed by means of a euphonic ವ್.

Remark.

Kōśava in the sūtras and vṛittis of his Śabdamaṇḍapāṇa (but not in the instances given) occasionally adds a final euphonic ಉ to the suffixes ಅರ್ and ಅಲ್, so that they appear as ಅರು and ಅಲು (see pages 120. 121. 123. 124. 147. 278. 296 of the Mangalore edition) and treats them according to the rule laid down in § 215, 4. Also with regard to the suffixes ಅದು, ಉವು, ಇತ್ತು, ಅತ್ತು he does so (pages 264. 265). Compare also the ಅರು (for ಅರ್) in § 119, a, 1; the ಅಲು (for ಅಲ್) in §§ 109, a, 7; 120, a, 7; 121, a, 1; 187, 1; the ಒಳು (for ಒಳ್) in § 109, a, 7; see ಇಮವೆ ಭೇದಂ in a verse quoted in § 271.

97. There are a number of true Kannada dissyllabic nominal bases with final ಉ in which this vowel is not euphonic but radical, and are, therefore, never elided before a following vowel in sandhi, in this respect resembling the final ಉ of the Sanskrit nominal bases ಗುರು, ಪತು, ಭಾನು, ರಿವು, ಎಷ್ಟು, etc. Such bases are e. g. ಅನು, ಕರು, ಕರೀ, ಕಳು, ತಣು, ತಳು, ತುರೀ, ಪರೀ, ಪುರೀ, ಮಡು (see § 128), and their euphonic letter in sandhi is ವ್ (§ 215, a, d).

98. Trisyllabic true Kannada nominal bases which end in the vowels ಅ, ಇ, ಉ and ಎ, the ಉ being like that of § 96, are e. g. ಮುರ್ರಿಗ, ಕುರೀ ಮ್ಪು, ಬೆಡ್ಡರ, ಬಾಯಿಕ; ಕರಡಿ, ಪುರುಳಿ, ಕಡ್ಡಲಿ, ಕೊತ್ತಲಿ, ಪೊಲದಿ; ಈಗಡು, ಅಗಡು, ಮಗುವು, ನಿಲವು, ಕೂಡು, ಮುನಿಸು, ತುರೀಮ್ಪು, ಪೊಲಮ್ಪು, ಮೊಲಿಗು, ಸೆರಿಗು, ನೆಲಹು, ಪೊಳವು (see also ತೆರವು etc. in § 96); ಕುದುರೆ, ತೊಡವ್ವೆ, ಬಗಸೆ, ಹಸುಳೆ, ಪಸಲೆ, ಕರಲೆ, ಕರತ್ತಲೆ (ಕತ್ತಲೆ).

The bases ಎರಡು and ಕಿವುಡು are also dissyllabic, appearing as ಎರರೀ and ಕಿವರೀ.

99. As quadrisyllabic true Kannada nominal bases which are not plain taddhitaliṅga words (§ 68, 2) may be mentioned ಬಗರಗ and ಕರುವರಿ (see also § 95). Quinquesyllabic and sexisyllabic Kannada words, as ಅಗಡುತನ, ನೆಜೆಯುವಿಕೆ, ಕಳುಹಿಸುವಿಕೆ, ಕರುವರಿತನ, are plain taddhitaliṅga terms.

Taddhitaliṅga forms will be treated of separately in § 243.

100. As will be seen from the Kannada-English Dictionary very many true Kannada nominal bases (liṅgas) are identical as to form with verbal themes (or are ಸಹಜಧಾತು terms), *e. g.* ಅಟ್ಟು, pursuing; ಅಡಕು, piling; ಅಡು, cooking; ಅಪ್ಪು, embrace; ಅರಲ್, flower; ಅರೆ, ground state; ಅಲೆ, wave; ಅವುಂಕು, pressing firmly; ಅಳೆಪು, hankering after; ಅಳ್ಳು, fear; ಅಲಿವು, destruction; ಆಗು, coming to pass; ಆಡು, motion; ಇಡು, putting; ಈಸು, swimming; ಉಗುರಿ, spittle; ಉಚ್ಚು, making loose; ಉಡಿ, fragment; ಉಬ್ಬು, swelling; ಉರಿ, burning; ಉರ್ಕು, rising; ಉರಿಗು, crookedness; ಉಲಿ, sound; ಉಲಿ, remaining; ಊಳ್, outcry; ಎಚ್ಚರಿ, waking; ಎತ್ತು, raising; ಎದಿ, pouring; ಎದಿ, rising; ಬಣಗು, drying; ಬಪ್ಪು, fitness; ಓದು, reading; ಕಟ್ಟು, binding; ಕಡಿ, cutting; ಕಳ್, theft; ಕಾಯ್, unripe fruit; ಕುಕಿಲ್, cuckoo; ಕುಟ್ಟು, blow; ಕುಳಿರ್, coolness; ಕೂಣ್ಪು, limping; ಕೇಗು, crying as a peacock does; ತಡೆ, obstacle; ತಿದುರ್, training, etc.; ತೆಗಲಿ, blame; ತೇಗು, belching; ತೊಡಕು, entanglement; ದಾಣ್ಣು, passing over; ನಡೆ, walk; ನೋಡು, looking on, etc.; ಪೂ, flowering; ವೆರ್ಡು, increase; ವೆಳಲಿ, fear; ವಿತ್ತು, seed; ವಿಸು, soldering; ಬೆಳೆ, crop; ಮರ್ಡು, fondness; ಮೊರ್ಕು, infatuation; ಸೊಲ್, saying, word; etc., etc. See § 242.

Such nominal bases represent the true ಭಾವನವಚನ or ಭಾವನಾಚಿ terms or verbal nouns, signifying the abstract notion of a verb either as to state or action. Regarding bhâvavaçanas see § 243 and the paragraphs quoted there.

Other nominal bases are formed by adding *e. g.* ಅ or ಎ to the verbal theme, as ನೀಳ (from ನೀಳ್), ಸಾಲ (from ಸಾಲ್), ಕೊಲೆ (from ಕೊಲ್), ಕಟ್ಟೆ (from ಕಟ್ಟು); these and other formatives will be treated of in § 243.

Several nominal bases have a form in the ancient dialect that differs from that which they have in the mediæval and modern one, *e. g.* ಎದ್ರು, ಕಲ್, ಪೂದ್ರು, ವಿದ್ರು (see § 233).

101. Kannada nominal bases derived from verbal themes by altering their radical vowel (*cf.* § 66 and see § 242), are *e. g.* ಈಡು (from ಇಡು), ವೀಡು (from ವಿಡು), ಸೋಡು (from ಸುಡು), ಕೇಡು (from ಕಿಡು), ವಿಸು (from ಇಸು), ತೋಡು (from ತುಡು), ಕೋಡು (from ಕುಡು).

Others alter that vowel and add a formative vowel to the final consonant, as ಕೆಲಿ (from ಕಿಲಿ), ತೆಲಿ (from ತಿಲಿ), ನೆಲೆ (from ನಿಲ್), ಬೆಲೆ (from ಬಿಲ್).

102. (Theoretically) it may be said (the grammarian Kōśava teaches) that, according to properties and qualities, there are eight genders (līṅgas) for the seven declinable bases (līṅgas, prakṛitis, §§ 67. 68. 90), and that there is also, as a ninth kind, a gender of particles (avyayalīṅga). Compare § 116. (Remark that the term 'līṅga' thus has two distinct grammatical meanings.)

The nine genders are the following:—

1. The masculine gender (puṁ, pullīṅga, puruṣa). It is seen in the names of men, male deities and demons, *e. g.* ಅಣ್ಣ, ಪಮ್ಮ, ನರ, ಅರಸ, ದೇವ, ಸುರ, ಅಸುರ, and in those of some animals, *e. g.* ಹರಿಣ, ಕೋಣ, ಹಂಗ, ಹಸುಬ, ಸರ್ಪ, ಗರುಡ, ಕೂರ್ಮ, ಕಮಠ, ವೃಷಭ, ಬಸವ.¹⁾

2. The feminine gender (strī, strīlīṅga). It appears in the names of the female sex of the human race, of deities and of demons, *e. g.* ತಾಯ್, ಅಕ್ಕ, ಅಮ್ಮ, ಅವ್ವ, ಅರಸಿ, ದೇವಿ, ಗೌರಿ, ಮಾತೆ, ರಾಕ್ಷಸಿ.

3. The neuter gender (nappu, napuṁsaka, napuṁsakalīṅga). To this belongs everything which is destitute of reason whether animate (cēṭana) or inanimate (acēṭana), *e. g.* ಫಲಿ, ಧ್ಯಂಗ, ತುರಂಗ, ಹಯ, ಗಜ (but see Nos. 1 and 5); ಏಡ, ಕವಸ, ಕಣ್ಣಿ, ಜಿಡೆ, ಕೊಡೆ.²⁾

4. The masculine-feminine, *i. e.* common or epicene gender (puṁstrīlīṅga). This is seen in the plural of nouns and demonstrative (see No. 8, remark pronouns (ಅವಂ, ಇವಂ, ಉವಂ) wherein the sume suffix ಅರ್ (ಇರ್) is added to masculines and feminines without regard to sex, *e. g.* ಇವರ್ ಫಿರುಷರ್, ಇವರ್ ಸ್ತ್ರೀಯರ್; ಅವರ್ ಗಣ್ಣರ್, ಅವರ್ ಪಣ್ಣರ್; ಉವರ್ ದೇವರ್, ಉವರ್ ದೇವಿಯರ್. Cf. §§ 119. 132. 134.

It is seen also in the singular, namely in that of ಕೊಪ್ಪು, which term by itself is masculine and feminine. Cf. § 243, B, 7.

5. The masculine-neuter gender (punnapuṁsakalīṅga). This is found in the nouns ರವಿ (or ಸೂರ್ಯ), ವಿಧು (or ಚಿನ್ಮ), ಮಂಗಲ, ಬುಧ, ಬೃಹಸ್ಪತಿ, ಶುಕ್ರ, ಶನಿ, ರಾಹು, ಕೇತು (the nine planets, navagraha), ಆಳ್ (see § 120), ಬಸಸ್ತ, ಚೈಸ್ತ, ಮಲಯಾನಲ, ಕಾಮ and ವರಾಹ, which are used either as masculines or neuters.

¹⁾ The Kannada grammar called Nudigaṭṭa (p. 122) says that *e. g.* ತೋಳನು, ಮುಂಗನು have their verb in the neuter, *e. g.* ಆ ಅಡಿವೆಯಲ್ಲಿ ಒನ್ನು ತೋಳನು ಇತ್ತು; ಮುಂಗನು ಹಬ್ಬ ಕೊಯುತ್ತದೆ; but that animals, if they are introduced as speaking, have their verb in the masculine, as ಹ್ಯಾಳ್ಳೆನು ಇನ್ನೆನ್ನನು, or in the feminine, as ಬಹುಲೆ ಇನ್ನೆನ್ನನು.

²⁾ With regard to masculine and feminine terms the Nudigaṭṭa (p. 122) says that in disdain (ತಿರಸ್ಕಾರ) they may be used as neuters, *e. g.* ನಿನ್ನ ಗಣ್ಣು ಏನು ಮಾಡುತ್ತದೆ? ಏನು ಮಾಡಿತು? ಮೂರೆಯಲ್ಲಿ ಕೂತಿದೆ. ಮುಮುಕಿ ಎಲ್ಲಿ ಅದೆ? ಅದು ನೋಡು, ಅಲ್ಲಿ ನಿನ್ನದೆ. In a Bombay schoolbook we find likewise: ಈ ಹುಡುಗಿ ಎಷ್ಟು ಜೊಲನು ಕಾಣಿಸುತ್ತದೆ!

The Nudigaṭṭa (p. 120) says that such is also done in ignorance (ಅಜ್ಞಾನ), *i. e.* if the concerned ones are ignorant, *e. g.* ಹುಡುಗರು ಆಡುತ್ತದೆ; ಹುಡುಗಿ ಬಸ್ತು; ಹುಡುಗಿ ನಗುತ್ತದೆ; ಹೊತ್ತಿಲ್ಲದ ಹೊತ್ತಿನಲ್ಲಿ ತೊತ್ತು ಮೆಯ್ಯೆಡೆಯಿತು; ಇವರ ಮನೆಯಲ್ಲಿ ಒನ್ನು ವರನು ಅದೆ, ಇವರಲ್ಲಿ ಒನ್ನು ಕನ್ನೆ ಅದೆ. In a Bombay schoolbook we find likewise: ನಿನ್ನ ಮಗಾದಲ್ಲಿ ಎಷ್ಟು ಹುಡುಗರು ಅದೆ?

6, The feminine-neuter gender (*strīnapuṃsa*, *strīnapuṃsakaliṅga*). This is used for the nouns ಪೆಣ್, ಕನ್ನಿಕೆ, ಸಿರಿ, ಸರಸ್ವತಿ and ದೇವತೆ, which are treated either as feminines or neuters.

7, The masculine-feminine-neuter gender (*triliṅga*). This is employed e. g. for the words ಆಂ, ನೀಂ, ತಾಂ (see No. 8, letter a, cf. § 256), and the nouns ಹೆಸು, ಹಸುಳೆ, ಮಗುವು, ಕೂಸು, ಸೊಸೈ, ವೆಣೆ, ಕೆಳೆ, ಅರಸು, ತರುವರಿ, which are either of the masculine or feminine or neuter gender.

8, The adjective gender (*vāḥyaliṅga*) or the gender that depends on the word which is to be distinguished or defined (*viśeṣyādhāniṅga*).

This gender comprises

a) the words (*ukti*, *śabda*) ಆಂ (ನಾಂ), ನೀಂ, ತಾಂ (§ 90).

Remark.

Neither Kōśava nor Nāgavarma (*sūtra* 99) reckon ಆಂ, ನೀಂ, ತಾಂ among the pronouns (*sarvanāma*), though Europeans would call the first two the personal pronouns, and the last one the reflexive (reciprocal) pronoun. In order to distinguish them from the pronouns mentioned under letter b let us call the three words simply 'pronouns' here.

b) the pronouns (*sarvanāma*, § 90)¹⁾, viz. ಅದು, ಇದು, ಉದು, ಅವುದು, ಎಲ್ಲದು, ಪೆಣತು, ಪೆಣದು (neuter)²⁾; ಎನ್ (masculine, feminine, neuter, see §§ 255. 262); ಆವಂ, ಇವಂ, ಉವಂ, ವೆಂ (masculine); ಅವಳ್, ಇವಳ್, ಉವಳ್, ಪೆಣಳ್ (feminine); ಆತಂ, ಈತಂ, ಉತಂ (masculine); ಆಕೆ, ಈಕೆ, ಉಕೆ (feminine); cf. also ಆ, ಈ, ಉ in § 264.

Remark.

Both Kōśava and Nāgavarma (*sūtras* 42. 49. 66. 102) call these terms *sarvanāma*. ಅದು, ಇದು, ಉದು, ಪೆಣತು, ಪೆಣದು, ಎಲ್ಲದು, ಆವಂ, ಇವಂ, ಉವಂ, ವೆಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್, ಪೆಣಳ್, ಆತಂ, ಈತಂ, ಉತಂ, ಆಕೆ, ಈಕೆ, ಉಕೆ are what Europeans call demonstrative pronouns, and ಅವುದು, (ಆವಂ, ಆವಳ್, ಯಾವದು, ಯಾವನು, ಯಾವಳು), ಎನ್ are what they call interrogative pronouns. To distinguish these pronouns from those under letter a we may term them 'adjectival pronouns' in this place.

¹⁾ In Sanskrit ಸರ್ವನಾಮ means originally 'a class of words beginning with ಸರ್ವ (ಸರ್ವ ಎತ್ಯು, ಉಪ್, etc.)' under which native grammarians have included also the real pronouns (ಆವಂ, I, ತ್ವಂ, thou, ಸಹ, he, etc.).

²⁾ As seen in the Dictionary under ಅವು, the Basavapurāṇa and Jaiminībhāṣa occasionally use the pronoun ಅವು in combination with masculine terms (see § 270). The Nudigattu (p. 122) says that in disdain (ಪಿರವ್ವಾರ) ಅವು, ಇವು and their plurals ಅವು, ಇವು are used for males and females, e. g. ಅವು (for ಅವನು or ಅವಳು) ಕೂತಿದೆ; ಅವು (for ಅವರು) ಕೆಲೆವಾಡುತ್ತದೆ.

It (p. 162) further says that in order to express positiveness (ನಿಶ್ಚಯಾರ್ಥ) ಅದೇ and ಇದೇ are combined with masculine terms and feminine terms, e. g. ಅದೇ ಮನುಷ್ಯರನ್ನು ನಾನು ಕಣ್ಣೆನು; ಅದೇ ಬಸರರಿಗೆ ನವತೆಯುಳ್ಳು; ಅದೇ ಹೆಂಗಸು ಹಾಡುತ್ತಾಳೆ; ಅದೇ ನಾನು ಈಗ ಬಿಟ್ಟೆಯ ಬೇಡುತ್ತೇನೆ; ಅದೇ ನೀನು ಈಗ ನನ್ನ ಹೆಗ್ಗಿಯಾದೆ; ಅದೇ ಅವನು ನನ್ನ ಕುಣಿದನು; ಇದೇ ಇವನೇ ನನ್ನ ಗೆಳೆಯನು; ಇದೇ ಇವನೇ ನಮ್ಮ ಬಾಡುತ್ತರು; ಇದೇ ಹೆಂಗಸು ನಿನ್ನ ಕುಣಿದಳು; ಇದೇ ಬಸರು ಅಲ್ಲಿದ್ದರು. (In such a case ಆ and ಈ might be used instead; thus: ಆ ಮನುಷ್ಯನನ್ನೇ ನಾನು ಕಣ್ಣೆನು; ಈ ಹೆಂಗಸೇ ನಿನ್ನ ಕುಣಿದಳು; ಇವನೇ ಇಗ ಬಿಟ್ಟೆಯ ಬೇಡುತ್ತೇನೆ.)

About possessive pronouns see § 272, and about indefinite ones § 290.

c) so-called Kannāḍa adjectives (guṇavačana, § 90, clearly formed in this case from nouns by means of pronominal suffixes, see § 276), such as ನೆರೆದು (masculine), ನೆರೆದಳ್ (feminine), ನೆರೆತು or ನೆರೆತ್ತು (neuter); ಇನೆಯಂ (m.), ಇನೆಯಳ್ (f.), ಇನತು (n.), and Samskr̥ta adjectives (which partly are used also as nominal bases, § 68, 4, b), *e. g.* ಗುರು, ಲಘು, ಪಟು, ಸಾಧು, ಅಭಿಮಾನಿ, ದಾನಿ, ಭೋಗಿ, ಸುಖಿ.

d) so-called adjective compounds (bahuvr̥hi, § 249), *e. g.* ವಿಮಲಮತಿ, ಕಡು ಚಾಗಿ, ಕಡುಗೇಡಿ.

e) verbal bases (kṛit, kr̥līṅga), *e. g.* ಪಾಡಿದಂ (of ಪಾಡಿದ, masculine), ಪಾಡಿದಳ್ (of ಪಾಡಿದ, feminine), ಪಾಡಿದುತು (of ಪಾಡಿದ, neuter); ಪಾಡುವಂ (of ಪಾಡುವ, m.), ಪಾಡುವಳ್ (of ಪಾಡುವ, f.), ಪಾಡುವುತು (of ಪಾಡುವ, n.). See §§ 68, 1. 177. 180. 185. 198, 3. 7, remark 1; 253, 2, c; 254.

f) bases with certain suffixes (taddhita, taddhitalīṅga, § 68, 2), *e. g.* ಓದಾಳಿ, ಜೂದಾಳಿ, ಮಾತಾಳಿ, ಆಯ್ತುಳಿ, ಪೇಂಕುಳಿ, ಮದುಕುಳಿ (see § 243).

g) numerals (saṅkhyā, § 90), *e. g.* ಸಾಯಿರ (ಸಾಸಿರ, ಸಾವಿರ), because it is put before nouns in the plural whether these are masculines, feminines or neuters. See § 278, 1.

9. The gender of particles (avyayalīṅga), although they are unchangeable (avikāra, avikṛita). It appears in words like ಕಮ್ಮಿದಂ (masculine), ಕಮ್ಮಿದಳ್ (feminine), ಕಮ್ಮಿತು (neuter), in which from the particle (avyaya) ಕಮ್ಮ (cf. § 273), by adding ಇ + ದ್ + ಅಂ, ಇ + ದ್ + ಅಳ್ and ಇ + ತು (see § 276), a masculine, feminine and neuter term has been formed, so that one may say that ಕಮ್ಮ in such a case represents three genders;—and then in the particles or adverbs themselves (avyaya, nipāta, §§ 212. 281) used to modify the sense of a verb, *e. g.* ಭೋಗನೆ, ಪೊಟ್ಟನೆ, ಕಮ್ಮನೆ, ಸಿಯ್ಯನೆ, ಕೆಡ್ಲನೆ, which so to say are of the gender of the agent (kartṛi, § 344) of the verb to which they belong, the agent (whether actually given or only understood by the verbal termination) being either masculine, feminine or neuter, and being in any of the three grammatical numbers (vačananatraya, vačananatritaya, § 107).

103. Although the nine genders (Kēśava continues) mentioned in § 102 are occasionally accepted and used (kvañcitprayōga), practically there are only three genders (līṅgatraya) in Kannāḍa, *viz.* the masculine, feminine and neuter. Words denoting males (puruṣavācaka) are of the masculine gender, *e. g.* ತಿವ, ರಾಮ, ಭೀಮ, ಅರಸ; words denoting females (strīvācaka) are of the feminine gender, *e. g.* ಪಾರ್ವತಿ, ಲಕ್ಷ್ಮಿ, ಸರಸ್ವತಿ, ಶಚಿ, ರೋಹಿಣಿ, ಕಾಮಿನಿ, ಭಾಮಿನಿ, ರಮಣಿ, ಅತ್ತಿ, ತಾಯ್; and all other words, whether Samskr̥ta or Kannāḍa, are of the neuter gender, *e. g.* ಪುಷ್ಪ, ಪ್ರೀತಿ, ಧರೆ, ನದಿ, ಮತಿ, ಕುಲ, ಲೋಕ, ಮರ, ಗಿಡು, ಬಳ್ಳಿ, ಫಲ, ಪೊದಲು, ಕುಲಿ, ಕರಡಿ, ಗಟ್ಟಿ, ಬೆಟ್ಟ, ಜಿಡೆ, ಕೊಡೆ, ಕನ್ನಡಿ, ಕಳಸ. Cf. §§ 115. 116.

Remark.

If it happens to be necessary to distinguish the sex of any animal, (tree, river, etc.), ಗಣ್ಡ, male, and ಪಣ್ಡ (ಪಣ್ಣ, ಪಣ್, ಪಣ್ಣ), female, are prefixed.

104. As a special rule it is to be stated that the terms ಜನ, ಮಹಾಜನ, and ಜೋಶ (in the sense of 'man', 'men') are neuter in Kannada, whereas the terms ಮರ್ಜನ, ಸಜ್ಜನ, and ಸುಜನ are masculine; but ಸಜ್ಜನ, if it denotes a woman of good family (kulastrī), is neuter. Likewise ಕಲತ್ರ, wife, and ಅಪತ್ನಿ, child (whether male or female) are of the neuter gender.

In metaphorical diction (rūpaka) a substantive (viśēshya) in the neuter may represent a feminine noun, as ನೆಲ, the earth, may mean ಭರಾವಸತಿ, the earth considered as a woman (§ 239); or an attribute (viśēsha), e. g. ಜಗದ್ವರ್ಣ, may be masculine, feminine or neuter according to the gender of the noun to which it refers (§ 239).

105. For the seven (or eight declinable bases (liṅga, prakṛiti) adduced above (§§ 68. 90) there are seven (sapta) cases (vibhakti) and case-terminations (vibhakti, nāmavibhakti, pratyaya).

106. The names of the seven cases are ಪ್ರಥಮೆ or the English nominative, ದ್ವಿತೀಯೆ or the E. accusative, ತೃತೀಯೆ or the E. instrumental, ಪತಮೆ or the E. dative, ಪಂಚಮೆ or the E. ablative, ಷಷ್ಠಿ or the E. genitive, and ಸಪ್ತಮೆ or the E. locative. (About the vocative see § 140.)

107. Kannada declinable bases have two numbers (vaçana), viz. the singular (ēkavaçana, ēkatē, ēkatva, ēkōkti) and the plural (bahuvaçana, bahutē, bahutva).

A third number, the dual (dvitvā, dvivaçana), may be thought of with propriety (uçita, auçitya), that is when two persons forming a pair are so introduced that the first one is without a case-termination and the second one has a termination of the plural, e. g. ಭೀಮಾರ್ಜುನರ, ರಾಮಲಕ್ಷ್ಮಣರ, ನಕುಲಸಹದೇವರ; or when objects are mentioned that exist as pairs in nature, e. g. ಕಣ್ಣಳ್, ತೊಡೆಗಳ್, ತೋಳ್ಗಳ್ (see § 102, 9).

108. The case-terminations are attached to the end of a declinable base, and therefore are suffixes.

109. The instances of the case-terminations (or their series, vibhaktimālē) are taken from writings of the three periods; if from inscriptions (śāsanas), they are marked by 'in a śāśana'. The period of the written ancient dialect extends from about 600 to 1250 A. D., that of the mediæval dialect from about 1250 to 1600 A. D., and that of the modern one from about 1600 A. D. to the present time. Compare § 32, note.

The terminations for the singular of neuter bases ending in ಅ are the following:—

α) in the ancient dialect

1, Nominative ಂ, *e. g.* ಮರಂ (of ಮರ), ಘೋಲಂ (of ಘೋಲ), ನೆಲಂ (of ನೆಲ), ಬಿಲಂ (of ಬಿಲ), ಬೆಟ್ಟಂ (of ಬೆಟ್ಟ), ಕುಲಂ (of ಕುಲ).

The ಂ or ಸೊನ್ನೆ when followed by a vowel, becomes ನ್, ಮ್, or ವ್ (see § 215, 8).

2, Accusative ಅಂ, *e. g.* ಮರನಂ (of ಮರ), ಘೋಲನಂ (of ಘೋಲ), ನೆಲನಂ (of ನೆಲ), ಬಿಲನಂ (of ಬಿಲ), or ಬೆಟ್ಟಮಂ (of ಬೆಟ್ಟ), ಗಟ್ಟಮಂ (of ಗಟ್ಟ), ಹಳ್ಳಮಂ (of ಹಳ್ಳ), ಕೊಳ್ಳಮಂ (of ಕೊಳ್ಳ), ಬಳ್ಳಮಂ (of ಬಳ್ಳ).

It will be observed that in this kind of accusative either the augment (āgama) ನ್ or the augment ಮ್ is, for the sake of euphony, inserted between the base and termination.

In true Kannada words it is optional which of the two augments may be employed; but in Sanskrita words the ಮ್ is always required, *e. g.* ಕುಲಮಂ (of ಕುಲ), ಚಲಮಂ (of ಚಲ), ಅವಲೇಪಮಂ (of ಅವಲೇಪ).

3, Instrumental ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಎ, *e. g.* ಮರದಿಂ (of ಮರ), ಮನದಿಂ (of ಮನ); ಫಯದಿನ್ನಂ (of ಫಯ), ಸ್ವಯದಿನ್ನಂ (of ಸ್ವಯ); ಫಯದಿನ್ನೆ (of ಫಯ), ರಾಗದಿನ್ನೆ (of ರಾಗ), ವ್ಯಾಕರಣದಿನ್ನೆ (of ವ್ಯಾಕರಣ); ಕ್ರಮದಿ (of ಕ್ರಮ), ನಯದಿ (of ನಯ), ಭಯದಿ (of ಭಯ).

In this case the terminations are annexed to the base by means of the augment ದ, that is the secondary termination of the genitive, *g. v.*, the final ಅ of ದ losing its sound when it coalesces with the terminations or in sandhi (§ 213 seq.).

ಇನ್ನಂ and ಇನ್ನೆ are forms of ಇಂ lengthened by the addition of the suffixes ಅಂ (in the later dialect ಆ) and ಎ, and stand for ಇನಂ and ಇನೆ, the ದ್ being simply euphonic or a help to enunciation.

The first three terminations of the instrumental are often used also for the ablative, *e. g.* ಮಸ್ತಕದಿಂ, ಉತ್ತಮಾಂಗದಿಂ, ಅಭ್ರದಿಂ, ಹಿರಿಗೊಳದಿನ್ನಂ, ಹಿರಿಗೊಳದಿನ್ನೆ. See § 352 4 a, 1 seq.

4, Dative ಕೆ, ಕೈ, *e. g.* ಮರಕೆ or ಮರಕ್ಕೆ (of ಮರ), ನೆಲಕೆ or ನೆಲಕ್ಕೆ (of ನೆಲ), ಘೋಲಕೆ or ಘೋಲಕ್ಕೆ (of ಘೋಲ), ಬಸಕೆ or ಬಸಕ್ಕೆ (of ಬಸ), ಕುಲಕೆ or ಕುಲಕ್ಕೆ (of ಕುಲ).

The doubling is optional (see § 371 regarding it). ಕ್ (=ಗ್, § 117, a, 4) with the vowel ಎ (or with the vowels ಅ, ಓ, ಓ) conveys the meaning of pointing at or exciting attention to. Cf. ಅ-ಕೆ, ಅ-ಕೊ, ಅ-ಕ್ಕ, ಇ-ಕೊ, ಇ-ಕೊ, ಇ-ಕೊ, ಇ-ಕೊ in the Dictionary, and see also in § 265 the ಕೆ of ಆಕೆ, ಈಕೆ, ಊಕೆ.

5, Ablative ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, *e. g.* ಮರದತ್ತಣಿಂ (of ಮರ), ಮನದತ್ತಣಿಂ (of ಮನ); ಬೆಟ್ಟದತ್ತಣಿನ್ನಂ (of ಬೆಟ್ಟ); ಗಟ್ಟದತ್ತಣಿನ್ನೆ (of ಗಟ್ಟ).

The suffixes ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ are the ablative of ಅತ್ತ, that side, meaning 'from that side' (see § 123, a, 3). They are attached to the base that has the secondary ದ of the genitive.

In the dialect of the present time ದೆಸೆಯಿನ್ದ or ಕಡೆಯಿನ್ದ, both meaning 'from the side', are occasionally used to imitate the form of this so-called case.

The terminations ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ of the instrumental are, as has been stated under No. 3, often employed for the ablative.

6, Genitive ದ, ದಾ, *e. g.* ಮರದ (of ಮರು), ಮನದ (of ಮನ); ನರಕದಾ (in a śāṣana between 597-608 A. D.), ಮರ್ಕದಾ, ತೀರ್ಥದಾ (in śāṣana of 804 A. D.).

The suffix ದ is not the primitive termination of the genitive. It is composed of ದ್, a letter of euphony facilitating pronunciation, and ತ, the real termination of the sixth case (see § 120, a, 6). ದಾ is ದ್ + ತ, *i. e.* a long form of ತ. Cf. the lengthening of the genitive in § § 117, a, 6; 119, a, 6; 120, a, 6; 128, a, 6; 130, a, 6; 131, a, 6; that of the accusative in 122, a, 2. About the ದ್ see also § 119, a, 1; and compare also the euphonic ಯ್ in § 130, a, 6.

If 'ವದನ' of the word, in the Śabdamanidarpaṇa, page 53, is not a mistake for ವದದ, the existence of the termination ನ (*i. e.* euphonic ನ್ + ತ, = ದ್ + ತ) of the mediæval and modern period is proved already for the ancient period; cf. the ನ in ಹೊಲನಲ್ಲಿ under the locative, and ನೆಲನೊಡೆಯ (ನೆಲನ + ಒಡೆಯ) in § 243, B, 23.

Regarding the augments ದ್ and ನ್ compare the augments ಅಡ್ and ಅನ್ in § 122, a, 6.

7, Locative ಉಳ್, ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್, ಅಲು, ಅಲ್ಲಿ, ಇ. *e. g.* ಮರದಾಶಿವ ಮುಳ್ (in a śāṣana of 689-696 A. D.), ಪೂರ್ವಮಾಸಮುಳ್, ವಿಷುಪಮುಳ್, ಗಾಣಮುಳ್ (in a śāṣana of 707 A. D.); ಮರದೊಳ್, ಮನದೊಳ್, ಕೊಳದೊಳ್; ತವದೊಳು, ಭುವನದೊಳು (in a śāṣana of 1084 A. D.), ದೇಶದೊಳು, ಪಂಚದೊಳು (in a śāṣana of 1123 A. D.); ಬಸದೊಳಗೆ; ಅರ್ಧದಲ್ (in a śāṣana of 1181 A. D.); ಬೃಹಸ್ಪತಿಮಾರದಲು, ಶಕ್ತಿಮುಖಾನದಲು (in a śāṣana of 1132 A. D.); ತೇರಿದಾಳದಲು, ಆದಿವಾರದಲು; ಸ್ಥಳದಲು (in a śāṣana of 1182 A. D.); ಕೊಳದಲ್ಲಿ, ಬಸದಲ್ಲಿ; ಹೊಲನಲ್ಲಿ (which form occurs in a śāṣana of 1186 A. D.); ಕುರು ಕ್ಷೇತ್ರದಿ (in a śāṣana of 1187 A. D.).

The suffixes ಉಳ್, ಒಳ್, ಒಳು, ಒಳಗೆ mean 'inside', 'within', and ಅಲ್, ಅಲು (cf. remark in § 188), ಅಲ್ಲಿ mean 'place', 'in a place'; ಅಲ್ಲಿ is composed of ಅಲ್ and the termination ಇ; the ಉ of ಒಳು and ಅಲು is a help to enunciation or euphonic (cf. 92. 96, remark). The suffixes are added to the base by means of the ದ (*i. e.* ದ್ + ತ) or ನ (*i. e.* ನ್ + ತ) of the genitive.

b) in the mediæval dialect

1, Nom. ಂ, ನು, ವು, and (the nominal base itself without any termination, *i. e.* the crude base, *e. g.* ಮರಂ (of ಮರು), ಕೊಳಂ (of ಕೊಳ), ತೆಂ (of ತೆರು); ನೊಗನು (of ನೊಗ), ನೊನು (of ನೊಗ), ನೊಣನು (of ನೊಣ), ಮರನು (of ಮರು), ಹೊನು (of ಹೆರು), ವೊರನು (of ವೊರು); ಕಸವು (of ಕಸ), ಗುಣವು (of ಗುಣ), ಮೊತ್ತವು (of ಮೊತ್ತ), ಇರಿಸುವವು (of ಇರಿಸುವ), ಕೊಳಗವು (of ಕೊಳಗ); ದಿವಸ, ದಿನ, ಮರು, ಮನ, ಹಳ್ಳ, ಕೊಳುಹ, ಇನ್ನೆ ಟಾಹ.

In ನು and ವು the ಂ or ನೊಡಕ್ಕೆ has been changed into ನ್ and ವ್, to which the euphonic ಉ has been added (regarding which see *e. g.* the locative under letter a; § § 92. 111. 112. 113. 119. 121. 125. 126).

Compare the crude base for the nominative in the ancient dialect in §§ 110, 120, 121, 122, 123, 125, 126, 127, 128.

2, Acc. ಅಂ, ಅನು, ಆ, ಅನ್ಯ, *e. g.* ಮರನಂ, ಕೆಡನಂ; ಭೂತಮಂ, ಬೇಟವಂ, ಬೋನವಂ, ಕಸವಂ, ಭೂತವಂ, ಅಂಗವಂ, ಭನವಂ; ಅಭಯವನು, ಬೋನವನು; ಕೊಳನ, ಆತ್ಮಯನ; ಉದಕವ, ದೋಷವ, ಕುಲವ, ರಸವ, ಸನ್ನೇಹವ; ಗುಗ್ಗುಳವನ್ನ.

The euphonic augments *ನ*, *ಮ* and *ವ* are inserted between the base and the terminations. ಅನು is ಅಂ with the euphonic ಉ; in ಅನ್ಯ the termination ಅನು has taken the form of ಆನ, and its final has been doubled on account of euphony.

Concerning ಅ compare the ಆ of the genitive (§ 120, *a*, 6), and see the remark on the accusative in the ancient dialect in § 117, *a*, 2.

3, Instr. ಇಂ, ಇನ್ದಂ, ಇನ್ನೆ, ಇನ್ನವು, ಇನ್ನ, ಇ, *e. g.* ನಿನದದಿಂ; ಚಿತ್ತದಿನ್ದಂ, ನಿಯಮದಿನ್ದಂ; ಪಿಲಗದಿನ್ನೆ; ನಿಶ್ಚಯದಿನ್ನವು, ವಿಕಲ್ಪದಿನ್ನವು; ಅನ್ನದಿನ್ದ, ಸತ್ತಿಯದಿನ್ದ; ಆನ್ನದಿ, ಪ್ರಕಾರದಿ, ಆಸುರದಿ, ಆಕ್ಷರತ್ರಯದಿ.

In ಇನ್ನವು (*i. e.* ಇಂ + ದ್ + ಅವು) the ಅಂ has been changed into ಅವ್ to which the euphonic ಉ has been added; ಇನ್ನ has dropped the ಸೊನ್ನೆ. The ಇ is another form of the ancient ಎ of the instrumental. Cf. the note under ಇ 2 in the Dictionary and see also § 151, *b*, 2, and the close of § 282.

4, Dat. ಕೆ, ಕೈ, *e. g.* ಮರಕೆ, ಮಾನ್ದರಕೆ; ಮರಕ್ಕೆ, ಲಗ್ನಕ್ಕೆ.

5, Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ದಂ, ಅತ್ತಣೆನ್ನೆ, ಅತ್ತಣೆನ್ನ, *e. g.* ಬೆಟ್ಟದತ್ತಣೆನ್ನ, in which the ಸೊನ್ನೆ has been dropped.

6, Gen. ದ, ನ, *e. g.* ಮರದ; ಕೊಳನ, ಜೇಂಕೊಡನ, ಮೊಕನ.

The augment *ನ*, like *ದ*, is euphonic. Compare the *ನ* of the genitive in §§ 109, *a*; 117, *a*, *b*, *c*.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, ಇ, *e. g.* ಕೆಳಕದೊಳು, ಸಮಯದೊಳು; ಉದರದೊಳಗೆ; ಕಾಲದಲು (in a *śāsana* of 1509 A. D.), ಗುರುಮಾರದಲು (in a *śāsana* of 1533 A. D.); ಬೇಗದಲಿ, ಭಾಗದಲಿ, ತುಪ್ಪದಲಿ; ಪುರದಿ.

ಅಲಿ is a curtailed form of ಅಲ್ಲಿ.

For the augment *ದ* occasionally *ನ* is used, as in ಮರನಲ್ಲಿ.

c) in the (later and) modern dialect

1, Nom. ನು, ವು, and (most frequently) the crude base, *e. g.* ಮೊಲನು (of ಮೊಲ), ಬಕನು (of ಬಕ), ಮರನು (of ಮರ), ಗಿಡನು (of ಗಿಡ); ಪುಸ್ತಕವು (of ಪುಸ್ತಕ), ವಿಷವು (of ವಿಷ), ಗಿಡವು (of ಗಿಡ), ಮರವು (of ಮರ), ಹನ್ನರವು (of ಹನ್ನರ), ಕಾಳಗವು (of ಕಾಳಗ); ಗಿಡ, ಮರ.

2, Acc. ಅನು, ಅನ್ನು, ಆ, ಆ, and (most frequently) the crude bases, *e. g.* ಸಂಗವನು, ಜಗವನು, ದೇಹವನು, ಬೆಲ್ಲವನು; ಕಾಗದವನ್ನು, ಕಷ್ಟವನ್ನು, ಸಾವಿರವನ್ನು, ಗಿಡವನ್ನು, ಮರವನ್ನು; ಮೊಲನ, ಹೊಳನ, ಸೆಲನ; ವಿಷವ, ಕೆಲಸವ, ಗಿಡವ, ಮರವ, ತಡವ, ತವವ; ಅನ್ನಾ (of ಅನ್ನ), ಕಾಟಾ (of ಕಾಟ), ಪಾಠಾ (of ಪಾಠ), ಭೇದಾ (of ಭೇದ), ಮೊದಾ (of ಮೊದ), ಹಣಾ (of ಹಣ), ಹಳ್ಳಾ (of ಹಳ್ಳ); ಗಿಡ, ಮರ.

The euphonic augments are *ವ* and *ನ*; in ಅನ್ನು the final of ಅನು has been doubled for the sake of euphony; the ಆ is attached to the crude base.

3, Instr. ಇನ್ದ, ಇ, *e.g.* ಮನದಿಂದ, ಕುತ್ತದಿಂದ; ಅತಿಶಯದಿ, ಕುಶಲದಿ, ಕೂಲತನದಿ, ಕೃತ್ಯದಿ, ಧ್ಯಾನದಿ, ಹಸನದಿ.

4, Dat. ಕೆ, ಕೈ, *e.g.* ಕುಲಕೆ, ಕ್ಷಣಕೆ, ಉತ್ತರಕೆ; ಮರಕ್ಕೆ, ಆಲಕ್ಕೆ, ಸಾಲಕ್ಕೆ.

5, Abl. ಇನ್ದ, *e.g.* ಮರದಿನ್ದ, ತೆಲದಿನ್ದ; ಮರನಿನ್ದ, ನೆಲನಿನ್ದ.

The augment ನ್ is the same as ದ್.

6, Gen. ದ, ದಾ, ನ, *e.g.* ಮರದ; ಸಾರಾಯದಾ, ಧರ್ಮದಾ, ಕರ್ಮದಾ; ಕೊಡನ, ನೆಲನ.

The lengthened ದಾ appears frequently in poetry.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಇ, *e.g.* ಗ್ರಾಮದೊಳಗೆ; ಮರದಲ್ಲಿ; ಬಲದಲಿ, ಏನೋದದಲಿ, ಸದ್ಯದಲಿ, ಸೊತ್ತದಲಿ; ಬನದಿ, ಮನದಿ, ಕಾನನದಿ, ಸ್ಥಳದಿ, ವೇದಿ, ವೇಳ್ಯದಿ.

110. In ancient Kannada no nominal bases receive the ಂ or ಸೊನ್ನೆ in the nominative singular, except masculine, a few feminine (see § 102, 2), and neuter bases with final ಅ.

Words of which the crude base forms the nominative singular, are *e.g.* ಕಣ್, ಬೆನ್, ಕಡಲ್, ಕಲ್, ಕಾಲ್, ಪುಲ್, ಬಿಸಿಲ್, ಪೊದರಿಲ್, ನೇಸರಿಲ್, ತಕಲ್, ಬಿದಿಲ್, ಸಿಡಿಲ್, ಊಲ್, ನೀಲ್, ಬೇಲ್, ಕುರುಳ್, ಮರುಳ್, ಮುಳ್, ಪೊಕ್ಕುರಿಲ್, ನಾಯ್, ಬಾಯ್, ಗಿಡು, ಕಡು, ಮರಲ್, ಬಳ್ಳಿ, ಪುಲಿ, ಕರಡಿ, ಎರಲಿ, ಕರಿ, ತೆರೆ, ಕರ್ಟಿ, ಕೆರ್ಟಿ, ಕೊಲಿ, ಮರ್ಟಿ; ಕವಿ, ಪತಿ, ಮನ್ರಿ, ದೇವಿ, ದೇವತಿ, ಪ್ರಕೃತಿ, ಪ್ರೀತಿ, ಗುರು, ಪತು; ಪೂ, ಗೋ. See some exceptions in § 111, and § 109 under *b* 1.

111. In the mediæval dialect, as has been stated in §§ 93 and 94, nominal bases ending in a consonant may receive a final euphonic ಉ, in which case their nominative singular shows such an ಉ, *e.g.* ಕಣ್ನು, ಕಲು, ಕಲ್ಲು, ಬೆನ್ನು, ಪುಲು, ಪುಲ್ಲು, ಮುಳು, ಮುಳ್ಳು.

Exceptionally this is the case in the ancient dialect too, as we find in a *Śāisana* of about 778 A. D. also ಮಗಳು (for ಮಗಳ್), in one of 1048 A. D. ಕಲ್ಲು (for ಕಲ್), in one of 1084 A. D. ಊರು (for ಊರ್), in one of 1123 A. D. ಸೊಡರು (for ಸೊಡರ್), in one of 1182 A. D. ಪೋಲು, ಸಿಡಿಲು (for ಪೋಲ್, ಸಿಡಿಲ್), and in one of 1187 A. D. ಮತ್ತರು (for ಮತ್ತರ್).

112. In modern Kannada, as will be seen from the same paragraphs, nominal bases with a final consonant generally receive the euphonic ಉ, and their nominative singular, therefore very often ends in such an ಉ.

113. A strange peculiarity of modern Kannada writings, especially of school-books, which begins to appear already in mediæval works, is that also to nominal bases with the final vowels ಇ, ಈ, ಉ, ಎ, ಊ, ಋ, ೠ, ಓ, ಔ, the nominative singular of which in the ancient dialect has no termination at all (see § 110), an ಉ is annexed, at option, as the termination of the nominative singular, by means of the letters ಯ್

and ವ್, these ಯ್ and ವ್ being merely a help to enunciation, *e. g.* ಪತಿಯು, ಗಿಳಿಯು, ತಾಯಿಯು, ನುಡಿಯು, ಹೇಡಿಯು, ಬಳ್ಳಿಯು, ಸ್ತ್ರೀಯು, ಅವೈಯು, ಸಭೆಯು; ಕರುವು, ಗಿಡುವು, ಗುರುವು, ಪೂವು, ಪಿತ್ತವು, ಪೂವು, ಗೋವು, ಗಾವು. See §§ 128. 129. 130, and compare letters *b* and *c* in § 109.

114. As very many ancient true Kannada nominal bases have no nominative case-sign in the singular (see § 110), as already in the mediæval dialect neuter and masculine bases with final ಅ too occasionally appear without it (see § 109, letter *b* and § 117, letter *b*), and as in later Kannada such neuter, masculine and feminine bases are most frequently used without it (see § 109, letter *c* and § 117, letter *c*), the thought arises that the ancient ಁ (sōnnō), the termination of the nominative singular of neuters (§ 109), masculines and feminines (§ 117) ending in ಅ, of which ನ್, ಮ್, ವ್, ಸು and ಷು are but other forms, originally may have been a sign introduced by grammarians, partly for the sake of euphony in sandhi (§ 215, 8) in order to avoid an hiatus (*e. g.* ಮರನ್ ಇರ್ದುದು for ಮರ ಇರ್ದುದು, ಅರಸನ್ ಒಪ್ಪಿದಂ for ಅರಸ ಒಪ್ಪಿದಂ) and partly as a help to the formation of the oblique cases, especially the accusative and genitive, it forming also therein the euphonic letter (*e. g.* ಮರ + ನ್ + ಅಂ, ಮರ + ನ್ + ಅ; ರಾಜ + ನ್ + ಅಂ, ರಾಜ + ನ್ + ಅ). Let it be added that Tulu, one of the sister-languages of Kannada, never uses a nominative case-sign for neuter bases ending in ಅ.

115. Kannada grammarians teach that by the suffix ಅ (which means 'he', as we learn from § 193) true Kannada masculine nominal bases are formed. The application of this rule appears *e. g.* in the following instances, in which the formative ಅ is annexed to the ಅ of the genitive (§ 109, letter *a*, 4), the two letters ಅ being euphonicallly joined (§ 214, *seq.*):—

ಕೇಸರಿ, a reddish foot, Gen. ಕೇಸರಿಯು (§ 130); ಕೇಸರಿಯು + the formative suffix ಅ, or joined and forming the crude base 'ಕೇಸರಿಯು', and combined with the nominative case-sign ಁ ಕೇಸರಿಯುಂ, a man of or with reddish foot;—ಇನಿ, charm, Gen. ಇನಿಯು (§ 130); ಇನಿಯು + ಅ, or joined and forming the crude base 'ಇನಿಯು', and combined with the nominative case-sign ಁ ಇನಿಯುಂ, a man of charm, a charming man;—ಅಲರ್ಗಣ್, a flower-like eye, Gen. ಅಲರ್ಗಣ್ಣು (§ 120); ಅಲರ್ಗಣ್ಣು + ಅ, or joined and forming the crude base 'ಅಲರ್ಗಣ್ಣು', and combined with the nominative case-sign ಁ ಅಲರ್ಗಣ್ಣುಂ, a man of or with flower-like eyes;—ಹೊನ್ನ, gold, Gen. ಹೊನ್ನ (§ 120); ಹೊನ್ನ + ಅ, or ಹೊನ್ನ, or ಹೊನ್ನಂ, a man of gold, a very precious man;—ಬಿಲ್, a bow, Gen. ಬಿಲ್ಲು (§ 120); ಬಿಲ್ಲು + ಅ, or ಬಿಲ್ಲ, or ಬಿಲ್ಲಂ, a man of the bow, an archer;—ಮೂಡ, the east, Gen. ಮೂಡಣ್ಣು (§ 123); ಮೂಡಣ್ಣು + ಅ, or ಮೂಡಣ್ಣು, or ಮೂಡಣ್ಣಂ, a man of the east;—ಕೆಲ, the side, Gen. ಕೆಲದ (§ 109); ಕೆಲದ + ಅ, or ಕೆಲದ, or ಕೆಲದಂ, a man of or on the side;—ಎಳೆ, youth, Gen. ಎಳೆಯು (§ 130); ಎಳೆಯು + ಅ, or ಎಳೆಯು, or ಎಳೆಯುಂ, a man of youth, a youthful man;—ಬಹು, vainness, Gen. ಬಹುವ (§ 128); ಬಹುವ + ಅ, or ಬಹುವ, or ಬಹುವಂ, a vain man;—ಕಹುಬು, envy, Gen. ಕಹುಬು (§ 122); ಕಹುಬು + ಅ, or ಕಹುಬು, or ಕಹುಬಂ, a man of envy, an envious

man;—ಕಳ್, theft, Gen. ಕಳ್ಳ (§ 120); ಕಳ್ಳ + ಅ, or ಕಳ್ಳ, or ಕಳ್ಳಂ, a man of theft, a thief;—ಗಡ್ಡು strength, Gen. ಗಡ್ಡು (§ 122); ಗಡ್ಡು + ಅ, or ಗಡ್ಡು, or ಗಡ್ಡಂ, a man of strength, a powerful man. Cf. §§ 224; 243, B, remark; 249.

Analogously the formation of the true Kannada masculine nominal bases ಅಣ್ಣ, ತಮ್ಮ, ಕಬ್ಬಲ, ಕುಕುಬ, ಘನಮ್ಮ, ಹಬಬ, etc. may have taken place, although the themes to the genitive of which the formative ಅ was attached, are nowadays out of use.

116. But the form of true Kannada crude bases with final ಅ, used in books and the language of ordinary conversation for the nominative singular, *e. g.* ಮರ, ಘಲ, ನೆಲ, ಅಲರ್ಗಡ್ಡು, ಗಡ್ಡು, ಹೊನ್ನ, does not by itself indicate the gender of them (see also § 102). Likewise ಂ (the sōnnē), the grammatical sign of the nominative singular of bases ending in ಅ (§ 114), does not express distinction of gender; thus, for instance, the neuters ಮರಂ, ಘಲಂ, ನೆಲಂ, ಬೆಟ್ಟಂ cannot, by their sōnnē, be distinguished as to gender from the masculines ಅಣ್ಣಂ, ತಮ್ಮಂ, ಗಡ್ಡಂ, ಹೊನ್ನಂ, or from the feminine tadbhavas ಅಕ್ಕಂ, ಅವ್ವಂ (§ 117).

This impossibility of discerning the gender by the sōnnē appears also in the oblique cases of neuter bases ending in ಅ, because they show, with regard to their final ಂ or sōnnē, frequently the same forms as such masculine bases do (see §§ 109. 117), *e. g.* Nom. ಮರಣ್ (i. e. ಮರಂ before a following vowel; cf. its vocative ಮರನೇ and the vocative ಕೊಳಸೆ in § 140), ಅಣ್ಣಣ್ (i. e. ಅಣ್ಣಂ before a following vowel) or also ಮರನು, ಅಣ್ಣನು; Acc. ಮರನಂ, ಅಣ್ಣನಂ; ಭೂಲನಂ, ಅಣ್ಣನಂ; ಕೊಳನ, ಅಣ್ಣನ; Gen. ಕೊಳನ, ಅಣ್ಣನ; Abl. ಮರನಿನ್, ಅಣ್ಣನಿನ್; Loc. ಮರನಲ್ಲಿ, ಅಣ್ಣನಲ್ಲಿ.

Hence it is to be stated as a general rule that all Kannada nominal bases with final ಅ are, in the singular, destitute of a particular sign to express their gender, except in the nominative when it has the euphonic ಫ, in the genitive when it is formed by means of the euphonic ಢ್ (§ 109), and in the dative ending in ಕೆ or ಕೈ (§ 109).

When the grammarian Kāśava says that there are eight or nine genders in the Kannada language (§ 102), he does not found their difference on outward signs in the nominal bases, but on their distinguishing properties and qualities. It is a fact that in Kannada no nominal crude base in the singular, whether ending in ಅ, ಂ, ಉ and ಁ, or in a consonant, shows a difference of termination expressive of the distinction of male, female and neuter, except in the feminine pronominal suffixes ಅಳ್, ಅಳು (§§ 120. 121), in the neuter pronominal suffixes ಫ, ತ್ತ and ದು (§§ 122. 169), in the neuter pronouns ಅದು, ಇದು, ಉದು (§ 122), and in the feminine suffixes ಇತಿ, ಇತ್ತಿ and ಿ (*e. g.* ಕನ್ನಡಿಗಿತಿ, ಅಕ್ಕಸಾಲಿತಿ, ಗಾಣಿಗಿತ್ತಿ, ಬೆಣ್ಣಿತಿ), although also these suffixes and words do not bear such terminations as specify absolutely their gender by themselves.

The termination ಅ has above been treated of as to the impossibility of its expressing by itself a distinction of gender. The same absence of an outward sign of gender is seen in the final vowels ಇ, ಉ and ಎ, as there are *e. g.* ಸೊಪ್ಪಿ, ನ

profligate, ತಂಗಿ, a younger sister, ಕೆಳದಿ, a female friend, ಮಸ್ತಿ, male or female persons, ಪಶ್ಚಿ, a hog, ಕುದುರೆ, a sheep, ಗದ್ದೆ, a feather; ಗಂಡಸು, a male person, ಗಂಡು, a male person, ಹೆಂಗಸು, a female, ಹೆಣ್ಣು (ಹೆಣ್ಣು), a female, ಕೂಸು, a child, ಎತ್ತು, an ox, ಕುದುರೆ, a cow, ಕತ್ತು, the neck; ಎಲೆ, a master, ತಂದೆ, a father, ಲಝಮಿ, a dumb man, ಅವೆ, who? which? ಅನ್ನೆ, such a woman as, ಆಕೆ, that woman, ನೀವೆ, a damsel, ಪಾಣ್ಣೆ, a whore, ಅನೆ, an elephant, ಕೆವೆ, a tank, ತೆರೆ, a wave, ಪೆವೆ, the crescent;—and in final consonants, as there are *e. g.* ಆಳ (ಆಳು), a person (masc., fem. and neuter), ವೆಣ್, a female, ಕಲೆ, a stone, ತೆಲೆ, a chariot, ತೆಲೆ, (ತೆಲೆ), a scorpion, ಬಾದೆ (ಬಾದು), life.

Let it be added that also in the plural no terminations exist by which the gender is fixed (see §§ 118. 119. 131. 132. 134. 135); also ಅವು, ಇವು, ಉವು (§ 136), the plurals of ಅದು, ಇದು, ಉದು, do not show such forms as at once distinguish them from the singular of the neuters ಕಳವು, ಉದಾವು, ಅದುವು, etc.

117. In § 109 the case-terminations for the singular of neuter bases with final ಅ have been given according to the forms they have in the three periods of the language; here follow the case-terminations for the singular of masculine and feminine bases with final ಅ, *viz.*

a) in the ancient dialect

1. Nom. ಅ, *e. g.* ಕಾಟಂ (of ಕಾಟ), ಕಸವಂ (of ಕಸವ), ಫೀಮಂ, ವೇದವಂ, ದೇವಂ, ಮಾದಿದಂ, ಪೀಡುವಂ, ಅಲಗಗಣ್ಣಂ, ಕೇಸದಿಯಂ, ಅದವವಳಂ, ಅವಂ, ಅವಂ, ಒಳ್ಳೆವಂ, ತೆಳ್ಳೆವಂ, ಮುದ್ದೆವಂ, ಬಿಟ್ಟೆವಂ, ತೋರಿವಂ, ಎಲ್ಲೆವಂ, ಅಸಿಯಂ; ಅಕ್ಕಂ, ಅಮ್ಮಂ, ಅವ್ವಂ.

ಅವಂ appears also as ಅವೊಂ (*cf.* §§ 119 and 120, letters *a*; 122, letter *a*; § 193, 1 and remarks).

2. Acc. ಅಂ, ಅನು, (ಅ), *e. g.* ಅರಸನಂ (of ಅರಸ), ಮಾಣವಕನಂ (of ಮಾಣವಕ), ಮಾದಿದನಂ, ಅದವವಳನಂ, ಅವನಂ, ಅವನಂ; ಅಕ್ಕನಂ, ಅಮ್ಮನಂ, ಅವ್ವನಂ; ದೇವನನು (in a śāṣana of 1182 A. D.).

ಅವನಂ appears also as ಅವೊನಂ (Śabdānuśāṣana sūtra 175).

The augment ಸ್ is euphonic like that of neuter bases in the accusative § 109, letters *a* and *b*).

In ಅನು the euphonic ಉ has been added to the sōṇṇ of ಅಂ.

The termination ಅ in the parenthesis refers to a quotation in the Śabdamaṇi-darpapa (page 164), *viz.* ಎಲಫೋ, ನೀವೆ ಎನ್ನ ಕೊನ್ನಯ್ (oh, thou killedst me), in which, as Kōśava supposes, the ಎನ್ನ (of ಅಂ, I, § 137) is the genitive used instead of the accusative ಎನ್ನಂ. Kōśava appears to be wrong; our opinion is that in this case ಎನ್ನ is the accusative with final ಅ that so frequently occurs in the neuter, masculine and feminine singular of the mediæval and modern dialects (*cf.* ನಾಟ and ಕುಲಾವು in § 122, *a*, 2; § 352, 1, *b*).

Likewise when Bhaṭṭākalanika in his grammar under sūtra 231 thinks that in ಎನ್ನ ಮಜೆದಂ (he forgot me) the genitive is used for the accusative, we believe that in this case too ಎನ್ನ is the accusative with final ಅ.

Another similar instance of *Kēśava* that belongs to a neuter noun with final *ಅ*, is *ಘಾತವ* (of *ಘಾತ*) in the obscene sentence *ಘಾತವ ಕೆತ* (*Śabdamaṇḍapāṇa* page 75; see § 215, 6, remark 3); it too is the accusative of the mediæval and modern dialects.

It is reasonable to think that the accusative ending in *ಅ* existed already in the colloquial dialect of the ancient period, but had not been generally accepted by classical writers.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, *e. g.* ಪಾರ್ವನಂ (of ಪಾರ್ವ), ಜನನಂ (of ಜನ), ಮಾಡಿದನಂ, ಅಕ್ಕನಂ, ಅವನಂ; ಜಿನನಿನ್ನಂ; ಜಿನನಿನ್ನೆ, ಗೋವಳನಿನ್ನೆ.

The terminations are attached to the genitive, the final *ಅ* of which disappears in sandhi (§ 213 *seq.*).

4, Dat. (ಗೆ), ಂಗೆ, *e. g.* (ನಲ್ಲಭೆಗೆ, in a śāsana of 1123 A. D., if the reading be right; ನಿಮಿರ್ಚದಗೆ in the stanza under rūpaka in § 239); ಅರಸಂಗೆ, ಕೆಳೆಯಂಗೆ, ಬ್ರಾಹ್ಮಣಂಗೆ, ಮಾಡಿದಂಗೆ, ಅಡವಳಂಗೆ, ಅವಂಗೆ; ಅಕ್ಕಂಗೆ, ಅವ್ವಂಗೆ.

ಗೆ is the true termination; the *sonnē* before it is merely euphonic (*cf.* § 137, a, 4). ಗ್ + ಎ has the same meaning as ಕ್ + ಎ (see § 109); *cf.* *e. g.* ಅ-ಗೋ, ಇ-ಗೊ in the Dictionary.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, *e. g.* ಮಾಡವಳನತ್ತಣಿಂ, ಅಡವಳನತ್ತಣಿಂ, ಮಾಡಿದನತ್ತಣಿಂ, ಅಕ್ಕನತ್ತಣಿಂ, ಅವನತ್ತಣಿಂ; ಅಕ್ಕನತ್ತಣಿಂ, ಅವನತ್ತಣಿಂ; ಅಕ್ಕನತ್ತಣಿನ್ನಂ; ಅಕ್ಕನತ್ತಣಿನ್ನೆ.

The terminations are added to the genitive the final *ಅ* of which disappears in sandhi (§ 213 *seq.*); those of the instrumental are optionally used for the ablative. See § 352, 4 a, 1 *seq.*

6, Gen. ಅ, ಆ, *e. g.* ಕರ್ಣನ (of ಕರ್ಣ), ನೈವನ, ಮಾಡಿದನ, ಅಡವಳನ, ಅವನ; ಅಕ್ಕನ, ಅವ್ವನ; ಮೈವನಾ, ರಾಮನಾ, ಕೈಲವನಾ, ಇಲ್ಲದನಾ, ಜನನಾ.

The augment ನ್ is a letter of euphony facilitating pronunciation; *cf.* the ವ್ and ಕ್ of the genitive in § 109, letters a, b and c. About the lengthening of ನ see § 109, a, 6.

7, Loc. ಒಳ್, (ಒಳಗೆ), ಅಲ್ಲಿ, *e. g.* ಅರಸನೊಳ್, ಮಾಡಿದನೊಳ್, ಅಡವಳನೊಳ್, ಅವನೊಳ್; ಅಕ್ಕನೊಳ್, ಅವ್ವನೊಳ್; (ಅರಸನೊಳಗೆ); ಅರಸನಲ್ಲಿ, ಅಕ್ಕನಲ್ಲಿ.

The terminations are added to the genitive according to the rule of sandhi.
b) in the mediæval dialect

1, Nom. ಂ, ನು, and (the nominal base itself without any termination, *i. e.*) the crude base, *e. g.* ಅರಸಂ, ಅವಂ, ಆವಂ; ಅಕ್ಕಂ; ಅಧಿನು, ಕಿಂಕರನು, ಅಯ್ಯನು, ಒಡೆಯನು, ಕ್ಷತ್ರಿಯನು, ಮಾದ್ರವನು; ಅವ, ಮಗ, ರಾಮಯ್ಯ, ಮಾದರನ, ಮಸ್ತಪುತ್ರ, ಮಾವನ್ನ, ಕುನಕ, ಆತ.

In ನು the *sonnē* has been changed into ನ್ before the euphonic vowel ಉ.

2, Acc. ಅಂ, ಅನು, ಅನ್ನು, ಅ, *e. g.* ಧನಕನಂ (of ಧನಕ); ಅಕ್ಕನಂ; ಅಭಿಷಿಕ್ತನನು, ಚೀರನನು, ವಾಯ್ಕನನು, ಧಾರ್ಯನನು; ಮಂಗಳನನು; ಸತ್ತವನ.

In ಅನ್ನು the ನ್ has been euphonicallly doubled.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, (ಇನ್ನವು, ಇನ್ನ)¹¹, *e. g.* ಕನ್ನನಿಂ; ಅಯ್ಯನಿನ್ನಂ; ಶಂಕರನಿನ್ನೆ.

4, Dat. ಗೆ, ಎಗೆ, *e. g.* ಅಯ್ಯಗೆ, ಶಿವಗೆ, ಅವಗೆ, ಈತಗೆ; ತನೂಜಂಗೆ, ಪಾರ್ವಂಗೆ, ಬಸವಂಗೆ, ಶಿಲಾವಂಗೆ, ಈತಂಗೆ.

5, Abl. (ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ), the terminations of the instrumental.

6, Gen. ಅ, *e. g.* ಪಾಜನ; ಅವನ್ನ.

7, Loc. ಒಳ್, ಒಳು, (ಒಳಗೆ), ಅಲ್ಲಿ, (ಅಲ್ಲಿ, see § 109, letter b), *e. g.* ಅಜನೋಳ್; ಶಂಕರನೋಳು; ಅಣ್ಣನಲ್ಲಿ; ಅಕ್ಕನಲ್ಲಿ.

c) in the (later and) modern dialect

1, Nom. ನು, frequently the crude base, *e. g.* ಹುಡುಗನು, ಹೊಜೆವನು, ಅವನು, ಇವನು, ಯಾವನು; ಅಕ್ಕನು, ಅವ್ವನು; ಅಪ್ಪ, ಸ್ವಪ, ಮೂರ್ಖ, ಮುಖವ, ಅಜಸುವನ, ಹೊರೆವನ, ಅವ, ಇವ; ಅವ್ವ.

2, Acc. ಅನ್ನು, ಅನ್ನ, ಅ, ಅನ್ನು, *e. g.* ಅಜನನು, ತಿಮ್ಮಪ್ಪನನು, ಶಯನನನು; ಹುಡುಗನನ್ನು, ಆತನನ್ನು, ಅವನನ್ನು; ಅರಸನ, ಮೂರ್ಖನ, ಹಾರುವನ, ಹುಡುಗನ, ಅವನ; ಮಗನ್ನ, ಬಾವನ್ನ, ಬ್ರಹ್ಮರಾಕ್ಷಸನ್ನ, ಕೃಷ್ಣನ್ನ, ವಿಡಲನ್ನ; ಅಕ್ಕನ್ನ.

3, Instr. ಇನ್ನ, *e. g.* ಹುಡುಗನಿನ್ನ, ಅವನಿನ್ನ, ಈತನಿನ್ನ, ಅಕ್ಕನಿನ್ನ, ಅವ್ವನಿನ್ನ.

4, Dat. ಗೆ, ನಗೆ, ನಿಗೆ, *e. g.* ಈತ್ತರಗೆ, ಭಕ್ತಗೆ, ಕೊಕ್ಕರಗೆ, ಅಣ್ಣಗೆ, ಅವಗೆ; ಅಕ್ಕಗೆ; ಮರುಳನಗೆ, ಹುಚ್ಚನಗೆ; ಅರಸನಿಗೆ, ಅಳಿಯನಿಗೆ, ಹುಡುಗನಿಗೆ, ಮಗನಿಗೆ, ಅವನಿಗೆ; ಅವ್ವನಿಗೆ.

The augments ನ and ನಿ and other forms of the euphonic *sonnē*, to which the vowels ಏ and ಇ are joined for the sake of euphony, so that ನಗೆ and ನಿಗೆ stand for ಂಗೆ.

5, Abl. ಇನ್ನ, *e. g.* ಅರಸನಿನ್ನ, ಅವನಿನ್ನ; ಅಕ್ಕನಿನ್ನ.

6, Gen. ಅ, ಆ (especially in poetry), *e. g.* ಹುಡುಗನ, ಅವನ; ಅಕ್ಕನ; ಗಣ್ಣನಾ, ಮೂರ್ಖನಾ, ಕೊಡುವವನಾ.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲ್ಲಿ, *e. g.* ಅರಸನೋಳಗೆ; ಹುಡುಗನಲ್ಲಿ, ಅವನಲ್ಲಿ; ಅವನಲಿ; ಅಕ್ಕನಲಿ.

118. The case-terminations for the plural of neuter nominal bases with final ಅ. (*Cf.* §§ 131. 132.)

a) in the ancient dialect

1, Nom. ಗಳ್, ಎಗಳ್, ಎಗಳು, ಎಗಲಿರ್, *e. g.* ಮರಗಳ್, ಫೊಲಗಳ್, ಕೆಲಗಳ್; ಮರಂಗಳ್, ಫೊಲಂಗಳ್, ಕೆಲಂಗಳ್; ಗುಣಂಗಳ್, ಮದಂಗಳ್, ದೇಶಂಗಳ್; ನಗಧಂಗಳು (in a *śāṣana* of 1123 A. D.); ಸುರಸಾಲಯಂಗಳಿರ್, ಸುರತರುನಪ್ಪನಂಗಳಿರ್.

ಗಳ್ is the true termination; in ಎಗಳ್ the *sonnē* is euphonic, likewise the ಉ in ಎಗಳು. The ಎಗಲಿರ್ is composed of ಎಗಳ್ and ಇರ್ which is another termination of the plural (see § 119).

Either ಗಳ್ or ಎಗಳ್ are added to true Kannada bases. Sanskrita bases according to grammar always use to receive ಎಗಳ್ or ಎಗಲಿರ್ (*cf.* 109, a, 2); in a *śāṣana* of 1076 A. D., however, we find ಪೀಠಗಲಿಳಿಳು and ಧರ್ಮಗಲಿಳಿ.

¹¹ The absence of instances for certain terminations in parenthesis in this and other cases, only means to say that instances with them have not been met with by the author, although they do exist; see *e. g.* ಇನ್ನವು in § 119, b; ಇನ್ನ in § 120, b.

2, Acc. ಅಂ, *e. g.* ಮರಗಳಂ, ಮರಂಗಳಂ; ವಚನಂಗಳಂ.

The terminations are attached to those of the nominative. A final ಉ, as in ಎಂಳು, disappears then in sandhi (§ 213 *seq.*).

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, *e. g.* ಮರಗಳಂ, ಕೆಲಂಗಳಂ; ಗುಣಂಗಳಂ.

The terminations are added to the genitive, the ಅ of which disappears in sandhi (§ 213 *seq.*).

4, Dat. ಗೆ, ಇಗೆ, *e. g.* ಮರಗಳ್ಳಿ, ಮರಂಗಳ್ಳಿ; ದೇಶಂಗಳ್ಳಿ; ಧರ್ಮಗಳಿಗೆ (in śāṣana of 1076 A. D.).

The ಇ in ಇಗೆ is euphonic.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, *e. g.* ಮರಗಳತ್ತಣಿಂ, ಮರಂಗಳತ್ತಣಿಂ; ದೇಶಂಗಳತ್ತಣಿಂ.

The terminations are attached to the genitive.

6, Gen. ಅ, *e. g.* ಮರಗಳ, ಮರಂಗಳ; ದೇಶಂಗಳ.

7, Loc. ಒಳ್, ಒಳು, (ಒಳಗೆ), ಅಲ್ಲಿ, *e. g.* ಮರಗಳೊಳ್, ಮರಂಗಳೊಳ್; ದೇಶಂಗಳೊಳ್, ಬಸಂಗಳೊಳ್; ಪೀಠಗಳೊಳು (in a śāṣana of 1076 A. D.); ಮರಗಳಲ್ಲಿ, ಮರಂಗಳಲ್ಲಿ; ದೇಶಂಗಳಲ್ಲಿ.

The terminations are added to the genitive.

b) in the mediæval dialect

1, Nom. ಗಳ್, ಗಳು, ಎಂಗಳ್, ಎಂಳು, ಗಳಿರ್, (ಎಂಳಿರ್), *e. g.* ಮರಗಳ್; ಮರಂಗಳ್; ಕರ್ಮಗಳು, ಸೇವಾಂಗಳಳು; ಮರಂಗಳು, ಉಪಕರಣಂಗಳು; ಮರಂಗಳಿರ್.

2, Acc. ಅಂ, ಅನು, ಅ, *e. g.* ಫಲಂಗಳಂ, ಪರಿಚರಿಯಂಗಳಂ; ಫಲಂಗಳನು, ಕೃತೂಪಲಗಳನು, ರಸಾಯನಗಳನು; ಪದಾರ್ಥಗಳ, ರಸಾಯನಂಗಳ.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನ, (ಇನ್ನವು), *e. g.* ಆಟಂಗಳಂ, ಸ್ಥಳಗಳಂ; ವಿಮಾನಗಳನ್ನಂ; ಅಕ್ಷರಂಗಳನ್ನೆ; ವಿಧವಂಗಳನ್ನ.

4, Dat. ಗೆ, ಇಗೆ, *e. g.* ಮರಗಳ್ಳಿ, ಮರಂಗಳ್ಳಿ, ವೃಕ್ಷಂಗಳ್ಳಿ; ಉಪಚಾರಂಗಳಿಗೆ, ಕೆಲಸಂಗಳಿಗೆ, ಗೃಹಂಗಳಿಗೆ, ಧರ್ಮಂಗಳಿಗೆ, ವಾಡ್ಯಂಗಳಿಗೆ, ಚರಣಂಗಳಿಗೆ, ಕುಜಂಗಳಿಗೆ.

5, Abl. ಅತ್ತಣಿಂ, ಅತ್ತಣಿನ್ನಂ, ಅತ್ತಣಿನ್ನೆ, (ಅತ್ತಣಿನ್ನ); the terminations of the instrumental.

6, Gen. ಅ, *e. g.* ನರಗಳ, ಮರಂಗಳ; ವಿಧಂಗಳ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, *e. g.* ಗೃಹಂಗಳೊಳ್; ಜನಂಗಳೊಳು; ಬಿಟ್ಟಂಗಳೊಳಿಗೆ, ವಸಮಾಸಂಗಳೊಳಿಗೆ; ಯುಗಂಗಳಲ್ಲಿ, ವೃಕ್ಷಂಗಳಲ್ಲಿ; ಆಲಿಂಗನಗಳಲಿ, ಪ್ರತ್ಯಯಂಗಳಲಿ, ಭಕ್ತಣಂಗಳಲಿ.

c) in the modern dialect

1, Nom. ಗಳು, *e. g.* ಗಿಡಗಳ, ಮರಗಳು, ಕರ್ಮಗಳು, ದೋಷಗಳು.

2, Acc. ಅನು, ಅನ್ನು, ಅ, *e. g.* ತರ್ಪಣಗಳನು, ಕರಗಳನು, ವೆಸನಗಳನು; ಗಿಡಗಳನ್ನು, ಮರಗಳನ್ನು; ಪುರಗಳ, ಗಿಡಗಳ, ಉಪಕಾರಗಳ.

3, Instr. ಇನ್ನ, *e. g.* ಗಿಡಗಳನ್ನ, ಕರ್ಮಗಳನ್ನ.

4, Dat. ಇಗೆ, *e. g.* ಗಿಡಗಳಿಗೆ, ಕರ್ಮಗಳಿಗೆ.

5, Abl. ಇನ್ನ, *e. g.* ಗಿಡಗಳಿನ್ನ, ಕರ್ಮಗಳಿನ್ನ.

6, Gen. ಅ, *e. g.* ಗಿಡಗಳ, ಕರ್ಮಗಳ, ರತ್ನಗಳ.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, *e. g.* ಗಿಡಗಳೊಳಗೆ; ಗಿಡಗಳಲ್ಲಿ, ಕಮಲಗಳಲ್ಲಿ; ಅಮ್ಮರಗಳಲಿ.

119. The case-terminations for the plural of masculine, feminine and epicene (§ 102, 4) bases with final ಅ, including also some bases that occur only in the plural. (*Cf.* §§ 131, 132, 134, 135, 137.)

a) in the ancient dialect

1, Nom. ಂಗಳ್, ಕಳ್, ಅರ್, ಅರು, ಬರ್, ಬರ್, ಂಬರ್, ವರ್, ಅರ್ಕಳ್, ಅರ್ಗಳ್, ಇರ್, ಅರಿರ್, ಂಗಳಿರ್, ಅರ್ಕಳಿರ್, ಂದಿರ್, ಂದಿರಿರ್, ಂದಿರ್ಗಳ್, *e. g.* ಅಣ್ಣಂಗಳ್, ಅಯ್ಯಂಗಳ್, ಆತಂಗಳ್, ಈತಂಗಳ್, ಊತಂಗಳ್, ಭಾವಂಗಳ್, ಮಾವಂಗಳ್; ಅಕ್ಕಂಗಳ್, ಅವ್ವಂಗಳ್; ಮಕ್ಕಳ್, (of ಮಗ); ಅರಸರ್, ಸಾಮನ್ತರ್, ಪಾರ್ವರ್, ಮಾಡಿವರ್, ಎರೆವರ್, ನುಡಿವರ್, ಪೆಜರ್, ಅವರ್, ಇವರ್, ಉವರ್, ಒಳ್ಳಿದರ್, ಮೆಲ್ಲಿದರ್, ನೇರಿವರ್, ಇನಿಯರ್, ಪಿರಿಯರ್, ಮಣಿಗಾಜರ್, ಇಬರ್, ಪಲರ್, ಕೆಲರ್, ಎಲ್ಲರ್, ಅನಿಬರ್; ಅರಸರು, ತೆಲ್ಲಿಗರು (both in a śāsana of 1123 A. D.), ಶಿಷ್ಯರು, ದೇವರು, ಸಧರ್ಮರು, ತಾಪಸರು (the four terms in a śāsana of 1182 A. D.), ಪಾಯಕರು, ಗೋಕರಸರು (both in a śāsana of 1187 A. D.); ಕಾನ್ತಬೊರ್ (in a śāsana between 680 and 696 A. D.), ಇಬ್ಬಿವೊರ್ (in a śāsana of 866 A. D.), ನೂಪದಿವೊರ್ (in a śāsana of 916 A. D.); ಇಬರ್, ಅನಿಬರ್, ಇನಿಬರ್, ಎನಿಬರ್, ಪಲಬರ್, ಕೆಲಬರ್; ಪಲಮ್ಮರ್, ಕೆಲಮ್ಮರ್; ಎಲ್ಲವರ್, ಇವರ್, ಮೂವರ್, ನೂವರ್, ಸಾನಿವರ್, ಪಲವರ್; ಬುಧರ್ಕ್ಕಳ್, ಗೋವರ್ಕ್ಕಳ್, ಪುರುಷರ್ಕ್ಕಳ್, ಅಹಿತರ್ಕ್ಕಳ್, ಮೂವರ್ಕ್ಕಳ್; ಕಾದಲರ್ಗಳ್, ಅವರ್ಗಳ್, ಇವರ್ಗಳ್, ಉವರ್ಗಳ್; ಪೆಣ್ಣಿರ್; ಸಣ್ಣಿರ್, ನಲ್ಲಿರ್, ಪುರುಷರಿರ್, ಪೆಣ್ಣತರಿರ್, ನೇರಿದರಿರ್; ಅಕ್ಕಂಗಳಿರ್; ಬುಧರ್ಕ್ಕಳಿರ್; ಅಣ್ಣಿರ್, ಭಾವಣ್ಣಿರ್, ಮಾವಣ್ಣಿರ್, ಅಯ್ಯಣ್ಣಿರ್, ಇವಣ್ಣಿರ್, ಅವಣ್ಣಿರ್, ಉವಣ್ಣಿರ್; ಅಕ್ಕಣ್ಣಿರ್; ಮೂವಣ್ಣಿರಿರ್; ಇವಣ್ಣಿರ್ಗಳ್.

ಅರು is ಅರ್ and a euphonic ಉ (*cf.* § 96 remark); ಒರ್ is another form of ಅರ್ (*cf.* § 117, letter a). In ಬರ್, ಂಬರ್ and ವರ್ the letters ಬ್, ಂಬ್ and ವ್ are euphonic augments; ಅರ್ಕಳ್, ಅರ್ಗಳ್ are composed of ಅರ್ and ಕಳ್ and ಗಳ್; ಅರಿರ್ is composed of ಅರ್ and ಇರ್, and ಅರ್ಕಳಿರ್ of ಅರ್, ಕಳ್ and ಇರ್; in ಂದಿರ್ the ಸಂಧ is euphonic; ಂದಿರಿರ್ is ಂದಿರ್ and ಇರ್; ಂದಿರ್ಗಳ್ is composed of ಂದಿರ್ and ಗಳ್; ದಿರ್ is composed of a euphonic ದ್ and ಇರ್ (*cf.* the euphonic ದ್ of the genitive in § 109, a, 6; that of ದಿರ್ in §§ 132, a, 134, a; that of ಅಲ್ಲಿದಂ, etc. in § 243, B, remark; that of ಒಳ್ಳಿದಂ in § 276).

2, Acc. ಅಂ, ಅನು, *e. g.* ಅಣ್ಣಂಗಳಂ; ಮಕ್ಕಳಂ; ಅಕ್ಕಂಗಳಂ, ಅರಸರು, etc.; ಶೂಲರನು (in a śāsana of 1182 A. D.).

ಅನು is ಅ (ಠ್) and a euphonic ಉ.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, *e. g.* ಅಣ್ಣಂಗಳಂ; ಮಕ್ಕಳಂ; ಅಕ್ಕಂಗಳಂ; ಧೀರಂ; ಧೀರರ್ಕ್ಕಳಂ; etc.

The terminations are added to the genitive according to the rule of sandhi (§ 213 seq.).

4, Dat. ಗೆ, ಗ್ಗೆ, ಇಗೆ, ಕೆ, *e. g.* ಅಣ್ಣಂಗಳ್ಗೆ; ಮಕ್ಕಳ್ಗೆ; ಅಕ್ಕಂಗಳ್ಗೆ; ದೇವರ್ಗೆ or ದೇವರ್ಗ್ಗೆ, ಬುಧರ್ಗೆ or ಬುಧರ್ಗ್ಗೆ, ಬಾನ್ತವರ್ಗೆ or ಬಾನ್ತವರ್ಗ್ಗೆ, ಎರೆವರ್ಗೆ or ಎರೆವರ್ಗ್ಗೆ, etc.; ದೇವರಿಗೆ (in a

śāsana of 1123 A. D.), ಭೀತರಿಗೆ, ಬ್ರಹ್ಮಪ್ರಾಂಗೆ (both in a śāsana of 1181 A. D.); ದೇವರ್ಕ (in a śāsana between 597 and 608 A. D.).

ಗ್ಗಿ occurs optionally after the rēpha; such a doubling of a consonant after it is very frequent. Cf. §§ 132, a; 155; 240, under b; 246, under a; § 371, 1.

The ಇ before ಗ್ಗಿ is a euphonic prefix.

5, Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ; the terminations of the instrumental, *e. g.* ಅಣ್ಣಂಗಳತ್ತಣೆಂ, etc.

6, Gen. ಅ, ಆ, *e. g.* ಅಣ್ಣಂಗಳ; ಮಕ್ಕಳ; ಅಕ್ಕಂಗಳ; ಪೆಣ್ಣರ; etc.; ವೆವೆಯರಾ (in a śāsana between 680 and 696 A. D.), ಭೂರರಾ (in a śāsana of 804 A. D.).

ಆ is simply a euphonic lengthened ಅ. See § 109, a, 6.

7, Loc. ಒಳ್, (ಒಳಗೆ), ಅಲ್ಲಿ, *e. g.* ಅಣ್ಣಂಗಳೊಳ್; ಅಕ್ಕಂಗಳೊಳ್; ದೇವರೊಳ್, ರಸಕ ರೊಳ್, ಕಾಮರೊಳ್; etc.

b) in the mediæval dialect

1, Nom. the same case-terminations as in the ancient dialect; further ಗಳ್, ಗಳು, ಗಳು, ಕಳು, ಕಳುಗಳ್, ಬರು, ಎಬರು, ಅರುಗಳ್, ಅರುಗಳು, ಅರುಗಳಿರ್, ದಿರ್, ದಿರು, ಎದಿರು, *e. g.* ಈತಗಳ್; ದೇವಗಳು; ಪರಿಜನಗಳು; ಅಕ್ಕಂಗಳಿರ್; ಮಕ್ಕಳು; ಮಕ್ಕಳುಗಳ್; ಅವರ್; ದೇವರು, ಭಕ್ತರು, ಸರರು, ಮಾನವರು, ಊರವರು, ಕೆಲರು; ಕೆಲಬರು; ಕೆಲವ್ವರು; ಭಕ್ತರುಗಳ್, ಮುಗ್ಧರುಗಳ್, ಹಿರಿಯರುಗಳ್, ಹೋದವರುಗಳ್; ಭಕ್ತರುಗಳು, ಅವರುಗಳು; ಜಡರುಗಳಿರ್; ಅವದಿರ್, ಅವದಿರು; ತಮ್ಮದಿರು.

The terminations show a free use of the euphonic ಉ and an occasional omission of the euphonic ಸೌಂಠಿ.

2, Acc. ಅಂ, ಆ, *e. g.* ಹಿರಿಯರುಗಳಂ; ಮೂವರಂ; ಅಯ್ಯಗಳ, ಅವರುಗಳ, ಲೋಗರ, ಅನಿಬರ.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನವು, *e. g.* ಮಹಿವನ್ನಂ; ವಿವಾಂಸರಿನ್ನೆ, ಇವರಿನ್ನೆ; ಬಲ್ಲವರುಗಳನ್ನವು.

4, Dat. ಗೆ, ಇಗೆ, ಇಂಗಿ, *e. g.* ಭಕ್ತಗೆ, ಇನಿಯಗೆ, ಎಲ್ಲಗೆ; ಅಯ್ಯಂಗಳಿಗೆ, ಒಡೆಯರಿಗೆ, ಅರಸರಿಗೆ, ಗಣ್ಣರಿಗೆ, ಪ್ರಮಥರಿಗೆ, ಮನುಜರಿಗೆ, ಮಾನವರಿಗೆ, ಅವರಿಗೆ, ಎಲ್ಲರಿಗೆ, ವೇದಿಸುವರಿಗೆ, ಪರರುಗಳಿಗೆ, ಭಕ್ತರುಗಳಿಗೆ, ಶಿಷ್ಯರುಗಳಿಗೆ, ಅವರ್ಗಳಿಗೆ; ಅವರಿಗೆ.

The ಇ and ಇಂ are euphonical prefixes.

5, Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ; the terminations of the instrumental.

6, Genitive ಅ, *e. g.* ಅಯ್ಯಗಳ, ದೇವರ್ಗಳ, ಅವರ್ಗಳ, ಹೋದವರುಗಳ, ಮೂವರ, ಪಲರ, ಅವನ್ನರ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್ಲಿ, (ಅಲಿ), *e. g.* ಕರಣರುಗಳೊಳ್; ಎಲ್ಲರೊಳು; ಅವ ರೊಳಗೆ, ಇವರೊಳಗೆ, ಸರರೊಳಗೆ, ಅಕ್ಕರುಗಳೊಳಗೆ, ಅವರಲ್ಲಿ.

c) in the modern dialect

1, Nom. ಗಳು, ಕಳು, ಕಳಿರು, ಅರು, ಬರು, ವರು, ಎದರು, ಎದಿರು, *e. g.* ಅಕ್ಕಗಳು; ಮಕ್ಕಳು; ಮಕ್ಕಳು; ಹುಡುಗರು, ಹೆಣ್ಣರು, ಅವರು, ಇವರು, ಹಲರು; ಹಲಬರು, ಇಬ್ಬರು; ಹಲವರು, ಕೆಲವರು, ಮೂವರು; ಬಾವನ್ನರು; ತಮ್ಮನ್ನರು, ಅಣ್ಣನ್ನರು, ಹೆಣ್ಣನ್ನರು.

ಕಳರು is ಕಳು (= ಕಳ) and ಇರು (= ಇರ್).

Another plural is formed by adding ಅವರು, the nominative plural of the pronouns ಅವ or ಅವಳು, to the nominative singular, *e. g.* ಅವನವರು (ಅವನ or ಅವನ + ಅವರು), ಅವನವರು, ಅಯ್ಯನವರು, or to the nominative plural, *e. g.* ಸಾಹೇಬರವರು. *Cf.* § 131, *c.* 1, and see § 258.

2, Acc. ಅನು, ಅನ್ನು, ಅನ್ನ, ಅ, ಆ, *e. g.* ಕಳ್ಳರನ್ನು, ಹೆಣ್ಣರನ್ನು, ಹುಡುಗರನ್ನು; ಯಾರನ್ನ (§ 135); ಎಲ್ಲರ, ಯಾರ (§ 135); ಭ್ರಷ್ಟರಾ.

3, Instr. ಇನ್ನ, *e. g.* ಹುಡುಗರಿನ್ನ.

4, Dat. ಅಗೆ, ಇಗೆ, *e. g.* ಇಬ್ಬರಗೆ; ಆಧಮರಿಗೆ, ಹುಡುಗರಿಗೆ.

The ಅ and ಇ before ಗೆ are euphonic additions.

5, Abl. ಇನ್ನ, *e. g.* ಹುಡುಗರಿನ್ನ.

6, Gen. ಅ, ಆ, *e. g.* ಹುಡುಗರ, ಮೂವರ, ಹಲವರ, ಎಲ್ಲರ; ಅವರಾ, ಒಬ್ಬರಾ, ಹೆಣ್ಣರಾ.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, (ಅಲ್ಲಿ), *e. g.* ನೃಪರೂಪಗೆ; ಹುಡುಗರಲ್ಲಿ.

120. The case-terminations for the singular of neuter and feminine bases (and of one that is either masculine or neuter in the ancient language, *viz.* ಆಳ, § 102, 5) ending in consonants.

a) in the ancient dialect

1, Nom. the crude base, *e. g.* ಕಲ್, ಬಿಲ್, ಕಳ್, ಮುಳ್, ಕೆಯ್, ಕಾರ್, ಕಾಲ್, ಕೋಲ್, ಕುರುಳ್, ಅಗಲ್, ಬಾಸುಬ್, ಶಿಮಿಲ್, ವೊಸರ್, ಪವಣ್; ಸಣ್, ತಾಯ್; ಅವಳ್, ಇವಳ್, ಉವಳ್, ಆವಳ್, ವೆಣಳ್, ಇನಿಯಳ್, ಕರಿಯಳ್, ಒಳ್ಳಿದಳ್, ಒವರ್ಳ್, ಒಬ್ಬಳ್; ಆಳ್; ಆಗಲ್, ಫೊಗಲ್; ನುಡಿಯಲ್, ಪೆಬಲ್ (see § 187, 1).

ಆವಳ್ appears also as ಆವೊಳ್ (Śabdānuśāsana sūtra 175).

2, Acc. ಅಂ, ಆಂ, the crude base, *e. g.* ಕಲ್ಲಿಂ, ಬಿಲ್ಲಿಂ, ಮುಳ್ಳಂ, ಕೆಯ್ಯಂ, ಕಾರಂ, ಕಾಲಂ, ಕೋಲಂ, ಕಾಯಂ, ಬಾಯಂ, ಕುರುಳಂ, ಅಗಬಂ, ವೊಸರಂ, ಅವಳಂ, ಇವಳಂ, ಉವಳಂ, ಆವಳಂ; ಕಲ್ಲಂ, ಬಿಲ್ಲಂ; ಬಿಡ್ (in ಬಿಡ್ ಕೊಳ್), ಕೋಡ್ (in ಕೋಡ್ ಕುಟ್ಟು), ಊಳ್ (in ಊಳ್ ಇಡು).

ಆವಳಂ appears also as ಆವೊಳಂ (Śabdānuśāsana sūtra 175).

The doubling of the consonant of monosyllabic bases with a short vowel takes place on account of euphony (*cf.* § 215, 7, *d*).

Kōśava (page 297) gives the following quotation (see § 365); ಬಯ್ಯನ ಕೆಮ್ಮಿಸಿಲೆ ಸಲ್ ಎಸಿದುವು ಆಶ್ರಯದ ಶರುಗಳ್, and remarks that the ಅಲ್ in ಎಳಸಲ್ is wrong (abaddha), as it ought to be ಎಳಸೆ or ಎಳಸಲೊಡಂ or ಎಳಸಲೊಡನೆ, because a new agent or subject is introduced, *viz.* ಶರುಗಳ್, ಕೆಮ್ಮಿಸಿಲ್, therefore, is the crude base and stands for the accusative. A translation is:—‘When (they, certain people) desired the purple sunshine of the evening, the trees of the hermitage appeared’. *Cf.* the ancient accusatives ಎ in § 125, ಮೂಡಲ್ in § 126, ಅನ್ನು in § 127, ಗಿಳಿ in § 130, *a.* 2, especially also the Kriyāsamāsa (§ 253, 1, *a*) in which the crude base represents the accusative, and § 352, 6, *b*.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, *e. g.* ಕಲ್ಲಿಂ, ಕಲ್ಲಿನ್ನಂ, ಕಲ್ಲಿನ್ನೆ, ಕಾರಿಂ, ಕೋಲಿಂ, ಬಿರಿಂ, ಬಿರಿರಿಂ, ಹುಡುಗರಿನ್ನೆ.

The terminations are attached to the genitive according to the rule of sandhi (§ 213 seq.). Cf. the ಇಂ in the Dictionary, Additions, p. 1711.

4, Dat. ಕೆ, ಗೆ, *e. g.* ನುಡಿಯಲ್ಗೆ, ವೇದಲ್ಗೆ, ಕಾದಲ್ಗೆ, ಕೊಡಲ್ಗೆ, ನಾಡಲ್ಗೆ; ಕಲ್ಲೆ, ಪುಲ್ಲೆ, ಬಿಲ್ಲೆ, ಮುಲ್ಲೆ, ಕೆಯ್ಯೆ, ಕಾಲ್ಗೆ, ಕೋಲ್ಗೆ, ಸೂದ್ಗೆ, ಅಗದ್ಗೆ, ಬಾಸುದ್ಗೆ, ಪವಣ್ಗೆ; ಅವಳ್ಗೆ, ಇವಳ್ಗೆ.

5, Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ, the terminations of the instrumental *e. g.* ಕಲ್ಲತ್ತಣೆಂ, ಕೆಯ್ಯತ್ತಣೆಂ, ಕಾಲತ್ತಣೆಂ.

6, Gen. ಅ, ಆ, *e. g.* ಕಲ್ಲ, ಬಿಲ್ಲ, ಕಳ್ಳ, ಕೆಯ್ಯ, ಕಾಲ, ಕೋಲ, ಕೋಳ, ನಾಯ, ಸೂದ, ಕುರುಕ; ಪೆಣ್ಣ, ತಾಯ; ಅವಳ, ಇವಳ, ಉವಳ, ಆವಳ, ಒವಳ; ಆಳ; ಊರಾ (in a śāsana of about 750 A. D.).

Here we have the primitive form of the genitive, *viz.* ಅ. About the doubling see the Accusative.

7, Loc. ಉಳ್, ಒಳ್, (ಒಳಗೆ), ಅಲ್, ಅಲು, ಅಲ್ಲಿ, *e. g.* ಹಿಂಗಳುಳ್ (in a śāsana of 707 A. D.); ಎಲ್ಲೆಡ್ಗೆ (of ಎಳ್), ಕೆಯ್ಯೆಡ್ಗೆ, ಬನ್ನೆಡ್ಗೆ, ಕಾರ್ಡೆಡ್ಗೆ, ತೇರ್ದೆಡ್ಗೆ, ಸೂದ್ಡೆಡ್ಗೆ; ಕೆಯ್ಯೆಲ್ (in a śāsana of 971 A. D.); ಕೋಲಲು (in a śāsana of 1187 A. D.); ಕಣ್ಣಲ್ಲಿ, ನೀರಲ್ಲಿ.

The terminations are added to the genitive according to rule.

b) in the mediæval dialect

1, Nom. the crude base, *e. g.* ಕಲ್, ಕಾಲ್; ಹೆಣ್; ಅವಳ್, ಇವಳ್, ಆವಳ್, ಒರ್ವಳ್, ಒರ್ವಳ್; ಈಗಳ್.

2, Acc. ಅಂ, ಆ, the crude base, *e. g.* ಕಲ್ಲಂ, ಕಾಲಂ; ಮಗಳಂ; ಹೆಣ್ಣ; ಕಲ್ಲ, ಪಾಲ, ಪಾಲ; ಊಳ್ (in ಊಳ್ ಇಡು), ಬೇರ್ (in ಬೇರ್ ಊಡು), ಬೇಳ್ (in ಬೇಳ್ ಮಾಡು), ಮೆಯ್ (in ಮೆಯ್ ಇಕ್ಕು).

3, Instr. ಇಂ, (ಇನ್ನಂ), ಇನ್ನೆ, (ಇನ್ನವು), ಇನ್ನ, *e. g.* ಕೆಯ್ಯಂ, ನೀರಿಂ, ಕೆಯ್ಯೆನ್ನೆ, ಕೆಯ್ಯೆನ್ನೆ, ಕೊರಳೆನ್ನೆ.

4, Dat. ಕೆ, ಗೆ, *e. g.* ಈಗಲ್ಗೆ; ಹರಸಲ್ಗೆ, ಆಗಲ್ಗೆ, ಅಯ್ಯಲ್ಗೆ; ಊರ್ಗೆ, ಬಾಯ್ಗೆ, ಕಲ್ಲೆ.

5, Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ, the terminations of the instrumental.

6, Gen. ಅ, ಆ, *e. g.* ಕಲ್ಲ, ಕೆಯ್ಯ, ಮಣ್ಣ, ಹುಲ್ಲ, ಊರ, ಕಾಯ; ತಾಯ (or ತಾಯ್); ಅವಳ, ಇವಳ, ಆವಳ, ಒರ್ವಳ; ಆಳ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, ಇಲಿ, *e. g.* ಕಲ್ಲೊಳ್, ಕೆಸಕ್ಕೊಳ್, ಪಾಲ್ಕೊಳ್; ನೀರೊಳು, ಬಾಗೊಳು; ಒದ್ದೊಳಗೆ, ಕೊರೊಳಗೆ, ಬಿಡೊಳಗೆ; ಕೆಯ್ಯಲು; ಕೆಯ್ಯಲ್ಲಿ, ಕೊರಳಲ್ಲಿ; ಕಣ್ಣಲಿ, ಕಲ್ಲಲಿ, ಕಾಲಲಿ, ನೀರಲಿ, ಕೊರಳಲಿ, ವೆಸರಲಿ, ವೊಸರಲಿ, ಹೊಸವಾಕಲಿ; ಕಲ್ಲಲಿ.

In ಇಲಿ the auxiliary augment ಇನ್ of § 121 appears to have been mutilated.

c) in the modern dialect

In §§ 92. 93 and 112 it has been stated that, in general, all ancient nominal bases with a final consonant appear with a euphonic final ಉ or ಇ in modern Kannada; but there are exceptions, that is especially when such bases are immediately connected with another noun or verb, *e. g.* ಕಲ್-ದೊಣೆ, ಕಲ್-ಪಾರು, ಕಲ್-ದೊಡ್ಡ, ಕಾಲ್-ಕುವ್ವನ, ಕಾಲ್-ನಡೆ, ಕೆಯ್-ಕಳಗೆ, ಕೆಯ್-ಗುದ್ದಲಿ, ಮೆಯ್-ಬಣ್ಣ, ಮೆಯ್-ಮೇಲೆ,

ಬಯಲ್-ಕಡೆ, ಕಾಲ್ ತೆಗೆ, ಕೆಯ್ ಕೊಡು, ಕೆಯ್ ಕೊಳ್ಳು, ಮೆಯ್ ಬರು, or also when they are in union with case-terminations, *e. g.* ಕಾಯ; ಬಾಯಸ್ತ, ಕೆಯ್ಯಸ್ತ; ಕೆಯ್ಯ, ಮೆಯ್ಯ; ಕಾಯ, ನಾಯ; ಮೆಯ್ಯಲ್, ಬಾಯಲ್; ಮೆಯ್ಯಳಗೆ, ಬಾಯಳಗೆ. See also ಕೆಯ್ and ಬಾಯಲಿ (of ಬಾಯ್) in § 121, and ಕೆಯ್, ಬಾಯ್ in a proverb under ಕೆಸು in the Dictionary.

121. The case-terminations for the singular of neuter and feminine bases (and of the base ಅಳು that is masculine-feminine-neuter in the modern dialect) ending in ಉ, this vowel being merely euphonically suffixed to ancient bases ending in consonants (see §§ 92. 93. 94. 96 remark). Such bases appear nowadays chiefly in the mediæval and modern dialects; but there are proofs of their existence also in the ancient one, namely in its dative and genitive, and in the words ಮಗಳು (for ಮಗಳ್), ಕಲ್ಪು (for ಕಲ್), ಫೋಲು, ಸಿಡಿಲು, ಮತ್ತರು, ಅಳಿಯಲು (ಅಪ್ಪಿಯಲು), ರಕ್ಷಿಸಲು, ನಿರೀಕ್ಷಿಸಲು. *Cf.* § 187, 1.

a) In the ancient dialect

1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಮಗಳು (in a śāsana of about 778 A. D.), ಕಲ್ಪು (in one of 1048 A. D.), ಫೋಲು, ಸಿಡಿಲು (in one of 1182 A. D.), ಮತ್ತರು (in one of 1187 A. D.), ಅಳಿಯಲು (in one of 1076 A. D.), ರಕ್ಷಿಸಲು (in one of 1123 A. D.), ನಿರೀಕ್ಷಿಸಲು (in one of 1182 A. D.).

4, Dat. ಇಂಗಿ, ಕೆ, *e. g.* ಆಗಲಿಂಗಿ, ಈಗಲಿಂಗಿ; ಊರಿಂಗಿ (in a śāsana of 1084 A. D.), ಸೊಡರಿಂಗಿ (in a śāsana of 1123 A. D.); ಫೋಗಲುಕೆ (for ಫೋಗಲುಕೆ), ಆಗಲುಕೆ (in one of 1123 A. D.).

The grammatical bases of the terms ಆಗಲಿಂಗಿ, ಈಗಲಿಂಗಿ, ಊರಿಂಗಿ, ಸೊಡರಿಂಗಿ, ಫೋಗಲುಕೆ, ಆಗಲುಕೆ are ಆಗಲ್, ಈಗಲ್, ಊರ್, ಸೊಡರ್, ಫೋಗಲ್, ಆಗಲ್. According to rule their dative ought to be ಆಗಲ್ಗೆ, ಈಗಲ್ಗೆ, ಊರ್ಗೆ, ಸೊಡರ್ಗೆ, ಫೋಗಲ್ಗೆ, ಆಗಲ್ಗೆ (see § 120); but they have been treated as if they were ಆಗಲು, ಈಗಲು, ಊರು, ಸೊಡರು, ಫೋಗಲು, ಆಗಲು, analogously to the ancient ಆಗದು and ಈಗದು (§ 122), for which ಇಂಗಿ is the grammatical termination of the dative, and somewhat analogously *e. g.* to the modern ಮಾಡಲು and ಹೋಗಲು, for which ಇಕೆ is the grammatical termination of the dative (see under letter ಲ). Thus the forms ಆಗಲ್, ಈಗಲ್, ಊರ್, ಸೊಡರ್, ಫೋಗಲ್, ಆಗಲ್ have existed with the euphonic suffix ಉ of the mediæval and modern dialect already in ancient times, and have been used like the bases with final ಉ in § 122. Observe that ಎಠ್ and ಎಠು, seven, appear in these two forms in the ancient dialect.

ಇಂಗಿ consists of the euphonic augment ಇಂ and the termination of the dative ಗಿ (see § 120). The ಉ before ಕೆ is simply euphonic.

6, Gen. ಇನ, *e. g.* ಇರುಳಿನ, ವನಳಿನ, ಸೊಡನ, ಆಗಲಿನ, ಈಗಲಿನ.

The bases of these terms are ಇರುಳ್, ವನಲ್, ಸೊಡ್, ಆಗಲ್, ಈಗಲ್, and the grammatical forms of the genitive would be ಇರುಳ್, ವನಲ್, ಸೊಡ, ಆಗಲ್, ಈಗಲ್ (see § 120). Kêśava remarks that ಇರುಳಿನ and ವನಳಿನ are optionally used for ಇರುಳ್ and ವನಲ್.

ಪಗಲು, which goes to show that ಇರುಳು and ಪಗಲು, forms with the euphonic ಉ, were together with ಸೂದು, ಆಗಳು, ಈಗಳು, in common use at his time and in the time preceding. Kōśava adds that it is wrong (dōṣha) to use such forms as ಬೆಮರಿನ, ಮೂರಿನ, ಮುಗಲಿನ, etc. He evidently opposes the too free use of forms of ordinary conversation, which presuppose the existence of many bases with the euphonic final ಉ (§ 122), in the present case of ಬೆಮರು, ಮೂರು and ಮುಗಿಲು.

ಇನ is ಇ, the termination of the genitive, and the euphonic augment ಇಂ (ಇನ್).

b) in the mediæval dialect

1, Nom. ಉ i. e. the crude base, e. g. ಎಳ್ಳು, ಕಲ್ಲು, ಕಲ್ಲು, ಊರು, ಕಾಲು, ಮೂರು, ಮೀನು, ಸೂದು, ತಿಂಗಳು, ಮೊಸರು, ಸೊಡರು, ನೆರಲು; ಅವಳು, ಇವಳು, (ಆವಳು), ಒರ್ವಳು, ಒಬ್ಬಳು; ಈಗಳು, ಆಗಳು, ಆಗಲು; ಆಳು.

2, Acc. ಅಂ, ಅ, the crude base, e. g. ತಿಂಗಳಂ; ಬಯಲಂ, ಅವಳಂ; ಕಲ್ಲ, ಮೀನ, ಮೇಲ; ಆಳ; ಮರುಳು.

It is impossible to settle whether ತಿಂಗಳಂ, ಬಯಲಂ, ಅವಳಂ, ಕಲ್ಲ, ಮೀನ, ಮೇಲ, ಆಳ are the accusative of bases with final consonants (§ 120, letter b) or of bases with the euphonic ಉ.

3, Instr. ಇಂ, (ಇಂದಂ, ಇಂದೆ, ಇಂದ), ಇನ್ನೆ, e. g. ಕಲ್ಲಿಂ, ಊರಿಂ, etc.; ಕಂಕುಡಾನ್ನೆ.

It is possible that in such forms as ಕಲ್ಲಿಂ, ಊರಿಂ, etc. the bases are ಕಲ್, ಊರ್, etc. (see § 120, letter b).

ಇನ್ನೆ is ಇನ್ನೆ attached to ಇನ of the genitive.

4, Dat. ಇಂಗೆ, ಇಗೆ, ಇಕೆ, e. g. ಕಣ್ಣಂಗೆ, ಬಿಲ್ಲಿಂಗೆ, ಊರಿಂಗೆ, ನೀರಿಂಗೆ, ಪಾಲಂಗೆ, ಬೇರಿಂಗೆ, ಮೇರಿಂಗೆ, ಸೂದಂಗೆ, ಬರಳಂಗೆ, ಹೆಗಲಿಂಗೆ; ಊರಿಗೆ, ಬೇರಿಗೆ, ಸೂದಂಗೆ, ಕೊರಳಿಗೆ, ನೆರಲಿಗೆ; ಈಗಳಕೆ.

Like the ಇಂ the ಇ that precedes the terminations ಗೆ and ಕೆ, is a euphonic augment.

5, Abl. (ಅತ್ತಣೆಂ, etc.), the terminations of the instrumental.

6, Gen. ಅ, ಇನ, e. g. ಎಳ್ಳ, ಮಣ್ಣ, ಊರ, ಕಾಲ, ಕೊರಳ, ಮಳಲ; ಅವಳ, ಇವಳ, (ಆವಳ), ಒರ್ವಳ, ಒಬ್ಬಳ; ಆಳ; ಬಿಲ್ಲಿನ, ಹಾಲಿನ, ಕೊಗಲಿನ, ಇರುಳನ.

ಎಳ್ಳ, ಮಣ್ಣ, etc. may be referred also to ಎಳ್, ಮಣ್, etc. (see § 120, letter b).

7, Loc. ಇನೆಂಚ್, ಇನಲ್ಲಿ, e. g. ಗೇಣೆನೊಳ್; ಹಾಲಿನಲ್ಲಿ.

c) in the modern dialect

1, Nom. ಉ, i. e. the crude base, e. g. ಎಳ್ಳು, ಕಲ್ಲು, ಊರು, ಕೊರಳು, ಮೂಡಲು, ಹೋಗಲು, ನೋಡಲು; ಹೆಣ್ಣು; ಅವಳು, ಇವಳು, ಯಾವಳು, ಒಬ್ಬಳು; ಆಗಲು, ಈಗಲು; ಆಳು.

2, Acc. ಅನು, ಅನ್ನು, ಅ, ಆ, the crude base, e. g. ಹೆಣ್ಣನು, ಕೊರಳನು, ನೀರನು; ಹೆಣ್ಣನ್ನು, ಕಲ್ಲನ್ನು, ಹೊನ್ನನ್ನು, ಬೇರನ್ನು, ಕೆಸರನ್ನು; ಅವಳನ್ನು, ಇವಳನ್ನು; ಆಳನ್ನು; ಹಲ್ಲ, ಊರ, ಕಾಲ, ಕೂದಿ, ಕೆರೆ, ಮೀನ, ನೆಗಿಲ, ಬಾಗಿಲ; ಕೆಚ್ಚೆಲಾ, ಬಚ್ಚೆಲಾ, ನೆತ್ತರಾ; ಕಲ್ಲು, ಬೆರು.

It is impossible to decide whether ಹಲ್ಲ, ಊರ etc., also in this case, are formed from ಹಲ್ಲು, ಊರು, etc. or from ಹಲ್, ಊರ್, etc. (see § 120, letter c).

3, Instr. ಇನ್ನೆ, ಇನ್ನೆ, e. g. ಮೇಲಿನ್ನೆ; ಕಲ್ಲಿನ್ನೆ, ನೀರಿನ್ನೆ, ಹಾಲಿನ್ನೆ.

ಮೇಲಿನ್ನೆ may come from ಮೇಲು or ಮೇಲ್.

4, Dat. ಇಕೆ, ಇಕ್ಕೆ, ಇಗೆ, *e. g.* ಮಾದರಿಕೆ or ಮಾದರಿಕ್ಕ, ಹೋಗರಿಕೆ or ಹೋಗರಿಕ್ಕ (see § 370, 4); ಹೆಣ್ಣಿಗೆ, ಇವಳಿಗೆ, ಅವಳಿಗೆ; ಆಳಿಗೆ; ಕಲ್ಲಿಗೆ, ಬಿಲ್ಲುಗೆ, ಹೆಣ್ಣಿಗೆ, ಹೆಲ್ಲಿಗೆ, ಊರಿಗೆ, ನೀರಿಗೆ, ಬಾಡಿಗೆ, ವೇಸರಿಗೆ, ಮುಗಿರಿಗೆ.

5, Abl. ಇನ್ನ, ಇನ್ನೆ, *e. g.* ಊರಿನ್ನ, ಮೇಲಿನ್ನ; ಊರಿನ್ನ, ಮೇಲಿನ್ನ, ಕೆಸವನ್ನ.

ಊರಿನ್ನ, ಮೇಲಿನ್ನ may, also in this case, come from ಊರು or ಊರ್, ಮೇಲು or ಮೇಲ್.

6, Gen. ಆ, ಇನ, *e. g.* ಕಣ್ಣ, ಕಲ್ಲ, ಬಿಲ್ಲ, ಕಾಲ, ಹಾಲ, ಕೊರಳ, ಮುಗಿಲ; ಅವಳ, ಇವಳ, ಯಾವಳ; ಹೆಣ್ಣಿನ; ಕಣ್ಣಿನ, ಕಲ್ಲಿನ, ಮಣ್ಣಿನ, ಹೆಣ್ಣಿನ, ತೇರಿನ, ನೀರಿನ, ವಾನಿನ, ಹಾಲಿನ, ಮೇಲಿನ, ಕೆಸವಿನ, ಮುಗಿಲಿನ; ಆಳಿನ.

ಕಣ್ಣ, ಕಲ್ಲ, etc. may, also in this case, come from ಕಣ್ಣು, ಕಲ್ಲು, etc. or from ಕಣ್, ಕಲ್, etc.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಇನಲ್ಲಿ, ಇನಲಿ, ಇಲಿ, ಲಿ, *e. g.* ಊರೊಳಗೆ; ಕಲ್ಲಲ್ಲಿ, ನೀರಲ್ಲಿ, ಹಾಲಲ್ಲಿ, ಬಿಸಲಲ್ಲಿ, ಮೊಸರಲ್ಲಿ; ಇವಳಲ್ಲಿ, ಅವಳಲ್ಲಿ; ಗಣ್ಣಲಲಿ; ಊರಿನಲ್ಲಿ, ಕಣ್ಣಿನಲ್ಲಿ, ಕಲ್ಲಿನಲ್ಲಿ, ತೇರಿನಲ್ಲಿ, ಹಾಲಿನಲ್ಲಿ, ಕೆಸವಿನಲ್ಲಿ; ಕಣ್ಣಿನಲಿ; ಕಣ್ಣಲಿ, ಕಾಲಲಿ, ಬಾಯಲಿ, ಹೊನ್ನಲಿ; ಹೆಸರ್ಲಿ, ಕಯ್ಲಿ.

ಊರೊಳಗೆ, ಕಲ್ಲಲ್ಲಿ, etc. may, also in this case, be referred to bases with final consonants.

In ಲಿ the ಅಲಿ or ಇಲಿ has been mutilated (*cf.* § 130, letter *c*).

122. The case-terminations for the singular of dissyllabic and trisyllabic neuter bases, (of the masculine bases ಗಣ್ಣಮು, ಗಣ್ಣು, of the feminine base ಹೆಂಗನು, and of the masculine-feminine-neuter bases ಆರನು, ಕೂನು) always ending in the euphonic ಉ in the ancient, mediæval and modern dialect (see § § 96. 98). See ಅನ್ನ, ಇನ್ನ, ಉನ್ನ, ಎನ್ನ in § 127.

Concerning the terminations ತು, ತ್ತು and ದು in ಒಳ್ಳತು, ಒಳ್ಳತ್ತು, ಬಿಟ್ಟತು, ಬಿಟ್ಟತ್ತು, ಕೆಜತು, ನೇರಿತು, etc. (which are classed with the so-called adjectives, § 102, *a, b, c*; § § 273. 276) the grammarian Kōśava teaches only that they are their base-terminations. They are pronominal forms; ತು we find again in ಎತ್ತಣ್ಣು (§ § 123, *a*; 272), in ಆರ್ತು (§ § 135. 270. 272 under 2), in ಎನ್ನು, ನಿನ್ನು, ತನ್ನು (§ 272, 2), in ಏತು (§ 125), in ಅತ್ತು (§ 212), in past participles (§ § 166. 168. 169), in ಉಣ್ಣು (§ 194), in a personal termination (§ § 193. 198. 199), in the formation of the pronouns ತಾ (§ 138, *d, 3*) and ಆತ, etc. (§ § 138, *d, 3*; 265), in ಪಿನ್ನು, ಮುನ್ನು (§ 243, *A*, remark *b*), and ದು in past participles (§ § 166. 168. 169) and in the modern ನೋಡಿದ್ದು, ಮಾಡಿದ್ದು, etc. (§ 254, 1, *a* and remark 3).

ತು, ತ್ತು (euphonically doubled) and ದು represent the letters ತ್, ತ್ತ, ದ್, the primitive signs which point to an object in a general way, with a euphonic ಉ. When the vowels ಆ, ಇ, ಉ (other forms of ಆ, ಈ, ಊ, see § 264) are prefixed to ದು (ಅದು, ಇದು, ಉದು which are the commonly used demonstrative neuter pronouns) the direction becomes distinct; ಅತು, ಅತ್ತು, (which are substitutes for ಅದು) are met with in combination with ಎನ (of me), etc. as ಎನತು, ಎನತ್ತು, etc. (§ 137, *a, 6*; § 272, 2), ಅತ್ತು, ಇತು, ಇತ್ತು (= ಇದು) as personal terminations (§ 193), ಉತು

(=ಉದು) in combination with ಎಮ್ಮ (of us), etc. as ಎಮ್ಮಕ್ಕು, etc. (§ 272, 2, and ಉಕ್ಕು as a participial termination, § 173). Compare also § 124, ಪ. 4; § 265.

Regarding the neuter plural of ಒಳ್ಳಿತು, etc., ಕೆಡದು, etc., ಅದು, etc. see § 136.

The case-terminations are

a) in the ancient dialect

1. Nom. ಉ, *i. e.* the crude base, *e. g.* ಒತ್ತು, ಎತ್ತು, ಫೊತ್ತು, ಕೊನು, ಪಾವು, ನಾಡು, ಕುರುಮ್ಬು, ಮಾತು, ಕಡುಪು, ಈಗದು, ಆಗದು, ನಾಡಿದು, ಸೆಲಂಗು, ಒಳಗು, ಕೆಳಗು, ಮೇಗು, ಪಿನ್ನು, ಮುನ್ನು, ಪಿನ್ನು, ಮುನ್ನು, ಫೊಣಗು, ಅನಿತು, ಬೆಟ್ಟಿತು, ಒಳ್ಳಿತು, ಬೆಟ್ಟಿತು, ಒಳಿತು, ಇದು, ಅದು, ಉದು, ಆವುದು, ಬೆಡಿತು, ಎಲ್ಲದು, ಕೆಡದು, ಇನದು, ಓನು, ಎರಡು.

ಅದು appears also as ಒದು (in a śāsana between 594 and 608 A. D.; *cf.* § 117, letter a).

2. Acc. ಅಂ, (ಅ), ಆಂ, *e. g.* ಒಳ್ಳಂ, ಕೊಳ್ಳಂ, ಪಾವಂ, ನಾಡಂ, ಮಾತಂ, ಪದವಂ, ಸೆಲಂಗಂ, ಅನಿತಂ, ಒಳ್ಳಿತಂ, ಅದಂ, ಆವದಂ, ಕೆಡದಂ, ಒನ್ನಂ, ಎರಡಂ, ಅಯ್ಯಂ, ಮೇಲುದಂ; (ನಾಡ, ಕುರುಮ್ಬು); ಇದಾಂ (in a śāsana between 680 and 696 A. D., in one of somewhat after 732 A. D., and in one of 750 A. D.).

The ಅ in parenthesis refers to ನಾಡ and ಕುರುಮ್ಬು. We take ನಾಡ to be the accusative in the sentence quoted by Kēśava (page 164) in ತೆಂಕನಾಡ ಮಜೆಯಲ್ಲಿ ಎನ್ನಂ ಮನಂ ಬರ್ಕುಮೆ (could it ever come to (my) mind to forget the southern country?). He, however, supposes that ನಾಡ is the genitive used for the accusative. ಕುರುಮ್ಬು stands (according to a Mdb. Ms.) in the passage quoted by Kēśava in page 288:—ಪರಣ್ಣವು ಫೊಕ್ಕುಡನ್ ಉಗುರಿಸಿದುವು ಕುರುಮ್ಬು (they scratched the (*i. e.* his or her or its or their) navel and clawed the hair-knot). (*cf.* the note under the ancient accusative in § 117, and see § 352, 1, b. Regarding the lengthening *cf.* § 109, a, 6.

3. Instr. ಇಂ, ಇನಿಂ, ಇನ್ನೆ, ಇನಿನೆ, ಅರಿಯೆ, *e. g.* ಮಾತಿನ, ಕಡುವಿನ; ಮಾತಿನಂ, ಕಡುವಿನಂ; ಒಳ್ಳಿನೆ, ಬೆಟ್ಟಿನೆ, ರೂಪಿನೆ; ಪಾಂಗಿನೆ; ಅದಲಂ, ಆವದಲಂ, ಒನ್ನಲಂ, ಎರಡಲಂ, ಮೂವಲಂ, ಅನಿತಲಂ, ಎನಿತಲಂ, ಮೇಲುಲಂ.

4. Dat. ಇಂಗೆ, ಅನ್ನೆ, ಅರಿಯೆ, *e. g.* ಮಾತಿಗೆ, ಲೇಸಿಗೆ, ರೂಪಿಗೆ, ಕಡಸಿಗೆ, ಆಗಡಿಗೆ, ಈಗಡಿಗೆ, ನಾಡಿದಿಗೆ; ಮೇಗಡೆ, ಕೆಳಗಡೆ, ಮುನ್ನಡೆ, ಪಿನ್ನಡೆ, ಪಿನ್ನಡೆ, ಒಳಗಡೆ; ಅದಕೆ, ಇದಕೆ, ಆವದಕೆ, ಕೆಡದಕೆ, ಒನ್ನಕೆ, ಎರಡಕೆ, ಎಲ್ಲಕೆ, ಪತ್ತಕೆ, ನೂವಕೆ, ಅನಿತಕೆ, ಎನಿತಕೆ, ಬೆಟ್ಟಕೆ, ಮೇಲುಕೆ.

The terminations are ಗೆ and ಕೆ; ಇಂ, ಆಂ and ಅಂ are euphonical augments.

5. Abl. ಇನತ್ತಣಿಂ, ಇನತ್ತಣಿಸ್ತಂ, ಇನತ್ತಣಿಸ್ತೆ, ಅಣಿಂ, ಅನಿತ್ತಣಿಂ, the terminations of the instrumental, *e. g.* ಮಾತಿನತ್ತಣಿಂ; ಮೇಗಣಿಂ, ಕೆಳಗಣಿಂ, ಮುನ್ನಣಿಂ, ಪಿನ್ನಣಿಂ, ಪೊಣಗಣಿಂ, ಒಳಗಣಿಂ; ಆವದತ್ತಣಿಂ; ಮುಳಿಸ್ತೆ, ತಳಿವಾಸಿಸ್ತೆ.

6. Gen. ಅ, ಇನ, ಅಣ, ಅರಿಯೆ, *e. g.* ನಾಡ, ಕುರುಮ್ಬು; ಎಲ್ಲನ, ಓದಿನ, ಮಾತಿನ, ಸೊಬಗಿನ, ಕೊನಗಿನ, ಹೊರಸಿನ, ಬಯ್ಯನ, ಮುತ್ತಿನ, ಆಗಡಿನ, ಈಗಡಿನ, ನಾಡಿದಿನ; ಕೆಳಗಣ, ಮೇಗಣ, ಮುನ್ನಣ, ಪಿನ್ನಣ, ಪಿನ್ನಣ, ಪೊಣಗಣ, ಒಳಗಣ; ಅದಕ, ಇದಕ, ಆವದಕ, ಮಾಡಿದುದಕ, ಒನ್ನಕ, ನಾಲ್ಕಕ, ಅಯ್ಯಕ, ಆವಕ, ಅನಿತಕ, ಎನಿತಕ.

ಇನ is the euphonic augment ಇಂ (ಇನ್) and ಅ, the true termination of the genitive; in ಅನ the augment is ಅನ್, and in ಅದ it is ಅದ್. Compare the augments ದ್ and ನ್ in § 109, letter *a*, and see § 141, remark under Dative.

7. Loc. ಇನೊಳ್, ಇನೊಳು, ಇನೊಳಗೆ, ಇನಲ್ಲಿ, ಅರಿಯಿಳ್, ಅರಿಯೊಳ್, ಅರಿಯಲ್ಲಿ, *e. g.* ನಮ್ಮನೊಳ್, ಮಾತಿನೊಳ್, ಮಾವನೊಳ್, ಪಾಸಿನೊಳ್, ಕರ್ವಿನೊಳ್; ನೆರೆವೀಡಿನೊಳು (in a śāsana of 1123 A. D.); ಬಣ್ಣನೊಳಗೆ; ತಾವಿನಲ್ಲಿ; ಈರಬ್ಬತ್ತಯ್ಯ (in a śāsana between 680 and 696 A. D.); ಇದೊಳ್, ಅವುದೊಳ್, ಎರದೊಳ್, ಎಣ್ಣದೊಳ್, ಕಿಡಾದೊಳ್, ಇನಕೊಳ್, ಎನಕೊಳ್; ಅದಕಲ್ಲಿ, ಅಯ್ಯಕಲ್ಲಿ.

b) in the mediæval dialect

1. Nom. ಉ, *i. e.* the crude base, *e. g.* ಎತ್ತು, ಒತ್ತು, ಘೆತ್ತು, ಹಿನ್ನು, ಹೊಣಗು, ಅದು, ಇದು, ಉದ್ದಿತು, ಒಳ್ಳಿತು, ಒಳಿತು, ಬಿಟ್ಟಿತು, ಕಿಡಿದು, ಒನ್ನು, ಎರದು, ವಿಯ್ಯ, ಅಷ್ಟು, ವಿನು, ಮೇಲುದು.

2. Acc. ಅಂ, ಅ, the crude base, *e. g.* ಒತ್ತಂ, ಕನಸಂ, ಮಾತಂ, ಒಳ್ಳಿತಂ, ಇನದಂ, ಕಿಡಿದಂ, ಅದಂ, ವಿದಂ, ವಿನಂ; ಉರ್ಕ, ಕನ್ನ, ಕಿಚ್ಚ, ಕುಣುವ, ಕೇಡ, ತನ್ನ, ಹಿನ್ನ, ಅದ, ಇದ, ಒನ್ನ; ಕಾವು, ಕೇಡು, ಕಿಡಿದು, ಪಿರಿದು.

3. Instr. ಇಂ, ಇನಿಂ, ಇನಿನ್ನಂ, ಇನಿನ್ನೆ, ಇನ್ನಂ, ಇನ್ನವು, ಇನ್ನ, ಅರಿಯಿಂ, ಅರಿಯಿನ್ನೆ, ಅರಿಯಿನ್ನವು, ಅರಿಯಿನ್ನ, *e. g.* ಕದುನಿಂ, ಕದುನಿಂ; ಕದುನಿನಂ, ಹಮ್ಮಿನಂ; ಕೊಂದಿನನ್ನಂ; ಕಿಚ್ಚಿನನ್ನೆ, ಹಮ್ಮಿನನ್ನೆ; ಬಲುಹಿನಂ; ಜೂಜಿನನ್ನವು; ಕಿಚ್ಚಿನನ್ನ, ಒಲವಿನ್ನ, ಕಳವಿನ್ನ, ಮುಸುಡಿನ್ನ; ಅದಹಂ; ಅದಹನ್ನೆ; ಅದಹನ್ನವು; ಅನಕಹನ್ನೆ.

4. Dat. ಇಂಗಿ, ಇಗೆ, ಇಕೆ, ಇಕ್ಕೆ, ಇಂಕೆ, ಅರಿಯಿಕ್ಕಿ, ಅಕ್ಕೆ, ಅಕೆ, *e. g.* ಮಾತಂಗಿ, ಹೊತ್ತಂಗಿ; ಮಾತಿಗೆ, ಮುದ್ದಿಗೆ, ಲೋಗೆ, ತನ್ನಿಗೆ, ಗೆಲವಿಗೆ, ಹಸಿವಿಗೆ, ಬಿಳದಿಗೆ; ಕಳಯಕೆ; ಕಳಯಕ್ಕೆ; ಒಳಯಂಕೆ; ಒನ್ನಕೆ, ಅನಕಕೆ; ಅನಕಕ್ಕೆ, ವನಕ್ಕೆ, ಎರಡಕ್ಕೆ, ಮೂಜಕ್ಕೆ, ಎಣ್ಣಕ್ಕೆ, ಒಳತಕ್ಕೆ, ಒಳ್ಳತಕ್ಕೆ; ಮುನ್ನಕ್ಕೆ, ಹಿನ್ನಕ್ಕೆ, ಮೇಲಕ್ಕೆ; ಅದಕೆ, ಇದಕೆ, ಅನಕಕೆ; ಮುನ್ನಕ್ಕೆ, ಹಿನ್ನಕ್ಕೆ, ಮೇಲಕ್ಕೆ.

ಇಂಗಿ, ಇಗೆ, ಇಂಕೆ, ಇಕೆ, ಇಕ್ಕೆ are ಗೆ, ಕೆ, ಕ್ಕೆ, the terminations of the dative, and the euphonic augments ಇಂ and ಇ. In ಕಳಯಕೆ, ಕಳಯಕ್ಕೆ, ಒಳಯಂಕೆ the final letter ಗು of ಕಳಗು and ಒಳಗು has been changed into ಯು. ಅಕ್ಕೆ, ಅಕೆ generally are mutilated forms of ಅಕ್ಕೆ. ಮೇಲಕೆ, ಮೇಲಕ್ಕೆ, ಮುನ್ನಕೆ, ಮುನ್ನಕ್ಕೆ, ಹಿನ್ನಕೆ, ಹಿನ್ನಕ್ಕೆ either stand for ಮೇಲಕ್ಕೆ, ಮುನ್ನಕ್ಕೆ, ಹಿನ್ನಕ್ಕೆ (see letter *a*), or for ಮೇಲಕೆ, ಮುನ್ನಕೆ, ಹಿನ್ನಕೆ, ಮೇಲಕ್ಕೆ, etc.

5. Abl. (ಇನತ್ತಣಿಂ, etc.), the terminations of the instrumental.

6. Gen. ಅ, ಇನ, ಅಣ, ಅರಿಯಿ, *e. g.* ಚಲುವ, ಹಾವ, ಅರಸ, ಮೇಲುವ; ಒತ್ತಿನ, ಪಿಡಿನ, ತನ್ನಿನ, ಬೆಳ್ಳಿನ, ತುಣುವಿನ, ಕರಿದಿನ, ಬಿಳದಿನ, ಅರಸಿನ, ಮೇಲುದಿನ; ಕಳಗಣ, ಮೇಗಣ, ಮುನ್ನಣ, ಹಿನ್ನಣ, ಘೊಣ, ಹೊಣಗಣ, ಒಳಗಣ, ಸುತ್ತಣ, ಮೂಜಣ; ಅದಣ, ಅಷ್ಟಣ, ಇಷ್ಟಣ, ವನಣ, ಒನ್ನಣ, ಎರಡಣ, ಮೂಜಣ, ಸಾಲ್ಪಣ, ಒಳ್ಳತಣ, ಬಿಳದಣ, ದೊಡ್ಡತ್ತಣ, ಬಿಟ್ಟತಣ.

The Basavapurāṇa, exceptionally, has ಹಿನ್ನಣದ; see § 123, letter *c*, 4. 5. 6.

7. Loc. ಇನೊಳ್, ಇನೊಳು, (ಇನೊಳಗೆ), ಇನಲ್ಲಿ, ಇನಲಿ, ಅರಿಯೊಳ್, ಅರಿಯೊಳು, ಅರಿಯೊಳಗೆ, ಅರಿಯಲ್ಲಿ, ಅರಿಯಲಿ, *e. g.* ಒತ್ತಿನೊಳ್, ಕಿಚ್ಚಿನೊಳ್, ಪೇವಿನೊಳ್, ಕಳಗಿನೊಳ್, ಕರಿದಿನೊಳ್, ಕಿಡಾದಿನೊಳ್, ಬಿಳದಿನೊಳ್, ಅರಸಿನೊಳ್; ಕಬ್ಬಿನೊಳು, ಎತ್ತಿನೊಳು; ಒತ್ತಿನಲ್ಲಿ, ಬಹುನಲ್ಲಿ, ಕಿಡಿದಿನಲ್ಲಿ, ಬಿಳದಿನಲ್ಲಿ, ಹದದಿನಲ್ಲಿ, ದೊಡ್ಡತ್ತಿನಲ್ಲಿ; ಒತ್ತಿನಲಿ, ಕಿಚ್ಚಿನಲಿ, ಕುಣುಹಿನಲಿ, ಜನುಗಿನಲಿ; ಇನಕಳೊಳ್, ಸಾಲ್ಪೊಳ್; ವಣಕೊಳು; ಒನ್ನಕೊಳಗೆ; ಎರಡಕಲ್ಲಿ, ಮೂಜಕಲ್ಲಿ, ಒಳತಕಲ್ಲಿ, ಬಿಳದಕಲ್ಲಿ, ಉದ್ದಿತಕಲ್ಲಿ,

b) in the mediaeval dialect

1. Nom. ಅ, *i. e.* the crude base, *e. g.* ಅತ್ತ, ಇತ್ತ, ಎತ್ತ.

4. Dat. (ಅಣ್ಣೆ).

5. Abl. ಅಣ್ಣೆಂ, (ಅಣ್ಣೆಂದಂ), ಅಣ್ಣೆನ್ನೆ, ಅಣ್ಣೆನ್ನೆ, *e. g.* ಮೂಡಣ್ಣೆಂ; ಎತ್ತಣ್ಣೆನ್ನೆ; ಅತ್ತಣ್ಣೆನ್ನೆ.

6. Gen. ಅಣ್ಣ, ಅಳ, *e. g.* ಇತ್ತಣ್ಣ, ಎತ್ತಣ್ಣ, ತೆಂಕಣ್ಣ, ಪಡುವಣ್ಣ, ಬಡಗಣ್ಣ, ಮೂಡಣ್ಣ; ಎತ್ತಳ.

c) in the modern dialect

1. Nom. ಅ, *i. e.* the crude base, *e. g.* ಅತ್ತ, ಇತ್ತ.

4. Dat. ಅಣ್ಣಕೆ or ಅಣ್ಣಕ್ಕೆ, ಕೆ or ಕ್ಕೆ, *e. g.* ತೆಂಕಣ್ಣಕೆ or ತೆಂಕಣ್ಣಕ್ಕೆ; ಬಡಗಕೆ or ಬಡಗಕ್ಕೆ.

In ತೆಂಕಣ್ಣಕೆ, ತೆಂಕಣ್ಣಕ್ಕೆ the augment ಅಣ್ಣ has received an ಅ, and as ಅಣ್ಣ has become a part of the base, which is declined like a neuter base with final ಅ (§ 109). In ಬಡಗಕೆ, ಬಡಗಕ್ಕೆ no augment appears, and ಬಡಗ is treated as a neuter base with final ಅ.

5. Abl. ಅಣ್ಣೆನ್ನೆ, ಅಣ್ಣದಿನ್ನೆ, ಇನ್ನೆ, *e. g.* ತೆಂಕಣ್ಣೆನ್ನೆ; ಮೂಡಣ್ಣದಿನ್ನೆ; ಅತ್ತಿನ್ನೆ, ಇತ್ತಿನ್ನೆ.

For ಮೂಡಣ್ಣದಿನ್ನೆ the base ಮೂಡಣ್ಣ has been formed like that of ತೆಂಕಣ್ಣ of the dative, and has been declined like a neuter base ending in ಅ (§ 109); *cf.* the ಹಿನ್ನಣ್ಣದ in § 122 under letter b.

The bases for ಅತ್ತಿನ್ನೆ, ಇತ್ತಿನ್ನೆ seem to be ಅತ್ತು, ಇತ್ತು (ಅತ್ತ, ಇತ್ತ with final ಉ, § 122).

6. Gen. ಅಣ್ಣ, ಅಣ್ಣದ, *e. g.* ತೆಂಕಣ್ಣ, ಪಡುವಣ್ಣ, ಮೂಡಣ್ಣ.

Regarding ಅಣ್ಣದ see the ablative and locative.

7. Loc. ಅಣ್ಣದಲ್ಲಿ, ಅಲ್ಲಿ, *e. g.* ಪಡುವಣ್ಣದಲ್ಲಿ; ಬಡಗದಲ್ಲಿ.

The bases are ಪಡುವಣ್ಣ and ಬಡಗ, that are declined like neuter bases with final ಅ (§ 109).

124. Remarks on the employment of the augments ಅಣ್ಣಿ and ಅಣ್ಣ of §§ 122 and 123. (See also the declension of the pronoun ಎನ್ in § 125 and that of the plural of ಅದು, etc. in § 136).

ಅಣ್ಣಿ is used

1. in numerals (saṅkhyā), *e. g.* ಒನ್ನೆ, ಎರಡು, ಮೂರು, ನಾಲ್ಕು, ಅಯ್ಯು, ಆರು, ಏಳು, ಎಂಟು, ಒಮ್ಮತ್ತು, ಪತ್ತು (ಹತ್ತು), ನೂರು;

2. in pronouns (sarvaṇāma), *e. g.* ಅದು, ಇದು, ಉದು, ಅವುದು, ಯಾವದು, ನೆನತು;

3. in terms denoting quantity (pramāṇavācī, pavaṇ), their finals ತು, ತ್ತು, (ಸು, ಟು) being pronominal forms (see § 122), *e. g.* ಅನಿತು, ಇನಿತು, ಎನಿತು, ಅನಿತ್ತು, ಅಸು, ಈಸು, ಏಸು, ಆಟು, ಈಟು, ಎಟು, ಅಷ್ಟು, ಇಷ್ಟು, ಎಷ್ಟು; (the ಆಸು is probably another form of ಅನಿತು; ಆಟು one of ಅಷ್ಟು; ಅಷ್ಟು one of ಆಸುತು, the ತು having taken the form of ಟು and the ಆ having become short);

4. in the so-called adjectives (guṇavācīna), their finals ತು, ತ್ತು, ದು being pronominal forms, and the pronoun ಅದು, *e. g.* ಒಳ್ಳಿತು, ಒಳ್ಳಿತ್ತು, ಕೆಲದು, ಅನಿದು; (modern) ದೊಡ್ಡದು, ಸಣ್ಣದು, ಚಿಕ್ಕದು;

5. in verbal bases (kṛit), their end-syllables ಉದು or ಅದು being neuter pronouns, *e. g.* ಮಾಡಿದುದು, ಕೂಡಿದುದು, ಮಾಲ್ಪುದು, ಕೂಡುವುದು, ಮಾಡಿದಮು, (ಮಾಡಿದ್ದು), ಮಾಡುವುದು;

6, in the term ಮೇಲುಮೆ, it being composed of ಮೇಲ್ and the neuter pronoun ಉದು.

The Śabdānuśāsana under its sūtra 269 states that ಎಲ್ಲ (ಎಲ್ಲಂ), which is one of the words which express indefinite quantity (§ 90), exceptionally receives the augment ಆನ್ in the neuter forms ಎಲ್ಲಜಂ, ಎಲ್ಲರ್ಕ್ಕ, ಎಲ್ಲವ್ವ, ಎಲ್ಲಜ್ಜಿರ್ಕ್ಕ. The dative ಎಲ್ಲಕ್ಕೆ appears in the Śabdamanidarpaṇa, and ಎಲ್ಲಕ್ಕೆ, ಎಲ್ಲಕ್ಕೆ in the mediæval and modern dialect, in which forms the rēpha has disappeared. See the neuter plural of ಎಲ್ಲ in § 136, its epicene plural in § 119; cf. § 266.

ಆನ್ is used

in nominal bases denoting direction (digvācaka, digvācī), e.g. ಮೇಗು, ಕೆಳಗು, ಪೊದಗು, ಅತ್ತ, ಇತ್ತ, ಕೆಂಕ, ಬಡಗ. Compare the terms ನಡು, ಕಡೆ, ಎಡೆ, ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಉಲ್ಲಿ, ಎಲ್ಲಿ in § 139.

125. Declension of the interrogative pronoun ಏನ್ (ಎಂ, cf. §§ 262. 269. 301), the augment being ಆನ್. This is not directly attached to ಎಂ or its crude form, but to ಎತು, i. e. ಎ and the pronominal form ತು (§ 122), literally meaning 'what-it'.

a) in the ancient dialect

- 1, Nom. ಎ, the crude base, i. e. ಎಂ; ಎ.
- 2, Acc. ಅಂ, the crude base, i. e. ಎನಂ; ಎ.
- 3, Instr. ಆದ್ವಿಂ, i. e. ಎತಜಂ.
- 4, Dat. ಆದ್ವಿಕ್ಕಿ, ಆಕ್ಕೆ, ಕೆ, i. e. ಎತರ್ಕ್ಕ; ಎತಕ್ಕೆ; ಎಕ್ಕೆ.

ಎತಕ್ಕೆ is a mutilated form of ಎತರ್ಕ್ಕ; compare the mutilated forms of the dative of the mediæval and modern dialect in § 122 and in this paragraph. Such forms, therefore, must have existed in ancient times. In ಎಕ್ಕೆ the termination ಕೆ has been suffixed directly to ಎ. See also § 124 ಎಲ್ಲಕ್ಕೆ, ಎಲ್ಲಕ್ಕೆ for ಎಲ್ಲಕ್ಕರ್ಕ್ಕ, ಎಲ್ಲಕ್ಕರ್.

5, Abl. ಆದ್ವಿತ್ತಣಿಂ, i. e. ಎತಜತ್ತಣಿಂ.

6, Gen. ಆದ್ವಿ, i. e. ಎತಜ.

7, Loc. ಆದ್ವಿಕ್ಕಿರ್ಕ್ಕ, i. e. ಎತಜ್ಜಿರ್ಕ್ಕ.

b) in the mediæval dialect

1, Nom. ಎ, ನು, the crude base, i. e. ಎಂ; ಎನು; ಎ, (ಯಾ).

ಎನು is ಎಂ (ಎನ್) and the euphonic ಉ. ಯಾ is another form of ಎ (see § 41).

2, Acc. ಅಂ, ಆ, the crude base, i. e. ಎನಂ; ಎನ; ಎ.

3, Instr. ಆದ್ವಿಂ, i. e. ಎತಜಂ, (ಯಾತಜಂ).

4, Dat. ಆಕ್ಕೆ, ಆಕ್ಕೆ, ಕೆ, i. e. ಎತಕ್ಕೆ or ಎತಕ್ಕೆ, ಯಾತಕ್ಕೆ or ಯಾತಕ್ಕೆ; ಎಕ್ಕೆ, ಯಾಕ್ಕೆ.

5, Abl. (ಆದ್ವಿತ್ತಣಿಂ), the termination of the instrumental.

6, Gen. ಆದ್ವಿ, i. e. ಎತಜ, ಯಾತಜ.

7, Loc. ಆದ್ವಿಕ್ಕಿರ್ಕ್ಕ, ಆದ್ವಿಕ್ಕಿರ್ಕ್ಕ, ಆದ್ವಿಕ್ಕಿರ್ಕ್ಕಿ, ಆದ್ವಿಲ್ಲಿ, ಆದ್ವಿಲ್ಲಿ, e. g. ಎತಜಿಲ್ಲಿ.

e) in the modern dialect

- 1, Nom. ನು, the crude base, *i. e.* ವನು; ಯು.
- 2, Acc. ನು, ಅನು, ಆ, the crude base, *i. e.* ಏನು; ಏನನು; ಏನ.
- 3, Instr. ಅನುಸ್ತ, *i. e.* ಯಾತನಸ್ತ.
- 4, Dat. ಅಕ್ಕ, ಅಕ್ಕ, ಕೆ, *i. e.* ಯಾತಕ್ಕ or ಯಾತಕೆ; ಯಾಕೆ.
- 5, Abl. ಅನುಸ್ತ, *i. e.* ಯಾತನಸ್ತ.
- 6, Gen. ಆರಿ, *i. e.* ಯಾತಕ.
- 7, Loc. ಅನುಸ್ತಕ್ಕ, ಅನುಸ್ತಲ್ಲಿ, (ಆರಿಲಿ), *e. g.* ಯಾತಕಲ್ಲಿ.

126. Concerning the eight nominal bases with final ಆ mentioned in § 123 it is to be stated that in the nominative, accusative, and locative they may receive the termination ಅಲ್ or ಅಲು; ಅಲ್ or ಅಲು appears also in the ablative of the mediæval dialect, and ಅಲು in the ablative, genitive, and locative of the modern one. The declension of the lengthened bases is the following.

a) in the ancient dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಮೂಡಲ್, ಪಡುವಲ್, ಆತ್ತಲ್; ಬಡಗಲು (in a *sâsana* of 1123 A. D.).

In this case the ಅಲ್ means 'place' (see § 109, letter a, Locative). The question arises whether *e. g.* ಮೂಡಲ್ may not be ಮೂಡ, the genitive of ಮೂಡು, the east (see the genitive with ಆ in §§ 120. 122), and ಅಲ್, *i. e.* the place of the east. For ಆತ್ತಲ್, ಇತ್ತಲ್, ಉತ್ತಲ್, ಎತ್ತಲ್, however, no base ending in ಉ has as yet been established; but see the curious modern ablative ಅತ್ತಿನ್, ಇತ್ತಿನ್ in § 123, letter c.

- 2, Acc. the crude base, *e. g.* ಮೂಡಲ್, ಪಡುವಲ್, ಆತ್ತಲ್.

Here we have an accusative represented by the crude base; *cf.* the ancient accusative in §§ 120. 125. 127.

- 7, Loc. the crude base, *e. g.* ಮೂಡಲ್, ಪಡುವಲ್, ಆತ್ತಲ್.

In this case ಅಲ್ means 'in the place'. It is not impossible that ಅಲ್ has been suffixed to the genitive of ಮೂಡು and ಪಡುವ; but, as remarked above, a base ending in ಉ for ಆತ್ತಲ್, etc. is still to be established.

b) in the mediæval dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಮೂಡಲ್, ಇತ್ತಲ್; ಮೂಡಲು, ಇತ್ತಲು.
- 5, Abl. ಇಂ, *e. g.* ಆತ್ತಲಿಂ.
- 7, Loc. the crude base, ಉ, *e. g.* ಮೂಡಲ್; ಮೂಡಲು.

c) in the modern dialect

- 1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಕೆಂಕಲು, ಬಡಗಲು, ಆತ್ತಲು.
- 5, Abl. ಇನ್, *e. g.* ಆತ್ತಲಿನ್, ಇತ್ತಲಿನ್.
- 6, Gen. ಆ, *e. g.* ಬಡಗಲ, ಆತ್ತಲ.
- 7, Loc. ಅಲ್ಲಿ, *e. g.* ಮೂಡಲಲ್ಲಿ, ಪಡುವಲಲ್ಲಿ, ಬಡಗಲಲ್ಲಿ.

127. Declension of four nominal bases always ending in the euphonic ಉ (see § 122) that express time (kālavācaka, kālavāci), viz. ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು, the nominative, accusative, and locative of which have the same form, though the locative may receive also the terminations ಇನ್ನೊಳ್, ಇನ್ನಲ್ಲಿ. (Cf. the declension of ನಾಳೆ, etc. in § 139.)

a) in the ancient dialect

- 1, Nom. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು.
- 2, Acc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು.
- 3, Instr. ಇಂ, *e. g.* ಅನ್ನಿಂ, ಇನ್ನಿಂ.
- 4, Dat. ಇಂಗೈ, *e. g.* ಅನ್ನಿಂಗೈ, ಇನ್ನಿಂಗೈ.
- 5, Abl. ಇನತ್ತಣಿಂ, *e. g.* ಅನ್ನಿನತ್ತಣಿಂ, ಇನ್ನಿನತ್ತಣಿಂ.
- 6, Gen. ಇನ, *e. g.* ಅನ್ನಿನ, ಇನ್ನಿನ.
- 7, Loc. the crude base, ಇನ್ನೊಳ್, ಇನ್ನಲ್ಲಿ, *e. g.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು; ಅನ್ನಿನೊಳ್; ಅನ್ನಿನಲ್ಲಿ.

b) in the mediæval dialect

- 1, Nom. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
An instance for ಉನ್ನು has not been found by the author.
- 2, Acc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
- 3, Instr. the terminations of the ablative.
- 4, Dat. ಇಂಗೈ, ಇಗೈ, *e. g.* ಅನ್ನಿಂಗೈ, ಎನ್ನಿಂಗೈ; ಎನ್ನಿಗೈ.
- 5, Abl. ಇನಿಂ, ಇನಿನ್ನ, ಇನ್ನ, *e. g.* ಅನ್ನಿನಿಂ; ಎನ್ನಿನಿನ್ನ; ಎನ್ನಿನೆ.
- 6, Gen. ಇನ, *i. e.* ಅನ್ನಿನ, ಇನ್ನಿನ, ಎನ್ನಿನ.
- 7, Loc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.

c) in the modern dialect

- 1, Nom. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
- 2, Acc. the crude base, *i. e.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು.
- 3, Instr. the termination of the ablative.
- 4, Dat. ಇಗೈ, *i. e.* ಅನ್ನಿಗೈ, ಇನ್ನಿಗೈ, ಎನ್ನಿಗೈ.
- 5, Abl. ಇನಿನ್ನ, *e. g.* ಅನ್ನಿನಿನ್ನ, ಇನ್ನಿನಿನ್ನ.
- 6, Gen. ಇನ, *e. g.* ಅನ್ನಿನ, ಇನ್ನಿನ.
- 7, Loc. the crude base, ಇನ್ನಲ್ಲಿ, *e. g.* ಅನ್ನು, ಇನ್ನು, ಎನ್ನು; ಅನ್ನಿನಲ್ಲಿ.

128. The case-terminations for the singular of nominal bases with a radical final ಉ (see § 97), whether masculine, feminine, or neuter (see § 139 regarding ನಡು).

The bases comprise Kannāḍa and Sāṁskṛita words. They can easily be distinguished from those in §§ 121, 122, and 127, as their final ಉ never unites with a following vowel without the euphonic augment ವ being inserted. For instance, we say ನಾಡಾಯಿತ್ತು (ನಾಡು ಆಯಿತ್ತು), ಮುತ್ತಾ

ಯಿತು (ಮುತ್ತು ಆಯಿತು), but we cannot say, as every intelligent teacher knows, ಕುರಾಯಿತು, ಮಡಾಯಿತು, but must say ಕುರುವಾಯಿತು (ಕುರು-ವ್-ಆಯಿತು), ಮಡುವಾಯಿತು (ಮಡು-ವ್-ಆಯಿತು). See § 215, a, d.

The case-terminations are suffixed by means of a euphonic ವ್, except in one form of the dative.

a) in the ancient dialect

1, Nom. ಉ, *i. e.* the crude base, *e. g.* ಅನು, ಉಡು, ಎಲು, ಕರು, ಕಡು, ಕಳು, ಕೆಯ್ಲು, ಕುರು, ಕಣು, ಕಳು, ಕುಡು, ನಡು, ಪಡು, ಫಡು, ಬಡು, ಬೆಟ್ಟು, ಮಡು; ಗುರು, ತನು, ಪರಕು, ಪರು, ಭಾನು, ರಿಪು, ವಧು.

2, Acc. ಅಂ, *e. g.* ಕುರುವಂ (ಕುರು-ವ್-ಅಂ), ಪಡುವಂ (ಪಡು-ವ್-ಅಂ); ಗುರುವಂ (ಗುರು-ವ್-ಅಂ).

3, Instr. ಇಂ, ಇನಿಂ, ಇನ್ನಂ, ಇನಿನ್ನಂ, ಇನಿನಿನ್ನೆ, *e. g.* ಮಡುವಿಂ, ನಡುವಿಂ, ಗುರುವಿಂ, ಮನುವಿಂ; ಮಡುವಿನಂ, ಗುರುವಿನಂ, ಮನುವಿನಂ; ಗುರುವಿನನ್ನಂ; ಮಡುವಿನನ್ನಂ; ಮಡುವಿನಿನೆ.

4, Dat. ಗೆ, ಇಂಗೆ, *e. g.* ಮಡುಗೆ, ನಡುಗೆ, ತನುಗೆ; ಮಡುವಿಂಗೆ, ಗುರುವಿಂಗೆ.

5, Abl. ಇನತ್ತಣಿಂ, ಇನತ್ತಣಿನ್ನಂ, ಇನತ್ತಣಿನೆ, the terminations of the instrumental, *e. g.* ಧಾತುವಿನತ್ತಣಿಂ.

6, Gen. ಅ, ಆ, ಇನ, *e. g.* ಮಡುವ, ಕನುವ, ಗುರುವ, ವಧುವ; ವಧುವಾ; ಮಡುವಿನ, ಗುರುವಿನ, ಮನುವಿನ.

7, Loc. ಒಳ್, (ಅಲ್ಲಿ), ಇನೊಳ್, ಇನಲ್ಲಿ, *e. g.* ಗುರುಘೋ, ಸ್ವಕರ್ತೃಘೋ; ಮಡುವಿನೊಳ್, ಗುರುವಿನೊಳ್; ಮಡುವಿನಲ್ಲಿ.

b) in the mediæval dialect

1, Nom. ಉ *i. e.* the crude base, ಉ, *e. g.* ಗಿಡು, ತುಡು, ಗುರು, ತನು; ಕಡುವು, ಗಿಡುವು, ಮೇರುವು (see § 113, and *cf.* § 130, letter b).

2, Acc. ಅಂ, (ಅನು), ಆ, *e. g.* ಅನುವಂ, ಕಡುವಂ, ಕೆಯ್ವುವಂ, ತುಡುವಂ, ತಮ್ಮುವಂ; ಅನುವ, ಎಲುವ, ಕೆಯ್ವುವ, ತಳುವ, ನಡುವ, ಪರುವ.

3, Instr. ಇಂ, ಇನಿಂ, *e. g.* ಪರತುವಿಂ; ಅನುವಿನಂ.

4, Dat. ಗೆ, ಇಗೆ, (ಇಂಗೆ), *e. g.* ತಮ್ಮಿಗೆ, ನಿಸುಗೆ; ಗುರುವಿಗೆ, ತನುವಿಗೆ.

5, Abl. (ಇನತ್ತಣಿಂ, etc.), the terminations of the instrumental.

6, Gen. (ಅ), ಇನ, *e. g.* ಅನುವಿನ, ಉಡುವಿನ, ಕಡುವಿನ, ಕೆಯ್ವುವಿನ, ಗುರುವಿನ, ತುಡುವಿನ, ತಮ್ಮುವಿನ.

7, Loc. (ಒಳ್), ಇನೊಳ್, ಇನೊಳು, ಇನೊಳಗೆ, ಇನಲ್ಲಿ, ಇನಲಿ, *e. g.* ತನುವಿನೊಳ್, ಬೆಟ್ಟುವಿನೊಳ್; ಅನುವಿನೊಳು, ತನುವಿನೊಳು; ತನುವಿನೊಳಗೆ; ಕೆಯ್ವುವಿನಲ್ಲಿ, ಸ್ವಕರ್ತೃವಿನಲ್ಲಿ; ಅನುವಿನಲಿ, ತುಡುವಿನಲಿ.

c) in the modern dialect

1, Nom. ಉ *i. e.* the crude base, ಉ (see § 113), *e. g.* ಗುರು; ಗುರುವು, ಹನುವು.

2, Acc. ಅನ್ನು, ಆ, ಇನ, ಇನನ್ನು, the crude base, *e. g.* ಗುರುವನ್ನು, ಪನುವನ್ನು; ಹನುವ; ಗುರುವಿನ; ಗುರುವಿನನ್ನು; ಹನು.

The strange forms ಗುರುವಿನ, ಗುರುವಿನನ್ನು are given in his 'Outlines of Kanarese Grammar', page 17, by Venkat Rango Katti, Kanarese Translator, E. D., Bombay, 1886.

Forms of the modern dialect like ಸಂಕತ್ತುವನ್ನು (of ಸಂಕತ್ತು) and ಹೊತ್ತುವನ್ನು (of ಹೊತ್ತು) in which the final ಉ is wrongly treated as if it were radical, are modern licenses in literature.

- 3, Instr. ಇನ್ನೆ, ಇನ್ನಿನ್ನೆ, *e. g.* ಗುರುವಿನ್ನೆ; ಗುರುವಿನ್ನೆ.
- 4, Dat. ಇಗೇ, *e. g.* ಅಸುವಿಗೆ, ಕಮುವಿಗೆ, ಗುರುವಿಗೆ, ಹಸುವಿಗೆ.
- 5, Abl. ಇನ್ನೆ, ಇನ್ನಿನ್ನೆ, *e. g.* ಗುರುವಿನ್ನೆ, ಹಸುವಿನ್ನೆ; ಗುರುವಿನ್ನೆ, ಹಸುವಿನ್ನೆ.
- 6, Gen. ಅ, ಇನ, *e. g.* ಹಸುವ; ಗುರುವಿನ, ಹಸುವಿನ.
- 7, Loc. ಅಲ್ಲಿ, ಇನ್ನಲ್ಲಿ, *e. g.* ಹಸುವಲ್ಲಿ; ಮಕುವಿನಲ್ಲಿ, ಗುರುವಿನಲ್ಲಿ, ಹಸುವಿನಲ್ಲಿ.

129. There are some nominal bases ending in ಉ, ಋ, ಌ, and ಔ which in the singular are declined like those in § 128, *e. g.* ಪೂ, ಹೂ, ಪಿಕ್ಕು, ಮಾಕ್ಕು, ಬೂ, ಭೂ, ಗೋಡೆ, ಗ್ಲಾ.

a) in the ancient dialect

- 1, Nom. the crude base, *e. g.* ಪೂ, ಪಿಕ್ಕು, ಬೂ.
- 2, Acc. ಅಂ, *e. g.* ಪೂಂ, ಪಿಕ್ಕುಂ, ಗೋಂ, ಗ್ಲಾಂ.

In Śabdamaṇḍikā p. 67 there is ಪೂವಿತ್ತಂ or the crude base. *Of.* letter e.

- 3, Instr. ಇಂ, ಇನ್ನೆ, ಇನ್ನಂ, ಇನ್ನಿಂ, *e. g.* ಪೂವಿಂ, ಪಿಕ್ಕುವಿಂ; ಪೂವಿನ್ನೆ; ಪೂವಿನ್ನಂ; ಪೂವಿನ್ನಿಂ, ಪಿಕ್ಕುವಿನ್ನಿಂ.
- 4, Dat. ಗೆ, ಇಂಗೇ, *e. g.* ಪೂಗೆ, ಪೂವಿಂಗೇ, ಗೋವಿಂಗೇ.
- 5, Abl. ಇನ್ನತ್ತಣಿಂ, *e. g.* ಪೂವಿನ್ನತ್ತಣಿಂ.
- 6, Gen. ಅ, ಇನ, *e. g.* ಗೋವ, ಗ್ಲಾವ; ಪೂವಿನ, ಕರ್ತೃವಿನ, ಪಿಕ್ಕುವಿನ, ಪೂವಿನ, ಗೋವಿನ, ಗ್ಲಾವಿನ.
- 7, Loc. ಒಳ್, ಇನ್ನೊಳ್, *e. g.* ಗೋವೊಳ್; ಪೂವಿನೊಳ್, ಕರ್ತೃವಿನೊಳ್, ಗೋವಿನೊಳ್.

b) in the mediæval dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಪೂ; ಪೂವು.
- 2, Acc. ಅಂ, *e. g.* ಪೂಂ.
- 6, Gen. ಇನ, *e. g.* ಪೂವಿನ, ಹೂವಿನ.

c) in the modern dialect

- 1, Nom. the crude base, ಉ, *e. g.* ಹೂ, ಗೋಡೆ; ಹೂವು, ಗೋಡುವು.
- 2, Acc. ಅನ್ನು, the crude base, *e. g.* ಹೂವನ್ನು; ಹೂ.
- 4, Dat. ಇಗೇ, *e. g.* ಹೂವಿಗೆ.
- 6, Gen. ಇನ, *e. g.* ಹೂವಿನ.

130. The case-terminations for the singular of masculine, feminine and neuter bases ending in ಇ, ಈ and ಎ. (Regarding some exceptions see § 139.)

The terminations are suffixed by means of a euphonic ಯ್, except in the dative (*cf.* the ದ್ in § 109, a, e).

a) in the ancient dialect

1. Nom. ಇ, ಈ, ಎ, *i. e.* the crude base, *e. g.* ಪುಲಿ, ಕರಡಿ, ದಾನಿ, ಕವಿ, ತರುಣಿ, ಪ್ರೀ, ಪ್ರೀ; ಮನೆ, ಆಕೆ, ಈಕೆ, ಊಕೆ, ನೀಕೆ.

2. Acc. ಅಂ, (the crude base), *e. g.* ಪುಲಿಯಂ, ಗಾಳಿಯಂ, ದಾನಿಯಂ, ಕವಿಯಂ, ಸನಿಯಂ, ರುಚಿಯಂ, ಅರಾತಿಯಂ, ತರುಣಿಯಂ; ಪ್ರೀಯಂ; ಮನೆಯಂ, ಆನೆಯಂ, ಆಕೆಯಂ, ಈಕೆಯಂ, ನೀಕೆಯಂ.

The crude base is seen, *e. g.* in the following instance of Kāśava:—ಗಿಳಿ ಸೋವಾಕೆಗಲ್. See § 120, a, 2.

3. Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಎ, *e. g.* ಕಿವಿಯಂ, ಜನಪತಿಯಂ, ಬಕಾರಿಯಂ, ಕೊಡಲಿಯಂ, ಕಡೆಯಂ, ಗಡೆಯಂ, ನಿಜುಗಿಯಂ, ಅಕ್ಕಸಾಲೆಯಂ; ನದಿಯನ್ನಂ, ಪಸುರ್ವಿಡಿಯನ್ನಂ; ನಿರ್ದಯೆಯನ್ನೆ, ನದಿಯನ್ನೆ; ಆದ್ವಯ (in a śāśana of 929 A. D.; Pampa Bhārata 1, 140; see Nripatunga's Kavirājamārga, edited by K. B. Pathak, B. A., introduction p. 2).

4. Dat. ಗೆ, *e. g.* ಕಿವಿಗೆ, ಮಡೆಗೆ, ಕವಿಗೆ, ಅಬ್ಬಿಗೆ, ಸವತಿಗೆ, ಕಡೆಗೆ, ಮಯೆಗೆ, ನೀಯೆಗೆ, ಆಕೆಗೆ.

5. Abl. ಅತ್ತಣೆಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ, *e. g.* ಸ್ವಾಮಿಯತ್ತಣಂ, ತಂಗಾಳಿಯತ್ತಣಂ, ಕೆಪೆಯತ್ತಣಂ, ಪಗೆಯತ್ತಣಂ, ರವ್ವೆಯತ್ತಣಂ; ಕೆಪೆಯತ್ತಣೆನ್ನಂ; ಕೆಪೆಯತ್ತಣೆನ್ನೆ, ಪಾದಿಯತ್ತಣೆನ್ನೆ.

6. Gen. ಅ, ಆ, *e. g.* ಗಾಳಯ, ಗಿಳಯ, ಸ್ವಾಮಿಯ, ರಕ್ಕಸಿಯ, ಕಾಗೆಯ, ಕಡೆಯ, ಕೆಪೆಯ, ಕುಮರೆಯ, ಆನೆಯ, ಈಕೆಯ, ಆಕೆಯ; ಪುಲಿಯಾ, ಕಿರಾಕಿಯಾ, ನೇತ್ರಿಯಾ, ಗಂಗಿಯಾ. See under § 109, a, 6, about the lengthening.

7. Loc. ಉಳ್, ಒಳ್, ಒಳು, ಒಳಗೆ, ಅಲ್, ಅಲು, ಅಲ್ಲಿ, *e. g.* ವಾರಣಾಸಿಯುಳ್ (in a śāśana of 707 A. D.), ಬಾರಣಾಸಿಯುಳ್ (in a śāśana of 866 A. D.); ಕಿವಿಯುಳ್, ಕೊಡಲಿಯುಳ್, ಭೂತಪತಿಯುಳ್, ಇಳಿಯುಳ್, ಎಡೆಯುಳ್, ಭರಿಯುಳ್, ಸಭೆಯುಳ್; ಕ್ರಾಪೆಯುಳ್, ಗುಡಿಗೆಪೆಯುಳ್ (both in a śāśana of 1076 A. D.), ಭರಿಪಿಯುಳ್ (in a śāśana of 1123 A. D.); ಉಡಿಯುಳ್, ಮನೆಯುಳ್, ಅವಧಿಯಲ್ (in a śāśana of 1186 A. D.); ಪುರಿಗೆಪೆಯಲು (in a śāśana of 1076 A. D.), ಹೆಬ್ಬಟ್ಟೆಯಲು (in a śāśana of 1123 A. D.), ಯಾತ್ರೆಯಲು (in one of 1182 A. D.); ಕಿವಿಯಲ್ಲಿ, ಸಭೆಯಲ್ಲಿ.

b) in the mediæval dialect

1. Nom. ಇ, ಈ, ಎ, *i. e.* the crude base, the augment ಉ (see § 113), *e. g.* ತಾಯಿ, ಕೇರಿ; ಪ್ರೀ; ಮನೆ; ಏಧಿಯು, ಅವೆಯು, ಸಭೆಯು, ಶಿಲೆಯು.

The augment ಉ, like that of § 128 and § 129, is in reality not euphonic or a help to enunciation, and is so to say, a superfluous addition. Like that of § 128 and § 129 it disappears in sandhi (§ 213 seq.).

2. Acc. ಅಂ, ಅನು, ಅ, *e. g.* ಭಕ್ತಿಯಂ, ಕವಿತೆಯಂ, ಅವೆಯಂ; ಪ್ರಸನ್ನಿಯನು, ಆಜ್ಞೆಯನು, ಚರಿತೆಯನು; ಮಹೀಪತಿಯ, ಇಲಿಯ, ಕೃತಿಯ, ತಪ್ಪಿಯ, ಮತಿಯ, ಗಣೆಯು.

3. Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನ, *e. g.* ಅರ್ತಿಯಂ, ಪ್ರೀತಿಯಂ, ಮೂಢ್ಛೆಯಂ; ಪಾಣಿಯನ್ನಂ, ಭ್ರಾತೃಯನ್ನಂ, ಹಿತಿಯನ್ನಂ; ಅಡಿಯನ್ನೆ, ಉಕ್ತಿಯನ್ನೆ, ಪರಿಯನ್ನೆ, ಮತಿಯನ್ನೆ, ಪ್ರವರ್ತನೆಯನ್ನೆ; ಕಲಾರಿಯನ್ನ, ನನ್ನಿಯನ್ನ, ಚಮ್ಮುಗಿಯನ್ನ.

4. Dat. ಗೆ, *e. g.* ನನ್ನಿಗೆ, ತಾಯಿಗೆ, ಭಕ್ತಿಗೆ, ಮೂರ್ತಿಗೆ, ತನ್ನೆಗೆ, ಆಕೆಗೆ, ಸುತೆಗೆ, ಶಿಲೆಗೆ.

5. Abl. (ಅತ್ತಣೆಂ, etc.), ಇನ್ನವು, the terminations of the instrumental, *e. g.* ತುಡಿಯನ್ನವು; ಎಡೆಯನ್ನ.

6. Gen. ಅ, *e. g.* ಹತ್ತಿಯ, ತಂಗಿಯ, ಆನೆಯ, ಮನೆಯ, ತನ್ನೆಯ, ಆಕೆಯ, ಈಕೆಯ.

7, Loc. ಒಳ, ಒಳ, ಒಳಗೆ, ಅಲು, ಅಲ್ಲಿ, ಅಲಿ, *e. g.* ಕ್ಷಿಯೋಳ, ಬಿದಿಯೋಳ, ಇಳಿಯೋಳ, ಎಚ್ಚುಕೆಯೋಳ; ಅವನಯೋಳ, ಭರಣಿಯೋಳ, ಭೂದನಿಯೋಳ, ಕಡೆಯೋಳ, ವೇಳೆಯೋಳ; ರಾನಿಯೋಳಗೆ, ಅವನಿಯೋಳಗೆ, ಭೂದನಿಯೋಳಗೆ, ಕತ್ತಲೆಯೋಳಗೆ, ಕಠೆಯೋಳಗೆ, ವಗಡಾಗೆಯೋಳಗೆ; ಆದಿಯಲು; ಹಿಡಿಯಲ್ಲಿ, ಚಿಣ್ಣೆಯಲ್ಲಿ; ಗೋಷ್ಠಿಯಲಿ, ಜೀರ್ಣೋದನಿಯಲಿ, ಪರಿಯಲಿ, ಭಕ್ತಿಯಲಿ, ತಲೆಯಲಿ, ಬೆಣ್ಣೆಯಲಿ, ಮದೆಯಲಿ, ಸನ್ನೆಯಲಿ, ಸನೆಯಲಿ, ಸೇವೆಯಲಿ.

c) in the modern dialect

1, Nom. ಇ, ಈ, ಎ, *i. e.* the crude base, the augment ಉ (see § 113), *e. g.* ತಂಗಿ, ಕಪಿ, ಕವಿ; ಸ್ತ್ರೀ: ಕನ್ನೆ, ಬೆಣ್ಣೆ; ಗಿಳಿಯು, ನುಡಿಯು, ಪಕ್ಷಿಯು, ಸ್ತ್ರೀಯು, ಕ್ರಿಯೆಯು, ವಿದ್ಯೆಯು, ಆಕೆಯು.

2, Acc. ಅನು, ಅನ್ನು, ಅ, ಅನ, lengthening of the final vowel, the crude base, *e. g.* ದಾರಿಯನು, ಬೇಲಿಯನು, ಬುದ್ಧಿಯನು, ಸೇವೆಯನು; ಸ್ತ್ರೀಯನ್ನು, ಮುನಿಯನ್ನು, ಎಮ್ಮೆಯನ್ನು, ಅಜಾವೆಯನ್ನು; ದನಯ, ಮತಿಯ, ಮುನಯ, ಹೆಣ್ಣಾತಿಯ, ಬೆಳೆಯ, ಕಡಾಕೆಯ, ಕೀರ್ತನೆಯ; ತಂಗೀನ, ತಾಯೀನ, ಹುಡುಗೀನ, ಆತ್ತೇನ, ಸೊಸೇನ; ಅಂಗಿ, ಕೊಳ್ಳಿ, ಗಾಳಿ, ಕಮಿ, ಚಾಡಿ, ಬಾವಿ, ಅಡಿಕೆ, ಕಾಗೆ, ಕೊಟ್ಟಿಗೆ, ತಪ್ಪಲೆ, ತಲೆ, ತೋಗಿ. ಮನೆ, ಮನ್ನೆ, ಸೊಗೇ; ಕನ್ನಡಿ, ಗುಗ್ಗರಿ, ಆನೆ, ಮನೆ.

ಅನ is ಅನು with a final ಅ, and ತಂಗೀನ, ಆತ್ತೇನ, etc. stand for ತಂಗಿಯನ, ಆತ್ತೆಯನ, etc. The forms ಅಂಗೀ, etc., ಅಡಿಕೆ, etc., stand for ಅಂಗಿಯ, etc., ಅಡಿಕೆಯ, etc.

3, Instr. ಇನ್ನ, *e. g.* ಮುನಿಯನ್ನ, ನುಡಿಯನ್ನ, ತನ್ನಿಯನ್ನ, ಮಜೆಯನ್ನ.

4, Dat. ಗೆ, *e. g.* ಮುನಿಗೆ, ನುಡಿಗೆ, ತಾಯಿಗೆ, ನಾಯಿಗೆ, ಸ್ತ್ರೀಗೆ, ಆತ್ತಿಗೆ, ಸೊಸೆಗೆ, ತನ್ನಿಗೆ, ಆಕೆಗೆ, ಮನೆಗೆ, ಅನೆಗೆ.

5, Abl. ಇನ್ನ, *e. g.* ಮುನಿಯನ್ನ, ದೊರೆಯನ್ನ, ನರಿಯನ್ನ.

6, Gen. ಅ, ಆ, lengthening of the final vowel, *e. g.* ಮುನಯ, ನಾಯಯ, ಸ್ತ್ರೀಯ, ತನ್ನಯ, ಸೊಸೆಯ, ಆಕೆಯ, ಈತಯ, ತಲೆಯ, ಕೊಗಿಲೆಯ; ಬಟ್ಟೆಯಾ, ಹಾದಿಯಾ; ತಾಯಾ, ಕಾಯಾ, ಗಾಳಾ, ನೆಲೆ, ಹಳ್ಳಾ, ಕೊಬಟಾ, ಹತ್ತಾಳಾ, ತನ್ನೇ, ಅನೇ, ಕುದುರೇ, ಕೆದೇ, ಕೊದೇ, ಬೋರೇ, ಬಾಡೇ, ಮೋಡೇ, ಮನೇ, ಸಾಲೇ.

ತಾಯಾ, etc., ತನ್ನೇ, etc. stand for ತಾಯಯ, etc., ತನ್ನಯ, etc.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, ಈಲಿ, ಎಲಿ, ಲಿ, *e. g.* ಭೂದನಿಯೋಳಗೆ, ಸಭೆಯೋಳಗೆ, ಮದೆಯೋಳಗೆ; ಮುನಿಯಲ್ಲಿ, ಮನೆಯಲ್ಲಿ; ದಿಟ್ಟಿಯಲಿ, ಕಡೆಯಲಿ, ಸಭೆಯಲಿ, ಮಮತೆಯಲಿ; ಬಾವಿಲಿ, ಹನ್ನಲಿ, ಹಾದಿಲಿ; ಇಚ್ಛೆಲಿ, ಕಡೆಲಿ, ತಿಪ್ಪೆಲಿ, ಮನೇಲಿ; ಕೇರಿಲಿ, ದಾರಿಲಿ, ನೆತ್ತಿಲಿ, ಬೀದಿಲಿ, ಸಂಗತಿಲಿ, ಎಣ್ಣೆಲಿ.

ಬಾವಿಲಿ, etc., ಇಚ್ಛೆಲಿ, etc. stand for ಬಾವಿಯಲಿ, etc., ಇಚ್ಛೆಯಲಿ, etc.; and ಕೇರಿಲಿ, etc. are corrupted forms of ಕೇರಿಯಲಿ, etc. (*cf.* § 121, letter e).

131. The case-terminations of the plural of neuter bases with final ಅ are given in § 118, and those of the plural of masculine and feminine (and epicene) bases with final ಅ in § 119.

Here follow the case-terminations for the plural of neuter bases, (the feminine bases ತಾಯ್, ವೆಣ್, and the masculine-neuter base ಆಳ್) ending in consonants (§ 120), in the vowel ಉ that, occasionally also in the ancient dialect, is euphonically suffixed (§ 121), and in the euphonical vowel ಉ that in each dialect is always suffixed (§ 122), and further those

for the plural of masculine, feminine and neuter bases ending in the radical vowel ಉ (§ 128), in ಊ, ಋ, ೠ, ಓ and ಔ (§ 129), and in ಇ and ಎ (§ 130), the case-terminations nowhere indicating the gender (see § 132 wherein the gender, to some extent, appears from the terminations of the plural).

The case-terminations are

a) in the ancient dialect

1, Nom. ಗಳ್, ಕಳ್, ಗಳು, *e.g.* ಕಣ್ಣಿಳ್, ಮುಳ್ಳಿಳ್, ಊರ್ಗಳ್, ಕಾಲ್ಗಳ್, ಕೇರ್ಗಳ್, ಗೇರ್ಗಳ್, ತೋರ್ಗಳ್, ಅಗ್ಗಳ್, ಬಾಸುಗ್ಗಳ್, ಮುಗುಗ್ಗಳ್, ಕುರುಗ್ಗಳ್, ಕನರ್ಗಳ್, ಕೆನರ್ಗಳ್, ಆಳ್ಗಳ್, ತಾಯ್ಗಳ್, ಪೆಣ್ಣಿಳ್; ಕೊಡ್ಗಿಳ್, ವಾಡ್ಗಿಳ್; ಕಲ್ಪುಗಳ್ (in a śāsana of 1187 A. D.); ಅರಸುಗಳ್, ಪಾಲ್ಕುಗಳ್, ಅಯ್ದುಗಳ್, ಸೂಜುಗಳ್, ಕರ್ಪುಗಳ್, ಕೊರ್ಪುಗಳ್, ಬಿಳ್ಪುಗಳ್; ಗುರುಗಳ್, ತುಮಗಳ್, ತರುಗಳ್, ಮಧುಗಳ್; ಪುಗಳ್, ಪಿತ್ತಗಳ್, ಭ್ರಾತೃಗಳ್; ಕಲಿಗಳ್, ಕವಿಗಳ್, ಚಾಗಿಗಳ್, ಪಾಪಿಗಳ್, ಸ್ವಾಮಿಗಳ್, ಉಕ್ತಿಗಳ್, ಕಿವಿಗಳ್; ಪನ್ನಿಗಳ್, ಅತ್ತಿಗಳ್, ಆಕಿಗಳ್, ಎದೆಗಳ್, ತೊಡೆಗಳ್, ದಿನೆಗಳ್, ಮನೆಗಳ್, ಕುದುರೆಗಳ್; ಗುರುಗಳು, ಸ್ವಾಮಿಗಳು (both in a śāsana of 1182 A. D.).

2, Acc. ಅಂ, *e.g.* ಕಾಲ್ಗಲಂ, ಊರ್ಗಲಂ; ತುಮಗಲಂ; ಕೇರಿಗಲಂ; ಮೊಳೆಗಲಂ.

3, Instr. ಇಂ, (ಇನ್ನಂ, ಇನ್ನೆ), *e.g.* ಕಾಯ್ಗಲಂ, ಪಣ್ಣಿಗಲಂ, ತಳಿಗಲಂ; ಆಕಿಗಲಂ, ಅಜಿಗಲಂ, ಉದಾಹರಣಿಗಲಂ.

4, Dat. ಗೆ, ಉಗೆ, *e.g.* ಊರ್ಗಲ್ಲಿ; ಕಿವಿಗಲ್ಲಿ; ತಪ್ಪುಗಲಿಗೆ (in a śāsana of 1187 A. D.).

The ಉ in ಉಗೆ is merely euphonic.

5, Abl. (ಅತ್ತಣಿಂ, ಅತ್ತಣೆನ್ನಂ, ಅತ್ತಣೆನ್ನೆ), the terminations of the instrumental, *e.g.* ಕೋಡ್ಗಲಂ; ಕುಡಿಯಳ್ಳಿಗಲನ್ನೆ.

6, Gen. ಆ, ಅ, *e.g.* ಕಣ್ಣಿಳ್, ಮೆಯ್ಲಿಳ್, ಕುರುಳ್ಳಿಳ್; ಗುರುಗಳ, ತುಮಗಳ; ಪುಗಳ; ಬಿರಯಿಗಳ, ಸ್ವಾಮಿಗಳ; ಗುರುಗಳಾ.

7, Loc. ಒಳ್, (ಅಲ್ಲಿ), *e.g.* ಕಣ್ಣಿಲೊಳ್; ಚಾಗಿಗಳೊಳ್; ಸಮ್ಮನೆಗಳೊಳ್.

b) in the mediæval dialect

1, Nom. ಗಳ್, ಗಳು, *e.g.* ಹೆಣ್ಣಿಳ್, ಪಲ್ಲಳ್; ಪುಗಳ; ತಾಯಿಗಳ, ಮಜಿಗಳ, ಬಳ್ಳಿಗಳ, ಗಣ್ಣುಗಳ, ಪನ್ನಿಗಳ, ಗಣ್ಣಿಗಳ; ತಾಯ್ಳು, ಕಾಲ್ಳು; ನೆಲ್ಲುಗಳು, ಮುಗುಳುಗಳು; ಎತ್ತುಗಳು; ಕಜುಗಳು, ವಸುಪ್ಪಿಗಳು; ತಾಯಿಗಳು, ಕುದುರೆಗಳು.

In ವಸುಪ್ಪಿಗಳು the termination ಗಳು has been appended to the euphonic ಉ of the nominative singular (see § 128, letter b).

2, Acc. ಅಂ, ಅನು, ಅ, *e.g.* ಕಾಲ್ಗಲಂ; ಒಡಲುಗಳಂ, ಆಳುಗಳಂ; ಅನುಗಳಂ, ಕಮಗಳಂ; ವ್ರತಿಗಳಂ, ಮಾಲಿಗಳಂ; ನೆಲಿಗಳನು, ಮಹಿಮೆಗಳನು; ಕಲ್ಪುಗಳ, ಕೋಲುಗಳ, ಸರಳುಗಳ, ಮಾತುಗಳ, ಕೆಯ್ದುಗಳ, ವಸ್ತುಗಳ, ಅಲಿಗಳ, ಉಕ್ತಿಗಳ, ಮಿಳಿಗಳ, ಗಡ್ಡಿಗಳ.

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನೆ, ಇ, *e.g.* ಕೃತಿಗಳಂ, ಸ್ತುತಿಗಳಂ; ಧ್ವನಿಗಳನ್ನಂ; ಕೆಯ್ದುಗೆಳನ್ನೆ, ಉಕ್ತಿಗಳನ್ನೆ, ಸೂಕ್ತಿಗಳನ್ನೆ; ಕೆಯ್ದುಗಳನ್ನೆ, ವಿಧಿಗಳನ್ನೆ, ವೀಣಿಗಳನ್ನೆ; ಮಾಯಿಗಳ.

For the ಇ in ಮಾಯಿಗಳಿ see § 109, letters b and c.

4, Dat. ಗೆ, ಇಗೆ, *e.g.* ಅರ್ಥಿಗಳಿಗೆ; ಕಾಲ್ಗಲಿಗೆ, ತರುಗಲಿಗೆ, ಅರಸುಗಲಿಗೆ, ಗುರುಗಲಿಗೆ, ಜೀವಿಗಳಿಗೆ, ಅಡಿಗಲಿಗೆ, ಕಿವಿಗಳಿಗೆ, ಸುಜಿಗಳಿಗೆ, ನಿಷ್ಕಗಳಿಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc.), the terminations of the instrumental, *e. g.* ಮನೆಗಳಂ.

6, Gen. ಅ, *e. g.* ಕಾಲ್ಗಳ; ಅರಸುಗಳ, ಎತ್ತುಗಳ, ಮುತ್ತುಗಳ; ಧೇನುಗಳ, ಪಶುಗಳ; ಪುಗಳ; ತಾಯಿಗಳ.

7, Loc. ಒಳ್, (ಒಳು), ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, *e. g.* ಗಣ್ಣುಗಳೊಳೆ; ಕಪ್ಪುಗಳೊಳಗೆ, ದೆಸೆಗಳೊಳಗೆ; ನಾಯ್ಕಳಲ್ಲಿ; ಮಡಿಗಳಲಿ, ಮನೆಗಳಲಿ, ದೊನ್ನೆಗಳಲಿ, ವೇಳಿಗಳಲಿ, ಸಭೆಗಳಲಿ, ಹಣೆಗಳಲಿ.

c) in the modern dialect

1, Nom. ಗಳು, *e. g.* ಕಣ್ಣುಗಳು, ಮುಳ್ಳುಗಳು, ಹಣ್ಣುಗಳು, ಕಾಲುಗಳು, ಹೆಸರುಗಳು, ಆಳುಗಳು; ಎತ್ತುಗಳು, ಕೂಸುಗಳು, ಮಾತುಗಳು; ಗುರುಗಳು, ವಸ್ತುಗಳು, ಹಸುಗಳು; ಪುಷ್ಪಗಳು, ಗೋಗಳು, ಕರ್ಕುಗಳು; ತಾಯಿಗಳು, ಮುನಿಗಳು, ಕುನ್ನಿಗಳು, ಇಲಿಗಳು, ಕಾಯಿಗಳು; ತನ್ನೆಗಳು, ದೊರೆಗಳು, ಮೊಲೆಗಳು, ಮೊಳೆಗಳು.

Another plural is formed by adding the plural of the pronouns ಅವ or ಅವಳು, *ಬೆ. ಅವರು*, to the nominative plural, *e. g.* ದೊರೆಗಳವರು, ಸ್ತ್ರೀಗಳವರು, or to the nominative singular, *e. g.* ಚಕ್ರವರ್ತಿನಿಯವರು. *Cf.* § 119, c, 1.

2, Acc. ಅನ್ನು, ಅ, *e. g.* ಕಲ್ಲುಗಳನ್ನು, ಹಣ್ಣುಗಳನ್ನು, ಕಾಲುಗಳನ್ನು, ಆಳುಗಳನ್ನು; ಎತ್ತುಗಳನ್ನು, ಮಾತುಗಳನ್ನು, ಒಡ್ಡುಗಳನ್ನು; ಗುರುಗಳನ್ನು, ವಸ್ತುಗಳನ್ನು; ಮುನಿಗಳನ್ನು, ಇಲಿಗಳನ್ನು, ಕಾಯಿಗಳನ್ನು, ರೂಪಾಯಿಗಳನ್ನು; ತನ್ನೆಗಳನ್ನು, ಎಲೆಗಳನ್ನು; ಕೂಸುಗಳ, ಗುರುಗಳ, ಮುನಿಗಳ.

3, Instr. ಇವ್ವ, *e. g.* ಕಾಲುಗಳಿವ್ವ, ಉಗುರುಗಳಿವ್ವ; ಎತ್ತುಗಳಿವ್ವ, ಕೂಸುಗಳಿವ್ವ; ಗುರುಗಳಿವ್ವ; ಮುನಿಗಳಿವ್ವ, ಕಡ್ಡಿಗಳಿವ್ವ, ಗಜಗಳಿವ್ವ; ದೊರೆಗಳಿವ್ವ, ಗೆರೆಗಳಿವ್ವ.

4, Dat. ಇಗೆ, *e. g.* ಬಾಗಿಲುಗಳಿಗೆ; ಎತ್ತುಗಳಿಗೆ, ಕೂಸುಗಳಿಗೆ, ಪಾಡುಗಳಿಗೆ; ಗುರುಗಳಿಗೆ, ಕಡುಗಳಿಗೆ; ಪಿಕ್ಕುಗಳಿಗೆ; ಮುನಿಗಳಿಗೆ, ಪ್ರಾಣಿಗಳಿಗೆ; ಪಾತ್ರಿಗಳಿಗೆ, ಹಲಗೆಗಳಿಗೆ.

5, Abl. the termination of the instrumental.

6, Gen. ಅ, *e. g.* ಕಲ್ಲುಗಳ, ಪೇರುಗಳ; ಕೂಸುಗಳ, ಬೆಕ್ಕುಗಳ; ಗುರುಗಳ, ಕಡುಗಳ; ಪಿಕ್ಕುಗಳ; ಮುನಿಗಳ, ನಾಯಿಗಳ, ಇಲಿಗಳ; ತನ್ನೆಗಳ, ಗೋಡೆಗಳ.

7, Loc. ಒಳಗೆ, ಅಲ್ಲಿ, ಅಲಿ, *e. g.* ಕಲ್ಲುಗಳೊಳಗೆ, ಪಾಡುಗಳೊಳಗೆ, ಕಡೆಗಳೊಳಗೆ; ಪಾಡುಗಳಲ್ಲಿ, ಗುರುಗಳಲ್ಲಿ, ಮುನಿಗಳಲ್ಲಿ, ಕುಡುಗಳಲ್ಲಿ, ನಾಯಿಗಳಲ್ಲಿ, ಅಡವಿಗಳಲ್ಲಿ, ಟಿಂಕರಿಗಳಲ್ಲಿ; ನದಿಗಳಲಿ.

132. As has been remarked in § 131 there are such plural case-terminations for nominal bases as indicate their gender, but only to a certain extent; for these terminations are of an epicene character (*cf.* § 102, 4), and besides in poetical diction are appended even to neuter objects. (*Cf.* the terminations in §§ 118. 119. 134.)

The terminations that are affixed to bases ending in ಇ, ಈ, (ಉ, *e. g.* in ಕೊಡ್ತು), ಋ, ಎ, (ಯ್, in ತಾಯ್), (ಲ್, *e. g.* in ಮುಗಿಲ್), are the following:—

a) in the ancient dialect

1, Nom. ಅರ್, ಇರ್, ಗಳಿರ್, ಅರಿರ್, ಅರ್ಕಳ್, ಅರ್ಕಳಿರ್, ದಿರ್, ದಿರ್ಕಳ್, ವಿರ್, ವಿರಿರ್, ವಿರ್ಕಳ್, ವಿರ್ಗಳ್, *e. g.* ತನ್ನೆಯರ್, ಅತ್ತೆಯರ್, ದೇವಿಯರ್, ಸ್ತ್ರೀಯರ್, ಪೆಣ್ಣತಿಯರ್, ಕಾನ್ತೆಯರ್, ಸೂಳೆಯರ್; ಕೊಡ್ತರ್ (of ಕೊಡ್ತು); ಮುಗಿಲ್ಲೂರ್, ದೆಸೆಗಳರ್; ದೇವಿಯಿರಿರ್, ಸ್ತ್ರೀಯಿರಿರ್; ತನ್ನೆಯರ್ಕಳ್, ಅತ್ತೆಯರ್ಕಳ್, ಕಾಮಿನಿಯರ್ಕಳ್, ಸ್ತ್ರೀಯರ್ಕಳ್; ದೇವಿಯರ್ಕಳಿರ್; ತನ್ನೆದಿರ್, ತಾಯ್ತಿದಿರ್, ತಂಗಿದಿರ್, ಅತ್ತದಿರ್, ಸೊಸೆದಿರ್; ತನ್ನೆದಿರ್ಕಳ್, ಅತ್ತದಿರ್ಕಳ್; ತನ್ನೆವಿರ್, ತಾಯ್ತೆವಿರ್, ಭ್ರಾತೃವಿರ್, ಅಕ್ಕವಿರ್.

ಸೊಸೆವಿರ್, ಆಕೆವಿರ್, ಈಕೆವಿರ್; ಅತ್ತೆವಿವಿರ್; ತನ್ನೆವರ್ಕಳ್, ಅತ್ತೆವರ್ಕಳ್, ಈಕೆವರ್ಕಳ್; ಅತ್ತೆವರ್ಗಳ್, ಆಕೆವರ್ಗಳ್, ಈಕೆವರ್ಗಳ್.

The ಯ್ in ತನ್ನೆಯರ್, etc. is euphonic or a help to enunciation. ಗಳರ್ consists of ಗಳ್ and ಇರ್, ಅರಿರ್ of ಅರ್ and ಇರ್, ಅರ್ಕಳ್ of ಅರ್ and ಕಳ್, ಅರ್ಕಳರ್ of ಅರ್ and ಕಳ್ and ಇರ್, ದಿರ್ಕಳ್ of ದಿರ್ and ಕಳ್, ವಿರಿರ್ of ವಿರ್ and ಇರ್, ವರ್ಕಳ್ of ವಿರ್ and ಕಳ್, ವರ್ಗಳ್ of ವಿರ್ and ಗಳ್. In ದಿರ್ and ವಿರ್ the ದ್ and ವ್ are euphonic (cf. § 119, a).

2, Acc. ಅಂ, e. g. ಸ್ತ್ರೀಯರಂ.

3, Instr. ಇಂ, (ಇಂದಂ, ಇಂದೈ), e. g. ಕಾಮಿನಿಯರ್ಕಳಂ.

4, Dat. ಗೆ, ಗ್ಗೆ, e. g. ಸ್ತ್ರೀಯರ್ಗೆ or ಸ್ತ್ರೀಯರ್ಗ್ಗೆ, ಕಾನ್ತಿಯರ್ಗೆ or ಕಾನ್ತಿಯರ್ಗ್ಗೆ, ಸೂಳಿಯರ್ಗೆ or ಸೂಳಿಯರ್ಗ್ಗೆ. See § 119, a, 4 as to the doubling.

5, Abl. (ಅತ್ತರಂ, etc., the terminations of the instrumental).

6, Gen. ಅ, e. g. ತನ್ನೆಯರ.

7, Loc. (ಒಳ್, ಅಲ್ಲಿ).

b) in the mediæval dialect

1, Nom. ಆರ್, ಇರ್, ಗಳಿರ್, ಅರು, ಆರ್, e. g. ತನ್ನೆಯರ್, ಕೆಳದಿಯರ್, ಮಾತೃಕೆಯರ್, ತೊತ್ತರ್ (of ತೊತ್ತು); ತೊತ್ತಿರ್ (of ತೊತ್ತು); ಮುನಿಗರ್, ಸುಮತಿಗರ್, ಅವ್ವಿಗರ್; ಕನ್ನರಿಯರು, ದೇವತೆಯರು, ಅರಸಿಯರು, ವಿಜ್ಞಾನಿಯರು, ಅವ್ವರು; ಕುಲಚ್ಚಡಾಯರ್.

ಅವ್ವರು stands for ಅವ್ವಯರು. The ಆರ್ in ಕುಲಚ್ಚಡಾಯರ್ has been adopted from Tamil (by the Basavapurāṇa).

6, Gen. ಅ, e. g. ಸೂಳಿಯರ.

7, Loc. (ಒಳ್), ಒಳು, (ಅಲ್ಲಿ), e. g. ಸತಿಯರೊಳು.

c) in the modern dialect

1, Nom. ಅರು, ಎದಿರು, e. g. ತಂಗಿಯರು, ಮಾದಿಯರು, ಸ್ತ್ರೀಯರು, ಸೊಸೆಯರು, ಸೂಳಿಯರು, ಅಕ್ಕಸಾಲೆಯರು; ಓರೆಗಿತ್ತಿಯರು, ಬಡಿಗೇರು; ಸೊಸೆನ್ನಿರು.

ಓರೆಗಿತ್ತಿಯರು, ಬಡಿಗೇರು stand for ಓರೆಗಿತ್ತಿಯರು, ಬಡಿಗೇಯರು.

133. Let it be remarked here that many declinable bases are optionally pluralised in Kannada, 1, neuters expressing the idea of genus, species or kind (jāti), as ಆನೆ, ಕುದುರೆ, ಕಾರಾಳ್, ಹಂಸೆ, ಸೊಗೇ, ಕೊಗಿಲೆ, ಕುಮ್ಮಿ, ಎರಳೆ, ಪುಲ್ಲೆ; 2, neuters of numerical character (saṅkhyāya, saṅkhyānavastu), as ದೆಸೆ, ರೋಕ, ಯುಗ; 3, numerals (saṅkhyā, saṅkhyāna), as ಸಾಲ್ಕು, ಅಯ್ಯು, ಸೂರು; and 4, abstract neuters (bhāva), as ಕೂರ್ತು, ಬೆಳ್ಳು, ಕರ್ತು. See § 354, I.

134. The case-terminations of the plural of feminines of which the singular in the ancient dialect ends in ಅಳ್, in the mediæval dialect in ಅಳ್ or ಅಳು, and in the modern dialect in ಅಳು. (Regarding their singular see §§ 120, 121, and regarding the plural of their masculine bases, § 119.)

a) in the ancient dialect

1, Nom. ದಿರ್, (and with the elision of ಅಳ್) ಆರ್, ಕಳ್, e. g. ಅವ್ವಿರ್ (of ಅವಳ್), ಇವ್ವಿರ್ (of ಇವಳ್), ಉವ್ವಿರ್ (of ಉವಳ್), ಆವ್ವಿರ್, ವೆವ್ವಿರ್, ತರಿಯ್ವಿರ್, ಬಿಳಿಯ್ವಿರ್.

ಎಳೆಯಾರ್, ಪಜೆಯಾರ್, ಎರಡನೆಯಾರ್, ಮೂವನೆಯಾರ್, ಪತ್ತನೆಯಾರ್, ಮಗ್ಗಾರ್; ಅವರ್, (of ಅವರ್), ಇವರ್ (of ಇವರ್), ಉವರ್ (of ಉವರ್), ಆರ್ (of ಆವರ್), ವೆವರ್ (of ವೆವರ್), ಇನಿಯರ್ (of ಇನಿಯರ್), ಕರಿಯರ್ (of ಕರಿಯರ್); ಮಕ್ಕರ್ (of ಮಗರ್).

ಆರ್ stands for ಅವರ್ (see § 135). The case-terminations for the oblique cases are identical with those of the plural of the masculine bases.

b) in the mediæval dialect

1. Nom. ಅರ್, ಅರು, *e. g.* ಅವರ್, ಇವರ್, ಒರ್ಬರ್, ಒವರ್, ಆರ್; ಅವರು, ಇವರು, ಆರು.

c) in the modern dialect

1. Nom. ಅರು, *e. g.* ಅವರು, ಇವರು, ಒಬ್ಬರು, ಯಾರು.

135. In the preceding paragraph we have met with the forms ಆರ್, ಅರು and ಯಾರು as the nominative plural of feminines with final ಆಳ್ and ಅಳ್. It is to be added here that the same forms of the plural are also those of the masculine interrogative pronouns ಆವಂ, (ಆವನು), ಯಾವನು, ದಾವನು, their singular being declined like that of masculine bases with final ಆ (§ 117). *Cf.* § 270.

a) in the ancient dialect

1. Nom. ಆರ್.

ಆರ್ is a contraction of ಅವರ್ (see § 265).

2. Acc. ಆರಂ.

4. Dat. ಆರ್ಗೆ.

6. Gen. ಆರ, ಆರ್.

ಆರ್ occurs only in ಆರ್ತು for ಆರತು or ಆರದು, of whom it? whose (is) it? (§ 270).

b) in the mediæval dialect

1. Nom. ಆರ್.

2. Acc. ಆರಂ.

4. Dat. (ಆರ್ಗೆ), ಆರಿಗೆ, ಆರಿಂಗೆ.

6. Gen. ಆರ.

c) in the modern dialect

1. Nom. (ಆರು), ಯಾರು, ದಾರು.

2. Acc. ಯಾರನ್ನು, ದಾರನ್ನು; ಯಾರ, ಯಾರನ್ನ.

4. Dat. ಯಾರಿಗೆ, ದಾರಿಗೆ.

6. Gen. ಯಾರ, ದಾರ.

136. The plural of the neuter pronouns ಅದು, ಇದು, ಉದು, ಅವುದು, ವೆವಿತು, ಎಲ್ಲದು (§ 102, 8, b. c), ಯಾವದು, ದಾವದು, and of the neuter pronominal bases (so-called adjectives, § 102, 8, c) with final ತು, ತ್ತು and ದು (*cf.* §§ 116, 122, 276), such as ಒಳ್ಳಿತು, ಒಳ್ಳಿತ್ತು, ಮೆಲ್ಲಿತು, ಮೆಲ್ಲಿತ್ತು, ಬೆಟ್ಟಿತು, ಬೆಟ್ಟಿತ್ತು, ತೆಳ್ಳಿತು, ತೆಳ್ಳಿತ್ತು, ನೇರಿತು, ನೇರಿತ್ತು, ಅಸಿದು, ಬಸಿದು, ಇನಿದು, ಸಿರಿದು,

ಕಡಿದು, ನಿದಿದು, ಕಿರಿದು, ಬಿಳಿದು, ಕರಿದು. Regarding their singular see §§ 122, 124, and regarding their masculine and feminine or epicene, plural §§ 119, 134).

a) in the ancient dialect

1, Nom. ಆವು, ಇವು, ಉವು, ಆವುವು, ಬೆವು, ಎಲ್ಲವು; ಒಳ್ಳೆದುವು, ಮೆಲ್ಲೆದುವು, ಬೆಟ್ಟೆದುವು, ತಳ್ಳೆದುವು, ಕೋರಿದುವು, ನೇರಿದುವು; ಅಸಿಯವು, ಬಸಿಯವು, ಇನಿಯವು, ಪಿರಿಯವು, ಕಡಿಯವು, ನಿದಿಯವು, ಕಿರಿಯವು, ಬಿಳಿಯವು, ಕರಿಯವು.

In ಆವು ಉವು is attached to the base ಆವ (§ 117), and in ಬೆವು, ಎಲ್ಲವು ಅವು to ಬೆ, ಎಲ್ಲ; in ಒಳ್ಳೆದುವು, etc. (of ಒಳ್ಳೆತು, etc.) the ಉವು is joined to a euphonic ವ್ (cf. the masculine bases ಒಳ್ಳಿದ ಮೆಲ್ಲಿದ ತಳ್ಳಿದ, etc. in § 117); in ಅಸಿಯವು, etc. the pronominal ದು (§ 122) has been dropped and ಆವು (for ಉವು) been suffixed to the original base ಅಸಿ, etc. by means of a euphonic ಯ್, or to their genitive (see § 276). Regarding the ವು compare the plural signs ವ್ and ವು in §§ 137, 193, remarks.

- 2, Acc. ಅವಂ, ಇವಂ, ಉವಂ, (ಆವುವಂ, ಬೆವುವಂ, ಒಳ್ಳೆದುವಂ, ಅಸಿಯವಂ), ಎಲ್ಲವಂ, ಎಲವಂ.
- 3, Instr. ಅವಣಂ, ಇವಣಂ, ಎಲ್ಲವಣಂ, (ಬೆವವಣಂ, ಒಳ್ಳೆದುವಣಂ, ಅಸಿಯವಣಂ).
- 4, Dat. ಅವಕ್ಕೆ, ಇವಕ್ಕೆ, ಎಲ್ಲವಕ್ಕೆ, ಬೆವವಕ್ಕೆ, (ಒಳ್ಳೆದುವಕ್ಕೆ, ಅಸಿಯವಕ್ಕೆ).
- 5, Abl. (ಅವಜತ್ತಣಿಂ, ಅವಣಂ).
- 6, Gen. ಅವಜ, ಇವಜ, ಬೆವಜ, ಎಲ್ಲವಜ, (ಒಳ್ಳೆದುವಜ, ಅಸಿಯವಜ).
- 7, Loc. ಅವಣ್ಣಿ, ಇವಣ್ಣಿ, ಬೆವಣ್ಣಿ, ಎಲ್ಲವಣ್ಣಿ; ಅವಜಲ್ಲಿ, ಇವಜಲ್ಲಿ.

b) in the mediaeval dialect

- 1, Nom. ಆವು, ಇವು, ಆವುವು, ಎಲ್ಲವು.

The plurals ಬೆವು, ಒಳ್ಳೆದುವು, etc. have not been found by the author.

- 2, Acc. ಅವಂ, ಇವಂ; ಎಲ್ಲಮಂ, ಎಲ್ಲವ.
- 3, Instr. (ಅವಣಂ).
- 4, Dat. ಅವಕ್ಕೆ or ಅವಕೆ, ಇವಕ್ಕೆ or ಇವಕೆ.
- 5, Abl. (ಅವಜತ್ತಣಿಂ, ಅವಣಂ).
- 6, Gen. ಅವಜ, ಇವಜ.
- 7, Loc. ಅವಜಲ್ಲಿ; ಎಲ್ಲವಜಲ್ಲಿ.

c) in the modern dialect

- 1, Nom. ಆವು, ಇವು, ಯಾವವು, ದಾವವು, ಎಲ್ಲವು; ಅವುಗಳು, ಇವುಗಳು, ಯಾವವುಗಳು, ಎಲ್ಲವುಗಳು.

In ಅವುಗಳು, etc. the termination ಗಳು (see it e. g. in § 131) has been added to ಆವು, etc.

- 2, Acc. ಅವನು, ಇವನು; ಅವನ್ನು, ಇವನ್ನು; ಅವುಗಳನ್ನು, ಇವುಗಳನ್ನು.
- 3, Instr. ಅವುಗಳಿನ್ನ, ಇವುಗಳಿನ್ನ.
- 4, Dat. ಅವಕ್ಕೆ or ಅವಕೆ, ಇವಕ್ಕೆ or ಇವಕೆ; ಅವುಗಳಿಗೆ, ಇವುಗಳಿಗೆ.
- 5, Abl. ಅವುಗಳಿನ್ನ, ಇವುಗಳಿನ್ನ.
- 6, Gen. ಅವುಗಳ, ಇವುಗಳ.
- 7, Loc. ಅವುಗಳೊಳಗೆ, ಇವುಗಳೊಳಗೆ; ಅವುಗಳಲ್ಲಿ, ಇವುಗಳಲ್ಲಿ.

137. Declension of the personal pronouns and of the reflexive pronoun (see § 102, 7, 8, a).

a) in the ancient dialect

Singular.

1, Nom. ಂ (ಸ್ before vowels), viz. ಆಂ (ಆನ್), (ಪಾಂ, ಪಾನ್); ನಿಂ (ನಿನ್); ತಾಂ (ತಾನ್).

According to some ancient poets also ಪಾಂ (ಪಾನ್) is used (Śabdānuśāsana sūtra 288; see the plural).

The long vowel of the crude form of the above terms, as will be seen, presents itself as short in the oblique cases of the singular as well as of the plural.

2, Acc. ಅಂ, viz. ಎನ್ನಂ, ನಿನ್ನಂ, ತನ್ನಂ; (ನನ್ನಂ); (ಎನ್ನೆ, see § 352, 1b).

The ಸ್ is an augment; its doubling is euphonic (see e. g. § 109, b and c).

3, Instr. ಇಂ, ಇನ್ನಂ, ಇನ್ನೆ, viz. ಎನ್ನಿಂ, ನಿನ್ನಿಂ, ತನ್ನಿಂ; ಎನ್ನಿನ್ನಂ, ನಿನ್ನಿನ್ನಂ, ತನ್ನಿನ್ನಂ; ಎನ್ನಿನ್ನೆ, ನಿನ್ನಿನ್ನೆ, ತನ್ನಿನ್ನೆ; (ನನ್ನಿಂ, etc.).

4, Dat. ಂಗೆ, viz. ಎನಗೆ, ನಿನಗೆ, ತನಗೆ; (ನನಗೆ).

The forms are irregular, as after the euphonic augment ಸ್ (ಂ) the letter ಅ has been inserted; ಎನಗೆ, etc. stand for ಎಂಗೆ, etc. (cf. e. g. letter c and § 117, a).

5, Abl. ಅತ್ತಣೆಂ, etc., e. g. ಎನ್ನತ್ತಣೆಂ, ನಿನ್ನತ್ತಣೆಂ, ತನ್ನತ್ತಣೆಂ; (ನನ್ನತ್ತಣೆಂ, etc.).

6, Gen. ಆ, viz. ಎನ, ನಿನ, ತನ; ಎನ್ನ, ನಿನ್ನ, ತನ್ನ; (ಎನ್, ನಿನ್, ತನ್); (ನನ, etc.).

The not doubling of the augment ಸ್ appears when the pronouns ಅಕ್ಕು, ಅಕ್ಕು (substitutes for ಅಮ, see § 122) are added to the genitive, e. g. ಎನಕ್ಕು, (ನನಕ್ಕು), ಎನಕ್ಕು, (ನನಕ್ಕು). Exceptionally the pronominal form ಕು (see § 122) is suffixed to ಎನ್, ನಿನ್, ತನ್, e. g. ಎನ್ನು (see § 272, 2).

7, Loc. ಒಳ್ (ಅಲ್ಲಿ), viz. ಎನ್ನೆಳ್, ನಿನ್ನೆಳ್, ತನ್ನೆಳ್; (ನನ್ನೆಳ್, ನನ್ನಲ್ಲಿ).

Plural.

1, Nom. ಂ (ಮ್ before vowels), ವು, ಂಗಲ್, viz. ಆಂ (ಆಮ್), ನಿಂ (ನಿಮ್), ತಾಂ (ತಾಮ್); (ಪಾಂ); ಪಾವು (in a śāsana of 1181 A. D.), ತಾವು (in a śāsana of 1123 A. D.); ಆಂಗಲ್, ನಿಂಗಲ್, ತಾಂಗಲ್.

The change of the ಸಂನು into ಮ್ and ವು (see also the mediæval and modern forms) reminds one of the ವ್ as a sign of the plural in ಅಪ್ಪೆ, etc. (§ 136) and of that of the plural of the personal terminations (§ 193). Cf. § 265.

2, Acc. ಅಂ, viz. ಎಮ್ಮಂ, ನಿಮ್ಮಂ, ತಮ್ಮಂ; (ನಮ್ಮಂ).

3, Instr. ಇಂ, etc., e. g. ಎಮ್ಮಿಂ, ನಿಮ್ಮಿಂ, ತಮ್ಮಿಂ; (ನಮ್ಮಿಂ, ನಮ್ಮಿನ್ನೆ, ನಮ್ಮಿನ್ನಂ).

4, Dat. ಂಗೆ, viz. ಎಮಗೆ, ನಿಮಗೆ, ತಮಗೆ; (ನಮಗೆ).

Regarding the form see the remark under the dative singular. In the often-used form of reduplication ತಮ ತಮಗೆ the ತಮ is an abbreviation of ತಮಗೆ.

5, Abl. (ಅತ್ತಣೆಂ, etc., e. g. ಎಮ್ಮತ್ತಣೆಂ, etc.); (ನಮ್ಮತ್ತಣೆಂ, ನಮ್ಮತ್ತಣೆನ್ನೆ, ನಮ್ಮತ್ತಣೆನ್ನಂ).

6, Gen. ಆ, viz. ಎಮ, ನಿಮ, ತಮ; ಎಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ; (ನಮ್ಮ).

The not doubling of the augment ಮ್ appears when the pronouns ಅಕ್ಕು, ಅಕ್ಕು are added to the genitive, e. g. ಎಮಕ್ಕು, ಎಮಕ್ಕು. In the often-used form of reduplication ತಮ ತಮ್ಮ the ತಮ್ is an abbreviation of ತಮ or ತಮ್ಮ. Cf. § 250.

7, Loc. ಒಳ್, (ಅಲ್ಲಿ), *viz.* ಎಮ್ಮೆಳ್, ನಿಮ್ಮೆಳ್, ತಮ್ಮೆಳ್; (ನಮ್ಮೆಳ್, ನಮ್ಮಲ್ಲಿ).

b) in the mediæval dialect

Singular.

1, Nom. ಂ, *ನು*, the crude base, *viz.* ಆಂ (ಆನ್), ನೀಂ (ನೀನ್), ತಾಂ (ತಾನ್); ನಾಂ (ನಾನ್); ಈನು, (ನೀನು), ತಾನು; ನಾ, ನೀ, ತಾ.

2, Acc. ಅಂ, *ವಿ.* ಎನ್ನಂ, ನಿನ್ನಂ, ತನ್ನಂ; ಎನ್ನುವಂ, ನಿನ್ನುವಂ, ತನ್ನುವಂ.

In ಎನ್ನುವಂ, etc. a euphonic ಉ has been added to ಎನ್ನ, etc. which has been treated as if it were radical (see § 128).

3, Instr. (ಇಂ), ಇನ್ನಂ, ಇನ್ನೆ, ಇನ್ನ, *e. g.* (ಎನ್ನಿನ್ನಂ, ನಿನ್ನಿನ್ನಂ; ನಿನ್ನಿನ್ನೆ; ತನ್ನಿನ್ನ.

4, Dat. ಂಗೆ, *ವಿ.* ಎನಗೆ, ನನಗೆ, ತನಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc.).

6, Gen. ಅ, *ವಿ.* ಎನ್ನ, ನಿನ್ನ, ತನ್ನ.

7, Loc. ಒಳ್, ಒಳು, ಒಳಗೆ, (ಅಲ್ಲಿ), *e. g.* ತನ್ನೊಳ್; ನಿನ್ನೊಳು, ತನ್ನೊಳು; ತನ್ನೊಳಗೆ.

Plural.

1, Nom. (ಂ or ವ್), ವ್, *ವಿ.* (ಆಂ, etc.); ಆವ್, ನಾವ್, ನೀವ್, ತಾವ್.

2, Acc. ಅಂ, *ವಿ.* ಎಮ್ಮಂ, (ನಮ್ಮಂ), ನಿಮ್ಮಂ, ತಮ್ಮಂ; ಎಮ್ಮುವಂ, ನಿಮ್ಮುವಂ, ತಮ್ಮುವಂ.

3, Instr. (ಇಂ), ಇನ್ನಂ, (ಇನ್ನೆ), *e. g.* ಎಮ್ಮಿನ್ನಂ, ನಮ್ಮಿನ್ನಂ.

4, Dat. ಂಗೆ, *ವಿ.* ಎಮಗೆ, ಎವಗೆ, ನಮಗೆ, ನಿಮಗೆ, ತಮಗೆ, ತವಗೆ.

The ವ್ in ಎವಗೆ and ತವಗೆ is an optional substitute for ವ್; see § 225. In the often-used ತಮ ತಮಗೆ and ತವ ತವಗೆ the ತಮ and ತವ are abbreviations of ತಮಗೆ and ತವಗೆ.

5, Abl. (ಅತ್ತಣಿಂ, etc.).

6, Gen. ಅ, *e. g.* ತಮ; ಎಮ್ಮ, (ನಮ್ಮ), ನಿಮ್ಮ, ತಮ್ಮ.

7, Loc. (ಒಳ್), ಒಳು, etc., *e. g.* ತಮ್ಮೊಳು.

c) in the modern dialect

Singular.

1, Nom. ನು, the crude base, *ವಿ.* ನಾನು, ನೀನು, ತಾನು; ನಾ, ನೀ, ತಾ.

2, Acc. ಅನು, ಅನ್ನು, ಅ, *ವಿ.* ನನ್ನನು, ನಿನ್ನನು, ತನ್ನನು; ನನ್ನನ್ನು, ನಿನ್ನನ್ನು, ತನ್ನನ್ನು; ನನ್ನ, ನಿನ್ನ, ತನ್ನ.

3, Instr. ಇನ್ನ, *ವಿ.* ನನಿನ್ನ, ನಿನಿನ್ನ, ತನಿನ್ನ; ನನ್ನಿನ್ನ, ನಿನ್ನಿನ್ನ, ತನ್ನಿನ್ನ.

4, Dat. ಂಗೆ, ಇಗೆ, *ವಿ.* ನಂಗೆ, ನಿಂಗೆ, ತಂಗೆ; ಎನಗೆ, ನನಗೆ, ನಿನಗೆ, ತನಗೆ; ನನಗೆ, ನಿನಗೆ, ತನಗೆ.

In ನನಗೆ, etc. the euphonic ಇ of § 117, letter c, has been inserted. ಎನಗೆ is occasionally used in proverbs.

5, Abl. the termination of the instrumental.

6, Gen. ಅ, *ವಿ.* ನನ, ನಿನ, ತನ; ನನ್ನ, ನಿನ್ನ, ತನ್ನ; (ನನ್, ನಿನ್, ತನ್).

ನನ್ in ನನ್ನಗೆ, ನನ್ನನ, ನಿನ್ in ನಿನ್ನಗೆ, ನಿನ್ನನೆ, and ತನ್ in ತನ್ನಗೆ (*i. e.* ತನ್ ಅದು) are abbreviations of ನನ, ನಿನ, ತನ (see § 272, 2).

7, Loc. (ಒಳಗೆ), ಅಲ್ಲಿ, ಅಲಿ, *ವಿ.* ನನಲ್ಲಿ, ನಿನಲ್ಲಿ, ತನಲ್ಲಿ; ನನ್ನಲ್ಲಿ, ನಿನ್ನಲ್ಲಿ, ತನ್ನಲ್ಲಿ; ನನಲಿ, ನಿನಲಿ, ತನಲಿ; ನನ್ನಲಿ, ನಿನ್ನಲಿ, ತನ್ನಲಿ.

Plural.

1, Nom. *ವು, ವಿಃ. ನಾವು, ನೀವು, ತಾವು.*

2, Acc. *ಅನು, ಅನ್ನು, ಅ, ವಿಃ. ನಮ್ಮನು, ನಿಮ್ಮನು, ತಮ್ಮನು; ನಮ್ಮನ್ನು, ನಿಮ್ಮನ್ನು, ತಮ್ಮನ್ನು; ನಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ.*

3, Instr. *ಇನ್ನ, ವಿಃ. ನಮಿನ್ನ, ನಿಮಿನ್ನ, ತಮಿನ್ನ; ನಮ್ಮಿನ್ನ, ನಿಮ್ಮಿನ್ನ, ತಮ್ಮಿನ್ನ.*

4, Dat. *ಂಗೇ, ವಿಃ. ನಮಗೆ, ನಿಮಗೆ, ತಮಗೆ.*

For ತಮ ತಮಗೆ, which is often used, see under letter *b*.

5, Abl. the termination of the instrumental.

6, Gen. *ಅ, ವಿಃ. ನಮ, ನಿಮ, ತಮ; ನಮ್ಮ, ನಿಮ್ಮ, ತಮ್ಮ.*

ನಮ್ in *ನಮ್ಮಗೆ, ನಮ್ಮಕ್ಕಳು, ನಮ್ಮನೆ, ನಿಮ್* in *ನಿಮ್ಮನೆ*, and *ತಮ್* in *ತಮ್ಮಮ್ಮ* are abbreviations of *ನಮ, ನಿಮ, ತಮ*.

7, Loc. (*ಒಳಗೆ*), *ಅಲ್ಲಿ, ಅಲ್ಲಿ, ವಿಃ. ನಮ್ಮಲ್ಲಿ, ನಿಮ್ಮಲ್ಲಿ, ತಮ್ಮಲ್ಲಿ; ನಮಲ್ಲಿ, ನಿಮಲ್ಲಿ, ತಮಲ್ಲಿ; ನಮ್ಮಲಿ, ನಿಮ್ಮಲಿ, ತಮ್ಮಲಿ; ನಮಲಿ, ನಿಮಲಿ, ತಮಲಿ.*

138. As it is possible to trace the origin of the personal pronouns and the reflexive pronoun almost with certainty, the following etymological remarks on them may not be out of place.

a) Forms of their nominative singular in the five chief Dravidā languages.

Kannada *ಅಂ (ಅನ್), ಪಾಂ (ಪಾನ್), ನಾನು, ನಾ;*

Malayāla *ಇಞನ್;*

Tamil *ಯಾನ್, ನಾನ್;*

Tulu *ಯಾನ್;*

Telugu *ನಿನು, ನೇನು, ನಿ, ನೇ.*

Kannada *ನಿಂ (ನಿನ್), ನೀನು, ನೀ;*

Malayāla *ನೀ;*

Tamil *ನೀ;*

Tulu *ಈ;*

Telugu *ನೀವು, ಈವು.*

Kannada *ತಾಂ (ತಾನ್), ತಾನು, ತಾ;*

Malayāla *ತಾನ್;*

Tamil *ತಾನ್;*

Tulu *ತಾನ್;*

Telugu *ತಾನು, ತಾ.*

b) Its crude forms.

The finals *ಂ, ನ್, ನು, ವು* are not radical, as is learned from the forms *ನಾ, ನೇ, ನಿ; ನೀ, ಈ; ತಾ;* they are signs of the nominative singular. Cf. § 114.

Without them the bases are *ಅ, ಪಾ, ಇಞ, ಯಾ, ನಿ, ನೇ; ಈ, ನೀ; ತಾ.* (Cf. also the interrogative *ಏ* in § 265.)

c) The forms used for the oblique cases.

In the oblique cases the long vowels are, as a rule, short. If we accept the long vowels to be primitive, the shortening rests on nothing else but euphonism employed in attaching the case-terminations (*cf.* ಎಲ್ಲೆ = ಆವಲ್ಲ, ಎ + ಆಲ್ಲ in § 265).

Kannada ಆ appears as ಎ, ನಾ as ನ, Malayāḷa ನಾ as ಎ and ಇ (this occasionally in the dative), Tamil ಯ, ನಾ appear as ಎ, Tuḷu ಯ appears as ಯ and following a consonant as ಎ, Tēḷugu ಎ, ನೆ appear as ನಾ (in the genitive and dative) and as ನ (in the accusative). The forms of the oblique cases for the first person are, therefore, ಎ, ಇ, ನ, ನಾ.

Kannada and Malayāḷa ನೆ appear as ನ, Tuḷu ಈ appears likewise as ನ, Tēḷugu ನೆ appears as ನ (in the accusative) and as ನೆ (in the genitive and dative), Tamil ನೆ appears as ನ, ನು, ಉ. Thus the forms for the oblique cases of the second person are ನೀ, ನಿ, ನು, ಉ.

The form for the oblique cases of ತಾ, the reflexive pronoun (the pronoun of the third person), is ತ in Kannada, Malayāḷa, Tamil, Tuḷu, and Tēḷugu.

d) Probable origin of the three pronouns.

1. That of the first person.

The vowels used in the formation of this person are ಆ, ಆ, ಇ, ಎ, ಏ. The exceptional ಇ of the dative of Malayāḷa may be dismissed from further consideration, as the regular vowel of its dative too is ಎ; it may be added that ಇ and ಎ frequently interchange in Kannada (see *e. g.* § 66; § 109, 4, 3).

The short ಆ and ಎ of the oblique cases have been taken to be the shortened forms of ಆ and ಎ (above letter c); if the reverse be accepted, no material difference will proceed from it. Let the radical vowels be ಆ and ಎ.

Which of the two vowels has been leading in the formation of the pronoun of the first person? We may say the one or the other, because they are related and occasionally interchanged, *e. g.* Kannada ಆ, ಎ, ಒ! (see § 140); ಆ, ಎ, what? which? ಆರ್, ಏರ್, a pair of oxen yoked to the plough; ಆರ್, ಎರ್ to be possible; ಸಾರ್, ಸೇರ್, to be or become near; Tamil, Tēḷugu ಆ, ಎ, ಒ; Tamil ಆರು, Tēḷugu ಎರು, a river. (Regarding the interchange of short ಆ and ಎ *cf.* *e. g.* ಆ, ಎ, ಒ! (see § 140); ಆನ್, ಎನ್, to say; ಕಯ್, ಕೆಯ್, the hand; ತಲೆ, ತಲೆ the head; ಆರ್, ಎರ್, swallow-wort).

If we take ಎ (or ಆ) as the leading vowel, the idea which underlies the formation of the pronoun of the first person, is that of calling the attention of another or others to one's self or the 'I', the particle ಎ (or ಎ) being commonly used in calling, or calling to, a person near or at a distance (see § 140). ಎ (or ಆ) thus is the person that desires to be taken notice of, 'the-o-here'!

But what about the initial consonants ಯ್, ಇನ್ and ನ್? Do they in any way influence the meaning of ಎ (ಆ) or in other words are they essential?

The answer must be in the negative already on account of their not appearing in Kannada ಅಂ, Tēlugu ಎಂ, ಎ, and, as a rule, in the oblique cases.

In order to explain this we add that the letter ಯ್ (like the Samskrita य्) is a semi-vowel in Kannada, and especially Kannada and Tēlugu people very often use it euphonicly as a help to pronouncing the initial vowels ಎ, ಉ, ಎ, ಎ (§ 41; cf. also the euphonic ಯ್, e. g. in §§ 113. 130. 132); only exceptionally it has disappeared in the tadbhavas ಆಮರ್ (=ಯಮಲ) and ಉಗ (=ಯುಗ); in the tadbhavas ಎತಿ (=ಯತಿ), ಎತ್ತಿ (=ಯತ್ತಿ), ಎವೆ (=ಯವ) the initial ಎ, when not preceded by a consonant or a consonant with a euphonic ಉ, is pronounced ಯೆ. Also before ಆ the ಯ್ is euphonicly sounded, e. g. ಆ, ಯಾ, what? which?, ಆರ್ ಯಾರ್, who?, Tamiḷ ಆರ್, ಯಾರ್, who?, ಆನೆ, ಯಾನೆ, an elephant, Tēlugu ಎನ, ಯಾನ wild, which is likewise done when an initial ಎ appears as ಯಾ, e. g. ಎಲಕ್ಕಿ, ಯಾಲಕ್ಕಿ, cardamoms, ಎಕ, ಯಾಕ, a picotta, ಎ, ಯಾ, what? which?, ಎಕೆ, ಯಾಕೆ, why? (or when an initial short ಎ appears as ಯ, e. g. ಎಣ್ಣೆ, ಯಣ್ಣೆ, oil, ಎಮ್ಮೆ, ಯಮ್ಮೆ, a female buffalo, Tēlugu ಎವರು, ಯವರು, who?). Thus the initial ಯ್ of the nominative singular of the pronoun of the first person must be declared to be unessential or simply euphonic, when at the same time one considers that occasionally it has no place there, that ಇ and ಉ are used in its stead, and that it is not found in the oblique cases.

ಇ is never initial in a true Kannada and Tēlugu word; but is found as the initial of some Tamiḷ, Malayāḷa and Tuḷu terms. The form ಇನ್ of the first pronoun is Malayāḷa. ಇ is another form of ಉ; thus Tamiḷ ಇಯ್ಯು, ನಾಯ್ತು are Kannada ನೇನು, ನೇನು, the sun; Tamiḷ ಇಯ್ಯು, ನಾಯ್ತು are Kannada (ನೇನು), ನೇನು, to be suspended; Tamiḷ ಇಯ್ಯು, ನಾಯ್ತು are Kannada ನೇನು, Tēlugu ನೇನು, ನೇನು, ನೇನು, a peacock. Besides, as apparently in the first person of the pronoun, it makes its appearance as a vowel (ಎ or ಉ) also in other words, as does likewise its co-ordinate and substitute ಉ. For instance for Tamiḷ ಇಯ್ಯು, ನಾಯ್ತು and Kannada ನೇನು, to be suspended, there is the ancient Kannada ಎಯ್ (Tēlugu ವೇಲು); Tēlugu ನೇನು, a peacock, appears also as ಎಯ್; Tamiḷ ಇಯ್ಯು, ಇಯ್ಯು, ನಯ್ತು, a crab, are ಎಯ್ in Kannada and ಎಯ್ in Tēlugu (in Kannada there is also the primitive form ಎಯ್, a crab); Kannada ನಯ್ತು, Tamiḷ ನಯ್ತು, Malayāḷa ನಯ್ತು, to-morrow, are ಎಯ್ in Tēlugu and ಎಯ್ in Tuḷu. There is, therefore, no reason for considering the ಇ to be an essential part of the nominative of the pronoun of the first person, as it bears the same character as the semi-vowel ಯ್; it is used to facilitate pronunciation by a small section of the Draviḍa people.

ಉ bears no character in the pronoun different from that of its substitutes ಇ and ಯ್, the last occurring in Tamiḷ side by side with ಉ; it too is simply euphonic (cf. the ಉ of the second person), although it has been, and still is, often used in the nominative of the pronoun and its oblique cases by a large number of the Draviḍas. By the bye, in a few tadbhavas ಉ appears as a direct

substitute of ಯ್, *e. g.* in Kannaḍa ಯೋಗ (=ಯುಗ), a yoke, and in Tamil ಇಮ, ನಮ (=ಯಮ), Yama.

2, That of the second person.

The vowels used in the formation of the second person are ಈ, ಇ, and ಉ.

That the initial consonant ನ್ is not essential, but euphonic, follows from its absence in Tulu ಈ, Tēlugu ಈತ in the nominative, and Tamil ಉ in the oblique cases (*cf.* the ನ್ of the first person).

The leading vowel is ಈ, this, the proximate demonstrative particle, expressing that a person (or any object) is situated in front of another; the original meaning of the pronoun is 'next (to me) one'! This ಈ appears also as short *e. g.* in ಇಮ, ಇವ.

In the oblique cases of the Tamil pronoun the leading vowel presents itself as ಉ, a short form of ಊ, the intermediate demonstrative pronoun, denoting, in the present case, a person who is intermediate between the left and right and directly faces the speaker in being addressed, the primitive meaning being 'right opposite (to me) one'! This ಊ is also short *e. g.* in ಉಮ, ಉವ.

3, That of the pronoun of the third person or of the reflexive pronoun.

The vowels employed for the formation of this pronoun are ಆ and ಅ, the first appearing in the crude base ತಾ, the second in ತ, the base used for the oblique cases. ಆ is shortened into ಅ, both demonstrative particles which mean 'that' (§ 264), *i. e.* he, she, it, being used for all the three genders; ಅ, as we have seen in § 115, has got also the specific meaning of 'he'.

ಆ and ಅ are attached to the pronominal syllable ತು (ತ + euphonic ಉ, § 122), another form of ಅತು or ಅಮ, the demonstrative neuter pronoun, by means of sandhi (§ 213 *seq.*), the ಉ disappearing. The ತು in this case points back to the agent or subject, and ತಾ (ತು + ಆ), ತ (ತು + ಅ) originally mean 'that-that', *i. e.*, according to circumstances, 'that-he', 'that-she', 'that-it'. (The same ತು + ಅ appears also in ಆತ, ಈತ, ಊತ, 'that-it-he', 'this-it-he', 'this-intermediate-it-he'; see § 265.)

Remark.

It seems proper here to refer to the connection that exists between the pronouns of the first, second and third person and the personal terminations of the verb. Regarding the vowels ಆ, ಅ, ಎ, ಐ of the pronoun of the first person compare the ಆ, ಅಂ, ಆ of the first person plural of the imperative in § 205 and the ಎ, ಎಂ, and ಎಮ of the first person singular and its ಎಂ, ಎವ in the plural in § 193; regarding the vowels ಇ, ಈ of the pronoun of the second person compare the ಇ, ಎ and ಆಯ್ of the second person singular in § 193, the ಇಯ್, ಇಂ of the second person plural in § 193, and the ಇ, ಇಂ, ಇಂ of the second person plural of the imperative in § 205; and regarding the ಅ and ಆ of the pronoun of the third person compare the ಅ, ಅಂ, ಅಮ of the third person singular in § 193.

139. Peculiarities in the declension of some nominal bases are still to be adduced. In § 122 there are some terms of direction with final euphonic *లు*, and in § 123 some such terms with final *అ* of which the genitive singular, etc. are formed by the help of the augment *అణ్* (see § 124). This augment is used likewise in the ancient declension of the following words when they express direction:— *నడు*, *కడే*, *ఎడే*. *నడు*, a term of direction with radical *లు* (§ 128); instrumental and ablative *నడువణ్*, dative *నడువణ్*, genitive *నడువణ్*. *కడే*, a term of direction with final *ఎ* (§ 130); instr. and abl. *కడేయణ్*, dat. *కడేయణ్*, gen. *కడేయణ్*. *ఎడే*, a term of direction with final *ఎ* (§ 130); gen. *ఎడేయణ్*. If the three words are not used as terms of direction, their declension follows that of §§ 128, 130, *e. g.* *నడువన*, *కడేయ*, *ఎడేయ*.

The use of the same augment is seen also in the genitive singular of *అల్లి*, *ఇల్లి*, *ఁల్లి* and *ఎల్లి*, terms of direction with final *ఇ* (§ 130), chiefly in the ancient dialect, *viz.* *అల్లియణ్*, *ఇల్లియణ్*, *ఁల్లియణ్*, *ఎల్లియణ్*. The common declension, however, of *అల్లి*, *ఇల్లి*, and *ఎల్లి*, is *a)* in the ancient dialect *e. g.* dative *అల్లిగే*, *ఎల్లిగే*, ablative *అల్లిం*, *అల్లిన్*, *అల్లిన్*, genitive *అల్లియ*; *b)* in the mediæval dialect *e. g.* dat. *అల్లిగే*, *అల్లింగే*, *ఇల్లిగే*, *ఎల్లిగే*, abl. *అల్లిన్*, *అల్లిన్*, gen. *అల్లియ*, *ఇల్లియ*, *ఎల్లియ*; *c)* in the modern dialect dat. *అల్లిగే*, *ఇల్లిగే*, *ఎల్లిగే*, abl. *అల్లిన్*, *ఇల్లిన్*, *ఎల్లిన్*, gen. *అల్లియ*, *ఇల్లియ*, *ఎల్లియ*, *ఇల్లిన్*.

ఁజే and *ఁజే*, terms of direction with final *ఎ*, are generally declined like terms ending in *ఎ* (§ 130), *e. g.* genitive *ఁజేయ* (in the mediæval and modern dialect); but in the modern dialect we find also *e. g.* *ఁజేగే* (for *ఁజేగే*) and *ఁజేన* (for *ఁజేయ*).

Further, in the same manner as the nominal bases always ending in a euphonic *లు* in § 127 which express time, *నాళి*, *నిన్న* and *మోన్న*, terms with final *ఎ* which relate to time, are declined, *viz.* *a)* in the ancient dialect *e. g.* nom. (the crude base) *నాళి*, dat. *నాళింగే*, gen. *నాళిన*; *నిన్న*, *నిన్నింగే*, *నిన్నిన*; *మోన్న*, *మోన్నింగే*, *మోన్నిన*; *b)* in the mediæval dialect *e. g.* *నాళి*, *నాళిన*, *నాళిన*; *c)* in the modern dialect *e. g.* *నాళి*, *నాళిగే*, *నాళిన్*, *నాళిన*; *నిన్న*, *నిన్నిన*; *మోన్న*, *మోన్నిన*.

Besides, two terms with final *అ* that relate to time, are declined like bases with final euphonic *లు* (§ 122), *viz.* *ఆగ* and *ఁగ*. In the mediæval dialect we have *e. g.* *ఆగిన*, and in the modern one *ఆగిన్*, *ఆగిన్*, *ఆగిన*; *ఁగిగే*, *ఁగిన్*, *ఁగిన*. The mediæval form *మున్నిన* may be referred to *మున్న*, also a term ending in *అ*.

In the ancient dialect the genitive of the term ಮುತ್ತೆ is ಮತ್ತಿನ.

140. The vocative (sambôdhana, sambuddhi, âmantrana) is not considered as one of the cases by Kannaḍa grammarians, who enumerate only seven (§ 106). It is used in addressing, calling or calling to (âmantrana, abhimukhikarâṇa) objects that are inanimate or destitute of reason (jadvastu, as posts, pots, flowers, trees, bees, etc.), idols (dêvapratimê), persons which are different from one's self (lôkântara), and one's own self (âtmiaçitta).

The forms of the vocative are as follows:

a) in the ancient dialect

Singular.

1. The first form of the vocative is the crude base, *e. g.* ದೇವ! ಅರಸ! ಕುಸುಮಾಯುಧ! ಮಾಧವ! ಗಣಪ! ಸರ್ವೇಶ! ಗನ್ನಮಾಹ! ವಿದ್ಯಾಚಕ್ರವರ್ತಿ! ಸತಿ! ಉರ್ವಶಿ! ಮೇನಕ! ಮಂಜುಶೇಖರಿ! ತುಮ್ಮಿ! ಅಭಿಮನ್ಯು! ವಧು! ರಮ್ಮಿ! ತಿಲೋತ್ತಮ! ಕೋಗಿಲಿ!

This form is called short emphatical speech (hrasvakâku).

2. In its second form the vowel of the base is lengthened, *e. g.* ದೇವಾ! ಜನೇನ್ದ್ರಾ! ಭಾನುಕನುಜಾ! ಕುರುಸತಿ! ಅಭಿಮನ್ಯೂ!

This form is called long emphatical speech (dirghakâku). A pluta form of this vocative is *e. g.* ರಾಮಾ (§§ 20, 215, 6, letter k).

3. In its third form the vocative particle ಎ is suffixed either immediately to bases with a final consonant, or by the help of a euphonic letter to bases ending in a vowel, *e. g.* ನಲ್ಲಳೆ (of ನಲ್ಲಳೆ); ಉಯ್ಯಲೆ (of ಉಯ್ಯಲೆ); ತಳರೆ (of ತಳರೆ); ಮಾವೆ (of ಮಾವು); ಕಳಸಮೆ (of ಕಳಸ); ಕೊಳನೆ (of ಕೊಳ); ಚನ್ನನೆ (of ಚನ್ನ); ಮದಾಳಕುಲಮೆ (of ಮದಾಳಕುಲ); ದೇವನೆ (of ದೇವ); ಅರಸನೆ (of ಅರಸ); ಹೃದಯಮೆ (of ಹೃದಯ); ತುಮ್ಮಿಯೆ (of ತುಮ್ಮಿ); ಕೊನೆ (of ಕೊನು); ಅಭಿಮನ್ಯುವೆ (of ಅಭಿಮನ್ಯು); ವಧುವೆ (of ವಧು); ಮನುವೆ (of ಮನು); ತಾವರೆಯೆ (of ತಾವರೆ); ನೀಲಕುನ್ತಲೆಯೆ (of ನೀಲಕುನ್ತಲೆ); ಹಂಸಯಾನೆಯೆ (of ಹಂಸಯಾನೆ)!

The euphonic augments, as will be observed, are ಸ್, ವ್, ಯ್, ವ್.

4. In its fourth form, instead of the ಎ and in the same manner, the vocative particle ಏ is attached, *e. g.* ಉಯ್ಯಲೇ; ಮಾವೇ; ತಮ್ಮಲರೇ; ಮರನೇ; ದೇವನೇ; ಕೊನೇ; ಮನುವೇ; ಕೋಗಿಲೆಯೇ; ನೀಲಕುನ್ತಲೆಯೇ; ಹಂಸಯಾನೆಯೇ!

Plural.

1. The first form simply is the nominative plural, *e. g.* ಉಗ್ರಾರಿಗಳ್; ಗುರುಗಳ್; ದೇವರ್;

2. In its second form the vocative particle ಅ is added to the nominative, *e. g.* ಮುಗಿಲ್ಲಳರ; ನನ್ನನಂಗಳರ; ನಡ್ಬರರ; ನಲ್ಲರರ; ಬುಧರರ; ದೇವರರ; ದೇವಿಯರರ; ಬುಧರ್ಕ್ಕಳರ; ದೇವರ್ಕ್ಕಳರ; ದೇವಯರ್ಕ್ಕಳರ; ಬತೆಗಳರ; ದಿನೆಗಳರ; ಮಾವ್ಬರರ; ಅತ್ತಿವರರ;

3. In its third form the vocative particle ಆ is added to the nominative, *e. g.* ದೇವರಾ; ದೇವಿಯರಾ; ದೇವರ್ಕ್ಕಳರಾ;

4. In its fourth form the vocative particle ಎ is added to the nominative, *e. g.* ಭಟ್ಟರೇ! ದೇವರೇ! ದೇವರ್ಕಳೇ! ಗುರುಗಳೇ! ಮಾವನ್ನರೇ!

5. In its fifth form the vocative particle ಏ is added to the nominative, *e. g.* ದೇವರೇ! ದೇವರ್ಕಳೇ!

b) in the mediæval dialect

Singular.

1. ದೇವ! ಅಪ್ಪ! ಅಮ್ಮ! ಅಕ್ಕ! ಒಡೆಯ! ಸ್ವಾಮಿ! ಪಿನಾಕಿ! ಸೆಟ್ಟಿ! ತಂಗಿ! ದೇವಿ! ನಾಯಿ! ಗುರು! ತನ್ನೆ! ಮುತ್ತವ್ವೆ! ವನಕೆ! ಚಂಗಲೆ! ತರಲೆ!

2. ದೇವಾ! ರಾಜಾ! ಕಲ್ಪಿಸಾಧಾ! ಅಮ್ಮಾ! ಮೂರ್ತಿ!

3. ಕಾಯೆ! ಮುತ್ತಗವೆ! ಮಲಹಲರನೆ! ನಾಯಯಿ! ಗುರುವೆ! ಶಮ್ಭುವೆ!

4. ಅತ್ತಿಯೇ! ಕಾನ್ನೇ! ಒಡೆಯನೇ! ತನಯನೇ! ಗುರುವೇ!

Plural.

2. ಮರಗಳರ! ಅವ್ವಗಳರ! ಅಕ್ಕಗಳರ! ಮುನ್ನಗಳರ! ಪುರುಳರರ!

3. ಅಚ್ಚಾನಗಳರಾ! ಜಡರುಗಳರಾ! ಮತಿಗೆಟ್ಟವನ್ನರಾ! ವಾಹಕರಾ!

4. ದೇವರೆ! ನೀವೆ!

5. ದೇವರೇ! ಗುರುಗಳೇ!

c) in the modern dialect

Singular.

1. ಅಮ್ಮ! ಮನುಜ! ಸ್ವಾಮಿ! ಭೂದೇವಿ! ಗುರು!

2. ಅಪ್ಪಾ! ಅಮ್ಮಾ! ಮಾವಾ! ರಂಗಾ! ಸ್ವಾಮಿ! ತಂಗೀ! ರಾಘೋ! ಶಾಮೂ! ಗುರೂ!

3. ನೀನೆ! ಸರ್ವೋತ್ತಮಲೆ! ಹುಡುಗನೇ! ಗಿಡವೆ! ಪತಿಯೇ! ಮುನಿಯೇ! ಸ್ತ್ರೀಯೇ! ಗುರುವೆ!

4. ಊರೇ! ಹಗರೇ! ಮಗಳೇ! ಮಗನೇ! ಹುಡುಗನೇ! ಗಿಡವೇ! ಮುನಿಯೇ! ಸ್ತ್ರೀಯೇ! ಗುರುವೇ!

Plural.

1. ದೇವರು! o master!

3. ಎದ್ವಾರ್ಥಿಗಳರಾ! ಮಕ್ಕಳರಾ!

4. ಹುಡುಗರೇ! ಅರಸುಗಳೇ!

5. ಮರಗಳೇ! ಗುರುಗಳೇ! ರಾಯರೇ! ಹುಡುಗರೇ!

141. Here follows an enumeration of the terminations and augments of the seven cases.

1. *Singular.*

Nom. 1, the crude base (§§ 109, *b, c*; 117, *b, c*; 120; 121; 122; 123; 125; 126; 127; 128; 129; 130; 137, *b, c*; 139); 2, ಂ or the *sonnē* (§§ 109, 117); 3, a euphonic ಁ added to the *sonnē*, in which case it appears as ವ್ or ವ್ (§§ 109, *b, c*; 117, *b, c*); 4, a euphonic ಁ added, by means of an enunciative ಯ್ or ವ್, to the vowels ಇ, ಈ, ಉ, ಊ, (ಯ, ಎಱ, ಓ, ಔ) and ಎ (§§ 128, *b, c*; 129, *b, c*; 130, *b, c*).

Acc. 1, the crude base with or without a vowel (§§ 109, *c*; 120; 121, *b, c*; 122, *b, c*; 125; 126; 127; 128, *c*; 129, *c*; 130, *c*); 2, ಅ (§§ 120, *b, c*; 121, *b, c*; 122); 3, ಅ preceded by a euphonic ವ್ (§§ 109, *b, c*; 117, *b, c*), or ಯ್ (§ 130, *b, c*), or ವ್ (§§ 109, *b, c*; 128, *b, c*); 4, ಅಂ (§§ 120, *a, b*;

121, *b*; 122, *a*, *b*); 5, *ಁ* preceded by a euphonic *ಫ* (§§ 109, *a*, *b*; 117, *a*, *b*; 125, *a*, *b*), or *ಋ* (§ 130, *a*, *b*), or *ಌ* (§§ 128, *a*, *b*; 129, *a*, *b*); 6, a euphonic *ಉ* suffixed to *ಁ*, the *sonnē* of *ಁ* becoming *ಫ* or *ಫ*₄ (*i. e.* *ಅಫ*, *ಅಫ*₄, §§ 109, *b*, *c*; 117; 121, *c*; 122, *c*; 125, *c*; 128, *c*; 129, *c*; 130, *b*, *c*); 7, *ಃ* added to *ಁ*, its *sonnē* becoming *ಫ* or *ಫ*₄ (*i. e.* *ಅಫ*, *ಅಫ*₄, §§ 109, *b*; 117, *c*; 122, *c*; 130, *c*; 135, *c*); 8, *ಃ* (§§ 109, *c*; 121, *c*; 122, *c*); 9, *ಁ* (§§ 120, *a*; 122, *a*); 10, the euphonic *ಉ* of No. 6 added to *ಁ* and suffixed to the base by the insertion of the augment *ಅಫ* (*i. e.* *ಅಫಉ*, a quite vulgar form, § 122, *c*).

Instr. 1, ಇ (§§ 109, *b, c*); 2, ಎ (§§ 109, *a; 130, a*); 3, ಆ (§§ 109, *a, b; 117, a, b; 120, a, b; 121, b; 122, a, b; 127, a; 128, a, b; 129, a; 130, a, b; 137, a*); 4, ಇ extended in length either by the final augments ಏ, ಓ, ಉ, ಊ (*i. e.* ಇಏ, etc., §§ 109; 117; 120, *a, b; 121, c; 122; 127, b; 128, a, c; 129, a; 130; 137*), or by ಇಏ, ಇಓ, ಇಊ, by means of ಇಏ, the genitive of ಇ or ಇಏ (*i. e.* ಇಏಏ, etc., §§ 121, *b, c; 122; 127, b, c; 128, a, c*), or by ಇ through ಇಏ, the genitive of ಇ (*i. e.* ಇಏಏ, §§ 122, *a, b; 127, b; 128, a, b; 129, a*); 5, ಇ, ಇಏ, ಇಓ, ಇಊ preceded by the augment ಆ through its genitive ಆಏ (*i. e.* ಆಏಏ, etc., §§ 122; 125).

The terminations and their augments presuppose the genitive.

Dat. 1, ॐ (§§ 109; 120; 121, *a*; 123, *c*; 125); 2, ॐ (§§ 117; 120; 128, *a*, *b*; 129, *a*; 130); 3, ॐ (§§ 109; 123, *c*); 4, ॐ preceded by a euphonic ॐ (*i. e.* ॐॐ , § 117, *a*, *b*; *cf.* § 137); 5, ॐ preceded by a euphonic ॐ which is to represent the ॐ (*i. e.* ॐॐ , § 117, *c*); 6, ॐ preceded by a euphonic ॐ which is to represent the ॐ (*i. e.* ॐॐ , § 117, *c*); 7, ॐ preceded by a euphonic ॐ (*i. e.* ॐॐ , §§ 121, *b*, *c*; 122, *b*, *c*; 127, *b*, *c*; 128, *b*, *c*; 129, *c*; 137, *c*); 8, ॐ preceded by a euphonic ॐ (*i. e.* ॐॐ , §§ 121, *a*, *b*; 122, *a*; *b*; 127, *a*, *b*; 128, *a*; 129, *a*); 9, ॐ preceded by a euphonic ॐ (*i. e.* ॐॐ , §§ 121, *b*, *c*; 122, *b*); 10, ॐ preceded by a euphonic ॐ (*i. e.* ॐॐ , §§ 121, *c*, 122, *b*); 11, ॐ preceded by a euphonic ॐ (*i. e.* ॐॐ , § 122, *b*); 12, ॐ preceded by the euphonic augment ॐ (*i. e.* ॐॐ , §§ 122, *a*, *b*; 125, *a*); 13, ॐ preceded by the euphonic augment ॐ (*i. e.* ॐॐ , §§ 122, *a*; 123, *a*); 14, ॐ or ॐ preceded by the euphonic augment ॐ (*i. e.* ॐॐ , ॐॐॐ , which is a vulgar form, § 123, *c*); 15, ॐ , *i. e.* a mutilated form of ॐ (§§ 122, *b*, *c*; 125, *b*, *c*); 16, ॐ , *i. e.* a mutilated form of ॐ (§§ 122, *b*, *c*; 125).

Remark.

That the letter ಃ is another form of ವ becomes a fact when the Tulu dialect is compared (see Kannada Dictionary p. XVI, note 1, sub 7); further, ಃ appears as ಃ in Tulu (see the same note, sub 5), and ಃ as ವ in Tēlugu (*e. g.* Tēlugu ಕನು, ಕನ್ನು = Kannada ಕಠ, ಕಡು, ಕಡ್ಡು, the eye; *cf.* also § 222). Hence it may be concluded that the letters ಃ , ವ , ಃ and ವ are closely related in Dravida and change places in the dialect. The augments ವ and ವ of the

genitive (§§ 109; 117), *ಯ್* of the genitive (§ 130; *cf.* 243, B, remark), *ಃ* and *ಃ* of the dative and genitive, and to some extent the sound *ಂ* (*ಃ*) are, therefore, ultimately the same euphonic letters (*cf.* *ಃ*, *ಃ*, and *ಃ* in § 176; see also the *ಂ* in § 265). The vowel *ಂ* sounded before *ಃ* and *ಃ* (*i. e.* *ಃ-ಂ*, *ಃ-ಃ*) apparently is a help to enunciation.

Abl. 1, the terminations of the instrumental except *ಃ*; 2, *ಇಂ*, *ಇನ್*, *ಇನ್*, *ಇನ್* preceded by the augment *ಅ* through its genitive *ಅ* (*i. e.* *ಅನ್*, etc., §§ 122, *a*; 123); 3, *ಇನ್* preceded by the augment *ಅ* through its genitive *ಅ* (*i. e.* *ಅನ್*, § 123, *o*); 4, *ಇಂ*, *ಇನ್*, *ಇನ್*, *ಇನ್*, *ಇನ್* preceded by *ಅ*, the genitive of *ಅ* (§ 123, *i. e.* *ಅನ್*, etc., §§ 109, *a, b*; 117, *a*; 120, *a*; 123, *a*); 5, *ಇಂ* preceded by *ಅ*, the genitive of the augment *ಅ*, and *ಅ* (*i. e.* *ಅನ್*, etc., §§ 122, *a*; 125, *a*); 6, *ಇಂ*, *ಇನ್*, *ಇನ್* preceded by *ಇ*, the genitive of *ಇ*, and *ಅ* (*i. e.* *ಇನ್*, etc., § 122, *a*).

The terminations and their augments presuppose the genitive.

Gen. 1, *ಅ* (§§ 120, *a, b*; 121, *b, c*; 122; 126, *c*; 137); 2, *ಅ* preceded by the euphonic augment *ಃ* (*i. e.* *ಃ*, § 109); 3, *ಅ* preceded by the euphonic augment *ಃ* (*i. e.* *ಃ*, §§ 109, 117); 4, *ಅ* preceded by the euphonic augment *ಇ* (*i. e.* *ಇನ್*, §§ 121, 122, 127); 5, *ಅ* preceded by the euphonic augment *ಃ* (*i. e.* *ಃ*, §§ 122, 123); 6, *ಅ* preceded by the euphonic augment *ಃ*, this being another form of *ಃ* (*i. e.* *ಃ*, §§ 122, *c*; 123, *b*); 7, *ಅ* preceded by the euphonic augment *ಅ* (*i. e.* *ಅನ್*, which is a vulgar form, § 123, *o*); 8, *ಅ* preceded by the euphonic augment *ಃ* (*i. e.* *ಃ*, §§ 122, 125); 9, *ಅ* preceded by the euphonic augment *ಯ್* (*i. e.* *ಯ್*, § 130); 10, *ಅ* preceded by the euphonic augment *ಃ* (*i. e.* *ಃ*, §§ 128; 129, *a*); 11, *ಇನ್* (*ಇನ್* + *ಅ*, *i. e.* No. 4) preceded by the euphonic augment *ಃ* (*i. e.* *ಃ*, §§ 128, 129); 12, *ಅ* preceded by the euphonic *ಯ್* and forming with the final *ಇ* and *ಂ* of the base a long syllable (*i. e.* *ಃ* or *ಃ*, § 130, *o*); 13, *ಅ* preceded by the euphonic augment *ಃ*, *ಃ*, *ಯ್* and *ಃ* (*i. e.* *ಃ*, *ಃ*, *ಯ್* and *ಃ*, §§ 109, *a, c*; 117, *a, c*; 128, *a*; 130, *a, c*); 14, *ಅ* (§§ 120, *a*; 122, *o*).

Loc. 1, *ಃ* (§§ 109, *a*; 120, *a*; 122, *a*; 130, *a*); 2, *ಃ* (§§ 109, *a*, *b*; 117, *a, b*; 120, *a, b*; 121, *b*; 122, *a, b*; 125, *a, b*; 127, *a*; 128, *a, b*; 129, *a*; 130, *a, b*; 137, *a, b*); 3, *ಃ* (§§ 109, *a, b*; 117, *b*; 120, *b*; 122, *a, b*; 125, *b*; 128, *b*; 130, *a, b*; 137, *b*); 4, *ಃ* (§§ 109; 117, *c*; 120, *b*; 121, *c*; 122, *a, c*; 125, *b, c*; 128, *b*; 130; 137, *b*); 5, *ಃ* (§§ 109, *a*; 120, *a*; 130, *a*); 6, *ಃ* (§§ 109, *a, b*; 120, *a, b*; 130, *a, b*); 7, *ಃ* (§§ 109; 117; 120; 121, *b, c*; 122; 123, *c*; 125, *b, c*; 126, *c*; 127, *a, c*; 128; 130; 137, *c*); 8, *ಃ* (§§ 109, *b, c*; 117, *c*; 120, *b*; 121, *c*; 122, *b*; 125, *b*; 128, *b*; 130, *b, c*; 137, *c*); 9, *ಃ* (§§ 120, *b*; 121, *c*; 122, *c*); 10, *ಃ* (§§ 121, *c*; 130, *c*); 11, *ಃ* (§ 109); 12, the crude base (§§ 126, 127).

The terminations are suffixed to the genitive with and without its augments.

2. *Plural.*

Nom. 1, *o* (ಪ್, § 137, *a*); 2, a euphonic ಉ added to the *sōnnē*, in which case this is changed into ವ್ (i. e. ಪ್, § 137; cf. § 136); 3, ವ್ (i. e. No. 2) lengthened by the addition of ನಳು (i. e. ವನಳು, § 136, *c*); 4, ಕ್ವ (§§ 119, *a*; 131, *a*; 134, *a*); 5, ಕ್ವ with a euphonic ಉ (i. e. ಕ್ವು, § 119, *b, c*); 6, ಕ್ವು lengthened by the addition of ನಳು (i. e. ಕ್ವುನಳು, § 119, *b*); 7, ಕ್ವ with the augment ಇರು (i. e. ಕ್ವರು, § 119, *c*); 8, ನಳು (§§ 118, *a, b*; 131, *a, b*); 9, ನಳು with a euphonic ಉ (i. e. ನಳು, §§ 118, *b, c*; 119, *b, c*; 131); 10, ನಳು with the augment ಇರ್ (i. e. ನಳುರ್, §§ 118, *b*; 132, *a, b*); 11, ನಳು preceded by a euphonic *sōnnē* (i. e. ನಳು, §§ 118, *a, b*; 119, *a, b*; 137, *a*); 12, ನಳು preceded by a euphonic *sōnnē* (i. e. ನಳು, §§ 118, *a, b*; 119, *b*); 13, ನಳು preceded by a euphonic *sōnnē* (i. e. ನಳು, §§ 118, *a*; 119, *a, b*); 14, ಅರ್ (§§ 119, *a, b*; 132, *a, b*; 134, *a, b*); 15, ಅರ್ with a euphonic ಉ (i. e. ಅರು, §§ 119; 132, *b, c*; 134, *b, c*); 16, ಅರ್ lengthened by the addition of ಕ್ವ (i. e. ಅರ್ಕ್ವ, §§ 119, *a*; 132, *a*); 17, ಅರ್ lengthened by the addition of ಕ್ವು (i. e. ಅರ್ಕ್ವು, §§ 119, *a*; 132, *a*); 18, ಅರ್ lengthened by the addition of ನಳು (i. e. ಅರ್ನಳು, § 119, *a*); 19, ಅರು lengthened by the addition of ನಳು (i. e. ಅರುನಳು, § 119, *b*); 20, ಅರು lengthened by the addition of ನಳು (i. e. ಅರುನಳು, § 119, *b*); 21, ಅರು lengthened by the addition of ನಳು (i. e. ಅರುನಳು, § 119, *b*); 22, ಅರ್ lengthened by ಇರ್ (i. e. ಅರ್, §§ 119, *a*; 132, *a*); 23, ಇರ್ (§§ 119, *a*; 132, *a, b*); 24, ಇರು (see Nos. 29. 30); 25, ಇರ್ preceded by a euphonic ವ್ (i. e. ದಿರ್, §§ 119, *b*; 132, *a*; 134, *a*); 26, ಇರ್ preceded by a euphonic ಂವ್ (i. e. ದಿರ್, § 119, *a*); 27, ದಿರ್ lengthened by the addition of ಇರ್ (i. e. ದಿರ್, § 119, *a*); 28, ದಿರ್ lengthened by the addition of ನಳು (i. e. ದಿರ್ನಳು, § 119, *a*); 29, ಇರು preceded by a euphonic ವ್ (i. e. ದಿರು, § 119, *b*); 30, ಇರು preceded by a euphonic ಂವ್ (i. e. ದಿರು, §§ 119, *b, c*; 132, *c*); 31, ಅರು (i. e. No. 15) preceded by a euphonic ಂವ್ (i. e. ಎವರು, § 119, *c*); 32, ದಿರ್ (i. e. No. 25) lengthened by the addition of ಕ್ವ (i. e. ದಿರ್ಕ್ವ, § 132, *a*); 33, ಇರ್ preceded by the euphonic ವ್ (i. e. ವಿರ್, § 132, *a*); 34, ವಿರ್ lengthened by the addition of ಇರ್ (i. e. ವಿರ್, § 132, *a*); 35, ವಿರ್ lengthened by the addition of ಕ್ವ (i. e. ವಿರ್ಕ್ವ, § 132, *a*); 36, ವಿರ್ lengthened by the addition of ನಳು (i. e. ವಿರ್ನಳು, 132, *a*); 37, ಅರ್ preceded by a euphonic ವ್ (i. e. ಬರ್, § 119, *a*); 38, ಅರ್ preceded by a euphonic ಂವ್ (i. e. ಎವರ್, § 119, *a*); 39, ಅರ್ preceded by a euphonic ವ್ (i. e. ವರ್, § 119, *a*); 40, ಅರು (i. e. No. 15) preceded by a euphonic ವ್ (i. e. ಬರು, § 119, *b, c*); 41, ಅರು preceded by a euphonic ಂವ್ (i. e. ಎವರು, § 119, *b*); 42, ಅರು preceded by a euphonic ವ್ (i. e. ವರು, § 119, *c*); 43, ಅರ್ (§ 132, *b*).

Acc. 1, ಅ (§§ 118, *b, c*; 119, *b, c*; 131, *b, c*; 135, *c*); 2, ಅಂ (§§ 118, *a, b*; 119, *a, b*; 131, *b, c*; 135, *c*); 3, a euphonic ಉ attached to ಅಂ, the *sōnnē* becoming ವ್ or ವ್ (i. e. ಅವು, ಅವು, §§ 118, *b, c*; 119, *a, c*; 131, *b, c*;

135, *c*); 4, *ಅ* added to *ಅಂ*, the *sonnè* becoming *ಪ್ಪಾ* (*i. e.* *ಅಪ್ಪಾ*, § 119, *c*; 135, *c*); 5, *ಅ* (§ 119, *c*).

Regarding the augments see the nominative.

Instr. 1, *ಇ* (§§ 131, *b*); 2, *ಇಂ* (§§ 118, *a, b*; 119, *a*; 131, *a, b*; 132, *a*; 137, *a*); 3, *ಇಂ* lengthened by the final augments *ದ್*, *ದಂ*, *ದವ್*, *ದಿ* (*i. e.* *ಇಪ್ಪ*, etc., §§ 118; 119; 131, *b, c*; 137, *b, c*); 4, *ಇಂ* preceded by the augment *ಅಪ್* (*i. e.* *ಅಪ್ಪಂ*, § 136, *a*).

Dat. 1, *ನಿ* (§§ 118, *a, b*; 119, *a, b*; 131, *a, b*; 132, *a*; 135, *a*); 2, *ನಿ* (§§ 119, *a*; 132, *a*); 3, *ನಿ* preceded by a euphonic *sonnè* (*i. e.* *ನಿಂ*, § 137); 4, *ನಿ* preceded by a euphonic *ಇ* (*i. e.* *ಇನಿ*, §§ 118; 119; 131, *b, c*; 135, *b, c*; 136, *c*); 5, *ನಿ* preceded by a euphonic *ಇಂ* (*i. e.* *ಇಂನಿ*, §§ 119, *b*; 135, *b*); 6, *ನಿ* preceded by a euphonic *ಉ* (*i. e.* *ಉನಿ*, § 131, *a*); 7, *ನಿ* preceded by a euphonic *ಅ* (*i. e.* *ಅನಿ*, § 119, *c*); 8, *ಕೆ* (§ 119, *a*); 9, *ಕೆ* preceded by the euphonic augment *ಅಪ್* (*i. e.* *ಅಪ್ಪೆ*, § 136, *a*); 10, *ಅಪ್ಪೆ*, a mutilated form of *ಅಪ್ಪಿ* (§ 136, *b, c*); 11, *ಅಕೆ*, a mutilated form of *ಅಪ್ಪೆ* (§ 136, *b, c*).

Abl. 1, *ಇಂ*, *ಇಪ್ಪಂ*, *ಇಪ್ಪಿ* preceded by the genitive of *ಅಪ್ಪ* (*i. e.* *ಅಪ್ಪದಂ*, etc., §§ 118 *a*; 119, *a*); 2, the terminations of the instrumental.

Gen. 1, *ಅ* (§§ 118; 119; 131; 132, *a, b*; 135; 136, *c*); 2, *ಅ* preceded by the euphonic augment *ಅಪ್* (*i. e.* *ಅಪ್ಪ*, § 136, *a, b*); 3, *ಅ* (§§ 119, *a, c*; 131, *a*).

Loc. 1, *ಒಳ್* (§§ 118, *a, b*; 119, *a, b*; 131, *a, b*; 137, *a*); 2, *ಒಳಂ* (§§ 118, *a, b*; 119, *b*; 132, *b*; 137, *b*); 3, *ಒಳನಿ* (§§ 118, *b, c*; 119, *b, c*; 131, *b, c*; 136, *c*); 4, *ಅಲ್ಲಿ* (§§ 118; 119; 131, *b, c*; 136, *c*); 5, *ಅಲಿ* (§§ 118, *b, c*; 131, *b, c*; 137, *c*); 6, *ಒಳ್* and *ಅಲ್ಲಿ* preceded by the augment *ಅಪ್* (*i. e.* *ಅಪ್ಪಿಒಳ್* and *ಅಪ್ಪಿಲ್ಲಿ*, § 136, *a, b*).

142. Looking back on the declension of bases (§§ 109. 117-137. 139) one observes twelve more or less distinct modes of declension.

1. The first mode comprises neuter bases with final *ಅ*, *e. g.* *ನಿಡ*, *ಮರ*, *ನೆಲ*, *ಬಿಟ್ಟ*, *ಕೊಡ*, *ಕೊಳ್*, *ವೊಲ*. Their singular appears in § 109, their plural in § 118.

2. The second comprises masculine and feminine bases ending in *ಅ*, *e. g.* *ಕಾಟ*, *ಕನವ*, *ಫೀಮ*, *ದೇವ*, *ಅರಸ*; *ವಾಡಿವ*, *ಬೇಡುವ*; *ಅವ*, *ಇವ*, *ಉವ*, *ಅಕ*, *ಈಕ*, *ಊಕ*, *ಅವ*, *ಯಾವ*; *ಅಕ್ಕ*, *ಅಮ್ಮ*, *ಅವ್ವ*. Their singular is given in § 117, their plurals appear in §§ 119. 135.

3. The third comprises neuter and feminine bases ending in consonants (and one that is used either as masculine or neuter in the ancient dialect, *viz.* *ಅಳ್*), *e. g.* *ಕಹ್*, *ಕಲ್*, *ಬಿಲ್*, *ಮುಳ್*, *ಊರ್*, *ಕಾರ್*, *ಕೇರ್*, *ಕೆನಹ್*; *ತಾಯ್*, *ಪೆಹ್*; *ಅವಳ್*, *ಇವಳ್*, *ಉವಳ್*, *ಒಬಳ್*, *ಒವಳ್*, *ಅವಳ್*, *ಪೆವಳ್*, *ಕರಿಯಳ್*, *ವಿರಿಯಳ್*; *ಅಳ್*. Their singular is given in § 120, their plurals appear in §§ 131. 134. Regarding *ಅಗಳ್*, *ಈಗಳ್* see § 121.

4. The fourth comprises two kinds of bases

a) neuter and feminine bases (and one that is either masculine, feminine, or neuter in the modern dialect, *viz.* ಆಳು) which, occasionally also in the ancient dialect, optionally in the mediæval one, and always in the modern one are formed from bases with final consonants (see No. 3) by the addition of a euphonic ಉ, *e. g.* ಎಳ್ಳು, ಕಣ್ಣು, ಕಲು, ಕಲ್ಲು, ಊರು, ಕಾಲು, ಕೊರಳು, ಹಿಂಗಳು; ಅವಳು, ಇವಳು, ಯಾವಳು, ಒರ್ವಳು, ಒಬ್ಬಳು; ಈಗಳು; ಆಳು. Their singular appears in § 121; their plurals are given in §§ 131. 134.

b) neuter bases (and two masculine ones *viz.* ಗಣ್ಡನು, ಗಣ್ಡು, one feminine one *viz.* ಹೆಂಗನು, and two masculine-feminine-neuter ones *viz.* ಅರನು, ಕೂನು) always (with option only in two numerals) ending in a euphonic ಉ in the ancient, mediæval and modern dialect, *e. g.* ಎಯ್ತು, ಎತ್ತು, ಘೊತ್ತು, ಘೊತ್ತು, ಹೊತ್ತು, ತಪ್ಪು, ಕೆಂಗು, ಕೆಮ್ಮು, ನಾಡು, ಕೇಡು, ಬೆಳಗು; ಅದು, ಇದು, ಉದು, ನೆಲತು, ಎಲ್ಲದು, ಆವುದು, ಯಾವದು; ಒಳ್ಳೆತು, ಮೆಲ್ಲೆತು, ಅಸಿದು, ಬಸಿದು, ಕರಿದು, ಕೆಜಾದು; ಒನ್ನದು, ಎರಡು, ಮೂರು, ನಾಲ್ಕು, ಆಯ್ತು, ಆದು, ಎಯ್ತು, (or also ಎರ್ಡ್), ಎಣ್ಣು, ಹತ್ತು, ಸೂರು (or also ಸೂರ್ಡ್); ಅನಿತು, ಇನಿತು, ಉನಿತು, ಎನಿತು, ಆನು, ಈನು, ಎನು, ಅಪ್ಪು, ಇಪ್ಪು, ಎಪ್ಪು; ಒಳಗು, ಘೊಜಗು, ಹೊಜಗು, ಹಿನ್ನ, ಹಿನ್ನ, ಮುನ್ನ, ಕಳಗು, ಮೇಗು, ಸುತ್ತ. Their singular is given in § 122 (*cf.* 124), their plurals appear in §§ 131. 136.

5, The fifth comprises

a) masculine, feminine, and neuter bases ending in a radical ಉ, *e. g.* ಅನು, ಉಡು, ಕನು, ಕುನು, ಮಡು, ಗುರು, ವರು, ಪರು. Their singular appears in § 128, their plural in § 131.

b) masculine, feminine, and neuter bases ending in ಊ, ಯು, ಯೂ, ಓ and ಔ, *e. g.* ಥೂ, ಹೂ, ಪಿಕ್ಕು, ಮಾಕ್ಕು, ಪೂ, ಗೋಳಿ, ಗೌ. Their singular appears in § 129, their plural in § 131.

6, The sixth comprises masculine, feminine and neuter bases ending in ಇ, ಈ, ಎ, *e. g.* ಕವಿ, ಪಾಯಿ, ತಂಗಿ, ಕವಿ, ಇತಿ, ಕೇರಿ; ಸ್ತ್ರೀ; ಪನ್ನೆ, ಅತ್ತೆ, ಅಪ್ಪೆ, ಸೂಳೆ, ಆಕೆ, ಈಕೆ, ಊಕೆ, ಮಾನೆ, ಆನೆ. Their singular is given in § 130, their plurals appear in §§ 131. 132.

7, The seventh comprises eight neuter bases of direction with final ಅ, *e. g.* ಅತ್ತೆ, ಇತ್ತೆ, ಕೆಂಕೆ. Their declension is given in § 123.

8, The eighth comprises the bases of the seventh mode when the suffix ಅಲ್ or ಅಲು is attached, *e. g.* ಅತ್ತಲ್, ಅತ್ತಲು, ಮೂಡಲ್, ಮೂಡಲು. See § 126.

9, The ninth comprises four bases expressing time that end in the ಉ of No. 4, letter b, *viz.* ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು. See § 127.

10, The tenth is formed by the pronoun ಏಂ (ಎನ್), ಎನು. See § 125.

11, The eleventh is formed by the singular and plural of the personal pronouns and of the reflexive pronoun, *viz.* ಆಂ, ನಾಂ, ನೀಂ, ತಾಂ, ಅನು, ನಾನು, ನೀನು, ತಾನು. See § 137.

12, The twelfth mode comprises a number of terms that express direction and time, *viz.* ನಡು, ಕಡೆ, ಎಡೆ, ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಉಲ್ಲಿ, ಆಚೆ, ಈಚೆ, ನಾಳೆ, ನನ್ನೆ, ಮೊನ್ನೆ, ಆಗ, ಈಗ. ಮುನ್ನ, (ಮತ್ತೆ). See § 139.

V. On verbs (see §§ 313—315)

143. In chapter III (§ 45 *seq.*) verbal roots or themes (dhātu) have been already treated of. We have seen that Kêśava calls the crude form (prakritisvarûpa, dhātusvarûpa) of any verb its root, whether it be the primary element (primitive theme) or a secondary theme.

He gives the rule (sûtra 216) that the crude form or theme is found by dropping the pronominal termination (vibhakti) ಂ of the negative (see § 209, text and note 2). This rule, however, is (to say the least) insufficient, as it does not enable a student to make a distinction between themes ending in ಉ (which alone are contained in Kêśava's instances, (as ಕೂಡು, ನೋಡು, ತೀಡು) and themes ending in consonants (as ಎನ್, ಗೆಯ್, ಕೊಯ್, ತಾಳ್, ಬಾರಿ, ನೋಲ್), and as it does not take notice of the doubling of final consonants in the negative (§ 215, 7, f), of the euphonic ಯ್ of themes ending in ಇ and ಎ (§§ 170, 209), and of themes that lengthen their vowel (§ 209), thus presupposing the grammarian's list of dhātus (§ 47).

144. Ancient Kannada grammarians call a verb ಕ್ರಿಯೆ or ಆಖ್ಯಾತ; its action, or the general idea expressed by any verb, they term ಕ್ರಿಯೆ too.

They do not distinguish between mood (mode) and tense. Kannada has so to say only one mood, the indicative, for which, however, it uses no particular word. Cf. § 314.

Tense they call ಕಾಲ.

A conjugated verb, *i. e.* one ending in a personal termination, is called ಪದ, ಆಖ್ಯಾತಪದ or ಕ್ರಿಯಾಪದ (§§ 69, 189, 192).

145. The name of the present tense is ವರ್ತಮಾನ or ಭವತ್, or ಭವ ತ್ವಾಲ, or ವರ್ತಮಾನಕಾಲ, or ವರ್ತಿಪ ಕಾಲ, or ಸಮೃತಿ; that of the past tense is ಭೂತ, or ಭೂತಕಾಲ, or ಭೂತನತಿ, or ಪೂೇದ ಕಾಲ; that of the future tense is ಭವಿಷ್ಯತ್, or ಭವಿಷ್ಯನಿ, or ಭವಿಷ್ಯತ್ವಾಲ, or ಬರ್ಪ ಕಾಲ, or ಭಾವಿ. The comprehensive term for the three times or tenses is ಕಾಲತ್ರಯ.

146. The action of the imperative, or the imperative, is called ವಿಧಿ ಕ್ರಿಯೆ, or ವಿಧಿ, or ವಿಧ್ಯರ್ಥ. The negative form of the verb, or the negative, is termed ಪ್ರತಿಷೇಧ.

147. A person of the verb is called ಪುರುಷ. The name of the first person (*i. e.* the third person in European grammars) is ಪ್ರಥಮ or ಪ್ರಥಮ ಪುರುಷ, or also ಅನ್ಯ, ಅನ್ಯಪುರುಷ; that of the second is ಮಧ್ಯಮ or ಮಧ್ಯಮ

ಪುರುಷ; and that of the third (*i. e.* the first in European grammars) is ಉತ್ತಮ or ಉತ್ತಮಪುರುಷ. *Cf.* § 192.

If occasionally the term ಕ್ರಿಯೆ is added to ಪ್ರಥಮ, ಮಧ್ಯಮ and ಉತ್ತಮ, or to ಪ್ರಥಮಪುರುಷ, ಮಧ್ಯಮಪುರುಷ and ಉತ್ತಮಪುರುಷ, it is to say that no other persons are meant than those who regulate the action of a verb in grammar.

The comprehensive term for the three persons is ಪುರುಷತ್ರಯ.

148. The grammarians Nāgavarma and Kēśava do not use a word to distinguish a transitive from an intransitive verb; they mentally saw such a distinction themselves, and expected others to do the same. The sūtra about the so-called passive voice in the Śābdamanidarpaṇa wherein the term ಸಕರ್ಮಕ, transitive, occurs, is an interpolation (ಅನುಕ್ರಮೋತ್ತರ).

About 400 years afterwards Bhaṭṭākalaṅka in his Śābdānuśāsana (sūtra 443) introduced by name transitive verbal themes, ಸಕರ್ಮಕಧಾತು, and intransitive verbal themes, ಅಕರ್ಮಕಧಾತು.

Voices, *i. e.* active and passive (see § 315), are not mentioned by Nāgavarma and Kēśava, and the terms parasmaipada and ātmanēpada which have been introduced from Saṁskṛita into Kannaḍa by modern writers, are not used by them.

149. Causation is called ಹೇತು. A verb that expresses causation or is causal (ಹೇತುಕ), is formed from an intransitive or transitive one by adding the particle ಇಸು (or also, as we shall see in § 151, ಸು, ಜು, ಇಡು, ಅಸು), *e. g.* ನಗಿಸು, to cause (somebody) to laugh (from ನಗು), ಅಡಿಸು, to cause (somebody) to cook (from ಅಡು), ನುಡಿಯಿಸು, to cause (a person) to speak (from ನುಡಿ), ಮುಡಿಯಿಸು, to cause (a person) to put (something) into the hair (from ಮುಡಿ), ಕಡೆಯಿಸು, to cause (a person) to churn (from ಕಡೆ), ಕೊಡಿಸು, to cause (a person) to give (from ಕೊ), ತೇಯಿಸು, to cause (a person) to grind (from ತೇ), ನೋಯಿಸು, to cause (a person) to feel pain (from ನೋ), ಮೇಯಿಸು, to cause (cattle) to eat grass (from ಮೇ), ಅಲರಿಸು, to cause (a flower) to open (from ಅಲರ), ಕಾಣಿಸು, to cause (something) to appear (from ಕಾಣ).¹⁾

The agent (*cf.* § 344) that causes another to do something or causes something to be done or happen, is called ಹೇತುಕರ್ತೃ, ಅನ್ಯಕರ್ತೃ, ಪರಕರ್ತೃ, or ಛಿನ್ನಕರ್ತೃ.

¹⁾ It may be remarked that a causative verb may also be formed by the verb ಮಾಡು, to make, and an infinitive ending in ಅ (§ 187, 2), *e. g.* ಅವನನ್ನು ಓದ ಮಾಡು, make him read (= ಓದಿಸು).

150. But if a verb is formed by means of ಇಸು (etc., § 149) that is used in the sense of doing that which the word expresses, the agent is termed ನಿಜಕರ್ತೃ, ಸ್ವಕರ್ತೃ, or ಸ್ವಯಂಕರ್ತೃ. Such verbs may be intransitive or transitive, *e.g.* ನಿಟ್ಟಿಸು, to look, to stare; ತುಟ್ಟಿಸು, to decrease in power; ದಳ್ಳಿಸು, to become greater in bulk; ಮಿಳ್ಳಿಸು, to move about, to float; ಭ್ರಮಿಸು, to roam or wander about;—ಖಣ್ಡಿಸು, to break, to crush; (or effecting a useful object, ಪ್ರಯೋಜನವಸ್ತು) ಚಿತ್ರಿಸು, to draw (sketches, figures, pictures); ಮುದ್ರಿಸು, to affix a seal to (see § 151, remark); ವಿಸ್ತರಿಸು, to extend, to widen; ಸಡಿಲಿಸು, to slacken (*v. t.*). *Cf.* § 215, 1, *b*.

Remark.

It is not allowed to form causative verbs from such verbs, *e.g.* to form ಖಣ್ಡಿಸಿಸು from ಖಣ್ಡಿಸು would be wrong.

151. The suffix ಇಸು appears also as ಸು, ಚು, ಇಚು, and ಅಸು; compare some of the finals mentioned in § 65. It is more than probable that the ಇ in ಇಸು and ಇಚು, and the ಅ in ಅಸು are euphonic (*cf.* the ಇ of §§ 63. 168).

It has been supposed that ಇಸು and ಇಚು are the same as ಇಸು, ಈಸು, to permit, etc.; but that is wrong, as ಇಸು, ಈಸು are formed from ಈ, to give, etc., by means of ಸು which is another form of ಇಸು; see letter *b*, 3 in this paragraph and § 316, 14.

We further state

a) that ಇಸು is suffixed

1, to verbal themes which originally are monosyllabic, and end in consonants if they have not received a euphonic ಉ (see § 54), *e.g.* ಇರಿಸು, ಉಣಿಸು, ಎನಿಸು, ಏರಿಸು, ಕಾಣಿಸು, ಕಾಯಿಸು, ಕೇಳಿಸು, ಕೊಲಿಸು, ಕೊಳಿಸು, ತರಿಸು, ತಿನಿಸು, ತೀರಿಸು, ಪಾಯಿಸು, ಪೊಳಿಸು, ಬರಿಸು, ಬಾಯಿಸು, ಸೊಲ್ಲಿಸು, ಸೋರಿಸು, ಸೋಲಿಸು. See exceptions under letter *b*, 1, letter *c*, 1, and letter *e*.

2, to verbal themes that originally are dissyllabic and end in consonants, but are made trisyllabic by the addition of a euphonic ಉ, *e.g.* ಅಗಲಿಸು, ಅಲರಿಸು, ಆರಿಸು, ಉದರಿಸು, ಉರುಳಿಸು, ಕರಿಸು, ತಗುಳಿಸು, ಕೊಡರಿಸು, ನಿಗುರಿಸು, ನೆಗುರಿಸು, ಪೊಣರಿಸು, ಬರಿಸು, ಸಡಲಿಸು, ಮಗುಲಿಸು, ಹೊರಳಿಸು. To this class belong also the ancient ಒಡರಿಸು, ಆಗುರಿಸು, ತೆಗುರಿಸು, ಪೊಗುರಿಸು. See the common ancient forms under letter *c*, 2; and exceptions under letter *d*.

In ತುಟ್ಟಿಸು, ದಳ್ಳಿಸು, ನಿಟ್ಟಿಸು and ಮಿಳ್ಳಿಸು (§ 150) no verbal or nominal theme nowadays appears to which ಇಸು is added. ಓರಣಿಸು, ದಟ್ಟಿಸು, ವವ್ವರಿಸು, and similar terms are derived from nouns by means of ಇಸು.

3, to themes that appear as dissyllables and trisyllables in the ancient, mediæval and modern dialect and end in *ಉ*, *e. g.* ಅಗಿಸು, ಅಡಿಸು, ಒಪ್ಪಿಸು, ಓಡಿಸು, ಓದಿಸು, ಕಾಸಿಸು, ಕುಟ್ಟಿಸು, ಕೂಡಿಸು, ಕೊಡಿಸು, ತಪ್ಪಿಸು, ತುಮ್ಮಿಸು, ನಾಣ್ಡಿಸು, ನೂಕಿಸು, ನೋಡಿಸು, ಪಣ್ಣಿಸು, ಪತ್ತಿಸು, ಪೊಂಗಿಸು, ಪೋಗಿಸು, ಹಾಕಿಸು; ಅಡಂಗಿಸು, ನಿಗುವ್ವಿಸು, ಪೊಣ್ಣಲಿಸು, ಬದುಕಿಸು, ಮಲಂಗಿಸು, ಹುಡುಕಿಸು. See an exception under letter *e*.

4, to themes that are dissyllabic and end in *ಇ* and *ಎ*, to which, especially in the ancient and mediæval dialect, *ಇ* is attached by means of a euphonic *ಯ್*, *e. g.* ಅಳಯಿಸು (ಅಳಿಯಿಸು), ಅಲಿಯಿಸು, ಎಲಿಯಿಸು, ಕಡಯಿಸು, ಕರೆಯಿಸು, ತೆಗೆಯಿಸು, ತೊಳಯಿಸು, ನಡಯಿಸು (ನಡೆಯಿಸು), ನುಡಿಯಿಸು, ನೆಲೆಯಿಸು (ನೆಲೆಯಿಸು), ಪೊಡಯಿಸು (ಪೊಡೆಯಿಸು), ಬೆಳಯಿಸು (ಬೆಳೆಯಿಸು), ಮಲೆಯಿಸು. See exceptions under letter *b*, 2 and *e*, 3.

Regarding the dropping of the final vowel of some themes *cf.* letter *b*, 2; § § 60; 157; 165, letter *a*, 3. 4. 5; 165, *b*, 2; 172; 180, 3.

5, to monosyllabic themes that are a vowel or end in one, to which it is attached by means of a euphonic *ಯ್*, *e. g.* ಈಯಿಸು, ಶೇಯಿಸು, ತೋಯಿಸು, ನೋಯಿಸು, ಬೇಯಿಸು, ವೀಯಿಸು, ಮೇಯಿಸು. The forms occur also in the modern dialect. See exceptions under letter *b*, 3.

b) that *ನು* is suffixed

1, to themes that end in the consonants *ಯ್* and *ಲ್*, *e. g.* ಕಾಸು, ವಾಸು (in the three dialects), ಕೊಲ್ಲು (only in the mediæval one). *Cf.* letter *a*, 1.

2, to dissyllabic themes ending in *ಇ* and *ಎ*, in the three dialects, *e. g.* ಅಡಸು, ಅಳಸು (ಅಳಿಸು, ಅಳಿಸು, ಅಳಸು), ಅಲಿಸು, ಇಲಿಸು, ಉರಿಸು (ಉರಸು, ಉರಿಸು), ಉಲಿಸು (ಉಲಿಸು, ಉಲಿಸು), ಎಣಿಸು (ಎಣಸು, ಎಣಸು), ಎಲಿಸು, ಕವಿಸು, ಕುಡಿಸು, ತಡಸು (ತಡಿಸು), ತಿಳಿಸು, ತುಲಿಸು (ತುಲಿಸು, ತುಲಿಸು), ತುಲಿಸು, ತೆಗಸು (ತೆಗೆಸು, ತೆಗಿಸು), ತೊಳಸು (ತೊಳಿಸು), ನಡಸು (also in a *kāṣana* of 1076 A. D., ನಡೆಸು, ನಡಿಸು), ನುಡಿಸು, ಪೊಡಸು, ಪೊದಿಸು, ಬೆರಸು (ಬೆರಿಸು), ಬೆಳಸು (ಬೆಳಿಸು, ಬೆಳಿಸು), ಮಡಿಸು (ಮಡಸು), ಮಲಿಸು (ಮಲಿಸು), ಸುಲಿಸು, ಹನಿಸು. See letter *a*, 4 and *e*, 3.

ಪರಿಸು, *ಹರಿಸು* are derived from nouns by means of *ನು*.

About the dropping of the final vowel of some themes see letter *a*, 4, about the change of *ಎ* into *ಇ* § 109, *b*, 3 (*cf.* § 66), and about that of *ಇ* into *ಉ* § § 165, *a*, 5; 247, *d*, 13, 14.

3, to monosyllabic themes that are a vowel or end in one, *e. g.* ಈಸು (or ಇಸು, of ಈ § 316, 14; *cf.* its past participle ಇತ್ತು), ಕೋಸು,

ತೋಸು, ಬೇಸು, ವಿಸಾಸು, ಮೇಸು. The forms are common to the three dialects. Cf. letter *a*, 3.

c) that ಚು is suffixed

1, to monosyllabic long themes ending in the consonant ರ್, e. g. ತೋರ್ಚು, ಸಾರ್ಚು, ಸೋರ್ಚು. Cf. letter *a*, 1.

ಸಾಚ್ಚು is derived from a noun with a long vowel by means of ಚು. Themes like ಸರ್ಚು, ಬರ್ಚು, ಮುಂಚು are derived from nouns with short vowels which they retain.

2, to dissyllabic themes ending in the consonants ರ್, ಲ್, ಳ್ and ಲ್ರ್, in the ancient and mediæval dialect, e. g. ಅನುರ್ಚು, ಅಲರ್ಚು, ಉದಿರ್ಚು, ಒಡರ್ಚು, ತಳಿರ್ಚು, ತೆರಳ್ಚು, ತೊಡರ್ಚು, ನಿಗುರ್ಚು, ನಿಮಿರ್ಚು, ವೋಣರ್ಚು, ಬದಿರ್ಚು; ಆಗಲ್ಚು, ಆಲಿಲ್ಚು, ಕಲಿಲ್ಚು, ಬದಿಲ್ಚು, ಸಡಿಲ್ಚು; ಉರುಳ್ಚು, ಕೆರಳ್ಚು, ತಗುಳ್ಚು, ವೋರಳ್ಚು; ಅಗುಲಿಲ್ಚು, ನೆಗಲಿಲ್ಚು, ಮಗುಲಿಲ್ಚು. Cf. letter *a*, 2 and letter *d*.

3, to dissyllabic themes ending in ಇ and ಎ, e. g. ಅಡಚು, ಅಲಿಚು, ಎಲಿಚು, ಕವಿಚು, ಕಳಚು, ಕೊಡಚು, ಮಡಚು. The forms appear more or less in the three dialects. Cf. letter *a*, 4 and *b*, 2.

About the dropping of the final vowel of some themes see also letter *a*, 4 and *b*, 2.

d) that occasionally ಇಚು is suffixed to the themes mentioned under letter *a*, 2, e. g. ಉರುಳಿಚು, ಒಡರಿಚು, ಕೆರಳಿಚು, ತೆರಳಿಚು, in the mediæval dialect.

e) that occasionally ಅಸು is suffixed to the themes mentioned under letter *a*, 1 and 3, e. g. ಎನಸು, ಬರಸು, ಹಾಕಸು, in the modern dialect.

Remarks.

As will be seen from § 150 ಇಸು is also used to form verbs from Sanskrita nouns, e. g. ಖಡ್ಗಿಸು, ಚಕ್ರಿಸು, ಮುದ್ರಿಸು, ಪಟಿಸು, ವರ್ಧಿಸು, ರಕ್ತಿಸು, ಭೋಗಿಸು, ಭಾವಿಸು, ಕಾಮಿಸು, ಘಂಜಿಸು, ಆಶಿಸು, ನಮಿಸು, ಭ್ರಮಿಸು, ರಮಿಸು, ಗಮಿಸು, ಜಪಿಸು, ಓಲಗಿಸು. Such verbs occur in the three dialects. Cf. § 215, 1, letter *b*.

Sometimes, in the ancient and mediæval dialect, also a euphonic ಯ್ is used in suffixing the ಇಸು, e. g. ಶುದ್ಧಯಿಸು, ತಾರಯಿಸು, ನಿರ್ಣಯಿಸು, ಪೂರಯಿಸು, ಮೇಲಯಿಸು, ಸಮಯಿಸು, ಭ್ರಮಯಿಸು, ರಮಯಿಸು, ಗಮಯಿಸು, ಜಪಯಿಸು, (ಓಲಯಿಸು). Cf. § 215, 2, letter *c*.

Occasionally, chiefly in the ancient and mediæval dialect, the ಇ of ಇಸು is dropped, and we get such forms as ತಾರಯ್ತು, ಪೂರಯ್ತು; in ಓಲಗಿಸು the ಗ್ is changed into ಯ್, and ಓಲಯ್ತು is produced. Also in Kannada words that dropping takes place, so that ಕೋರಯಿಸು appears as ಕೋರಯ್ತು (or ಕೋರೈಸು), ತೆಲ್ಲಯಿಸು as ತೆಲ್ಲಯ್ತು (or ತೆಲ್ಲೈಸು), ತೇರಯಿಸು as ತೇರಯ್ತು (or ತೇರೈಸು), ದಟ್ಟಯಿಸು as ದಟ್ಟಯ್ತು, ಸೂಲಯಿಸು as ಸೂಲಯ್ತು, ಹಾರಯಿಸು as ಹಾರಯ್ತು, ಸೊಲ್ಲಯಿಸು as ಸೊಲ್ಲಯ್ತು (ಸೊಲ್ಲೈಸು, see § 217).

In the mediæval dialect the euphonic *ಯ* in *ಯಸು* changes also into *ವ*, *e. g.* ಓಲವಿಸು, ತರ್ಕವಿಸು, ತಾರವಿಸು, ಪೂರವಿಸು, ಮೇಳವಿಸು, ನೂಳವಿಸು, ಹಾರವಿಸು. *Cf.* § 215, 3, letter *a*.

152. In § 148 it has been stated that verbs are transitive and intransitive, and in § 149 that there are causal verbs too. There are no frequentative verbs in Kannada; no verbal theme (dhātu) can be turned into a frequentative one. But though frequentative or iterative action is never contained in a particular shape of a Kannada verbal theme, it is expressed either by simple repetition (yugalôḥḥarāṇa, dvihprayôga) or triple repetition (triprayôga); see § 165, 211, and 339. Regarding a sort of reflexive verb see § 341.

153. In Kannada not only verbal themes (dhātu) are conjugated, but also declinable bases (liṅga, §§ 68. 90), that is to say nouns (nāma-liṅga), *e. g.* ವೆಣ್ಣತಿ, ದೌಹಿತ್ತ, compound bases (samāsaliṅga), *e. g.* ಕವಿಕೇಶವ, ಮಲ್ಲಿಕಾರ್ಜುನಸುತ, ಕಲಾಪಣ್ಣತ, pronouns (sarvanāma), *e. g.* ಪೆನಿ, attributive nouns or adjectives (guṇavačana) whether Kannada or Sanskrita, *e. g.* ಒಳ್ಳಿದ, ಕೂರಿದ, ನೇರಿದ, ಅಸಿಯ, ಪಿರಿಯ, ಉದ್ಧತ, ವೃದ್ಧ, and appellative nouns of number (saṅkhyā), *e. g.* ಒರ್ವ. See § 197.

When bases like the mentioned ones are conjugated they have been called, by Europeans, appellative verbs or conjugated appellatives. Kannada grammarians use no name for them.

The author of the present grammar has not met with any instance of such a conjugated base in the mediæval dialect; in the modern dialect no conjugation of nouns, etc. is in use.

154. There are two different forms of the Kannada verb that have been called verbal participles or gerunds by Europeans.

The first is the preterit or past verbal participle (bhūtakālakriyē, pūrvakālakriyē, pūrvakriyē, §§ 155—171); the second is the present verbal participle (vartamānakālakriyē, vartamānakriyē, §§ 172. 173). See § 361.

155. The first kind of the past participle is formed by suffixing the syllable *ದು* to verbal themes (dhātu, prakṛiti) ending in consonants (vyañjanānta), in the vowel *ಇ* (ikārānta), and in the vowel *ಎ* (ēkārānta) without altering the themes, *e. g.* ಪೂರ್ದು (of ಪೂರಾ), having admitted, ಮೂರ್ದು (of ಮೂರಾ), having ceased, ಅನ್ದು (of ಅನ್, the later ಅನ್ನು), having said, ಎನ್ದು (of ಎನ್, the later ಎನ್ನು), having said, ತಿನ್ದು (of ತಿನ್, the later ತಿನ್ನು), having eaten, ಕೊಯ್ದು (of ಕೊಯ್, the later ಕೊಯ್ತು), having cut,

ಗೆಯ್ದು (of ಗೆಯ್, the later ಗೆಯ್ಯ, cf. § 48), having tilled, ಪಾಯ್ದು (of ಪಾಯ್), having jumped, ಪೀರ್ದು (of ಪೀರ್), having sucked, ಸೋರ್ದು (of ಸೋರ್), having dropped, ಗೆಲ್ಲು, having gained, ಮೆಲ್ಲು, having chewed, ನೇಲ್ಲು, having swung, ಕಳ್ಳು, having stolen, ಮುಳ್ಳು, having become angry, ಕೇಳ್ಳು, having heard, ಸೀಳ್ಳು, ಅಯ್ತಿ, ಬಾಯ್ತಿ, ಅಮರ್ದು, ಒಸರ್ದು, ತೊಡರ್ದು, ಪೊಡರ್ದು, ಬೆಮರ್ದು, ಅಗಲ್ವು, ಕನಲ್ವು, ಸಿಡಿಲ್ವು, ತಗುಳ್ಳು, ನೆಗುಳ್ಳು; ಇಡಿದು (of ಇಡಿ), ಕುಡಿದು, ಕುಣಿದು, ಮುನಿದು, ಇಲಿದು, ಬಲಿದು, ಕುಸಿದು, ತಿಳಿದು, ಇಲಿದು; ನಡೆದು (of ನಡೆ), ಪಡೆದು, ನೆನೆದು, ಕರೆದು, ಒಲೆದು, ಒಸೆದು, ಕಳೆದು, ಎಲೆದು. Regarding the etymological explanation and original meaning see § 169.

Themes ending in ರ optionally double the ರ್ of ದು, e. g. ಪೀರ್ದು, ಸೋರ್ದು, ಅಮರ್ದು, ಒಸರ್ದು, ತೊಡರ್ದು, ಪೊಡರ್ದು (see § 371, 2; cf. § 119, a, 4).

The same formation of the past participle by means of ದು takes place also when verbal themes consist of one consonant with a long vowel, e. g. ಕಾದು (of ಕಾ), ಕೇದು (of ಕೇ), ಕೋದು (of ಕೋ), ತೇದು, ತೋದು, ಬಾದು, ಮೇದು, ಸೋದು.

Remark.

The grammarian Kēśava states that the syllable ದು consists of the vowel ಉ (ukāra) added to the augment (āgama) ದ. About ದ see §§ 175, 189.

156. In the formation of the second kind of the past participle the only difference is that in several themes ತು is substituted for ದು, e. g. ಆನ್ನು (of ಆನ್), ಕೂನ್ನು, ಕೂರ್ತು, ಕಲ್ತು, ನಿಲ್ತು, ಬಲ್ತು, ನೇಲ್ತು, ಪೋಲ್ತು, ಸೋಲ್ತು, ಅಯ್ತಿ, ಉಯ್ತಿ, ಕಿಲ್ತಿ, ಚಿಗುರ್ತು, ಬೆಮರ್ತು, ಕವಲ್ತು; ಆಯ್ತು (of ಆಯ್), ಕಲಿತು, ತಣಿತು, ಬಲಿತು, ಬಿಲಿತು, ಚಳಿತು; ಅಯ್ತು (of ಅಯ್), ಒಯ್ತು, ಮಯ್ತು; ಓತು (of ಓ), ಕೀತು (of ಕೀ), ಪೂತು, ಬಾತು, ಬೀತು.

A list of themes that form their past participle by means of ತು is given in sūtra 507 of the Śābdānuśāsana, viz. ಕವಲ್, ಮಡಲ್, ಬಲ್, ಕಲ್, ಪೋಲ್, ಸಾಲ್, ಸೋಲ್, ಪೇಲ್, ನೋಲ್, ಕೂರ್, ಕಸರ್, ಕನರ್, ಕೊನರ್, ತಳಿಲ್, ಬಿಳಿರ್, ಚಿಗುರ್, ಬೆಮರ್, ಆಯ್, ಉಯ್, ಕಿಲ್, ಚಳಿ, ವೊಳಿ, ಅಯ್, ಆಯ್, ಕುಯ್, ಬಾ, ಕೀ, ಪೂ, ಬೀ, ಓ, ಕೂನ್, ಪೇನ್, ಸೀನ್, ಆನ್, ನೋನ್, ಈನ್, to which it adds ಒಯ್, ಅಯ್ in sūtra 508, ನಿಲ್ in sūtra 509, and ನೇಲ್ in sūtra 510, remarking that one may use ನೇಲ್ತು or ನೇಲ್ತು; under sūtra 553 it has also ಈತು (of ಈ).

In some instances the use of ದು and ತು is optional, e. g. ನೇಲ್ತು, ನೇಲ್ತು; ಬೆಮರ್ದು, ಬೆಮರ್ತು; ಮುಗುಳ್ಳು, ಮುಗುಳ್ಳು; ಆಯ್ತು, ಆಯ್ತು; ತಣೆದು, ತಣೆತು; ಮಯ್ತು, ಮಯ್ತು; ಬಲಿದು, ಬಲಿತು; ಬಾದು, ಬಾತು.

The use of suffixing ದು or ತು to themes with a final consonant has partly disappeared in the mediæval dialect, and still more so in the modern one, on account of a euphonic ಉ being added to the themes. See § 166.

157. The third kind of the past participle differs in so far from the first and second one, as in themes ending in a vowel this vowel (ಎ or ಇ) may be altered or dropped before ದು and ತು. In the ancient, mediæval and modern dialect the vowel ಎ may be converted into the vowel ಅ, *e. g.* ಎದಿದು (= ಎದಿತ್ತು), ಎಬಿದು (= ಎಬಿತ್ತು), ಒಡದು, ಒರದು, ಕಳದು, ನಡದು (in a śāsana between 750 and 814 A. D.), ನೆರದು (in a śāsana of 929 A. D.), ಪೊರದು (in a śāsana of 804 A. D.), ಬೆಳದು, ಹೊಳದು, ಬೆರತು, ಕೊಲ್ಲಿತು; in the modern dialect the vowel ಇ too may be changed into the vowel ಅ, *e. g.* ಕಡದು (= ಕಡಿದು), ದುಡದು, ಸರದು, ಸಿಡದು, ಸುಲದು, ಹುರದು, ಹುಲಿತು. (*Cf.* §§ 60; 151, *a*, 4; 151, *b*, 2; 151, *c*, 3; 165, *a*, 3. 4. 5; 172; 180, 5.)

158. The fourth kind of the past participle is formed by eliding the final vowel (ಎ or ಐ) of the theme, producing a theme ending in a half consonant, and then suffixing ದು or ತು, *e. g.* ಅರ್ತು (= ಅರಿದು of ಅರಿ), ಉರ್ತು (= ಉರಿದು of ಉರಿ), ಎಸ್ತು (= ಎಸಿದು of ಎಸೆ), ಒದ್ದು (= ಒದಿದು), ಒಸ್ತು (= ಒಸಿದು), ಕಿಸ್ತು (= ಕಿಸಿದು), ಕುದ್ದು (= ಕುದಿದು), ಕೊಸ್ತು (= ಕೊಸಿದು), ನುಸ್ತು (= ನುಸಿದು), ಪೊದ್ದು (= ಪೊದಿದು), ಬಸ್ತು (= ಬಸಿದು), ಮಸ್ತು (= ಮಸಿದು), ಮಿತ್ತು (= ಮಿದಿದು), ಸದ್ದು (= ಸದಿದು), ಸಸ್ತು (= ಸಸಿದು), ಹದ್ದು (= ಹದಿದು), ಹಸ್ತು (= ಹಸಿದು), ಹೊತ್ತು (= ಹೊದಿದು), ಹೊದ್ದು (= ಹೊದಿದು), ಹೊಸ್ತು (= ಹೊಸಿದು). (*Cf.* § 165, letter *a*, 7.)

The mentioned past participles occur only in the modern dialect except ಪೊದ್ದು which is found likewise in the mediæval one, and ಮಿತ್ತು which, according to the Śābdānuśāsana sūtra 482, is met with in the ancient one.

159. The fifth kind of the past participle is formed by eliding the final consonant of themes before the termination ದು or ತು. This formation is nearly wholly restricted to the modern dialect. We have

1, the elision of ನ್, *e. g.* ಆತು (= ಆನ್ತು), ನಾತು or ನಾದು (= ನಾನ್ತು), ನೋತು (= ನೋನ್ತು), ಸೀತು (= ಸೀನ್ತು), for which there is the instance ಈದು (of ಈನ್) in the ancient dialect (*cf.* the ಈತು of ಈ in § 156);

2, the elision of ಯ್, *e. g.* ಆದು (= ಆಯ್ತು), ವಾದು (= ವಾಯ್ತು). ಹಾದು (= ಹಾಯ್ತು); *cf.* ನೇದು (= ನೆಯ್ತು);

3, the elision of ಲ್, *e. g.* ನಾತು (of ನಾಲಿ);

4, the elision of ಲ್, *e. g.* ಬೋತು (=ಬೋಲ್ತು), ನೂತು (=ನೂಲ್ತು), ನೇತು (=ನೇಲ್ತು), ಸಾತು (=ಸಾಲ್ತು), ಸೋತು (=ಸೋಲ್ತು, used also in the mediæval dialect), ಹೇತು (=ಹೇಲ್ತು), ಹೋತು (=ಹೋಲ್ತು);

5, the elision of ರ್ of the ancient theme ಕುಳಿರ್, *i. e.* ಕುಳಿತು (=ಕುಳಿದುರ್);

6, the elision of ರ್ together with the preceding vowel ಇ of the ancient theme ಕುಳಿರ್, *i. e.* ಕುಳ್ತು (=ಕುಳಿದುರ್), a form used in the mediæval dialect;

7, the elision of ರ್ of ಕೂರ್, a theme formed from the ancient ಕುಳಿರ್, *i. e.* ಕೂತು (=ಕುಳಿದುರ್).

160. The sixth kind of the past participle is formed by changing or converting the final consonant into another one before ದು and ತು. This changing takes place in the ancient, mediæval, and modern dialect. We find

1, the conversion of ಲ್ into ರ್ before ದು, *e. g.* ಎರ್ದು (=ಎರ್ದು), ಬರ್ದು (=ಬರ್ದು) in the ancient dialect, and ಅರ್ದು (=ಅರ್ದು), ಬರ್ದು (=ಬರ್ದು) in the mediæval one (*cf.* § 236);

2, the conversion of ಲ್ into ತ್ before ತು, *e. g.* ಅತ್ತು (=ಅತ್ತು), ಉತ್ತು (=ಉತ್ತು), ಕಿತ್ತು (=ಕಿತ್ತು) in the mediæval and modern dialect;

3, the conversion of ದ್ into ತ್ before ತು in ಮುತ್ತು (of ಮುದು) of the ancient and mediæval dialect;

4, the conversion of ಲ್ (or ಲ್ with the euphonic ಉ, *i. e.* ಲ್) into ತ್ before ತು, *e. g.* ಉತ್ತು (=ಉರ್ತು, of ಉರ್ಲಿ or ಉರ್ಲಿ), ಎರ್ದುತ್ತು (of ಎರ್ದುಲ್ or ಎರ್ದುಲಿ), ಅಸತ್ತು, ತೆಪ್ಪತ್ತು, ಪೆತ್ತು, ಪೊತ್ತು, ಬೇಸತ್ತು of the ancient and mediæval dialect, and ಅಸತ್ತು, ಎಜ್ಜತ್ತು, ತೆಪ್ಪತ್ತು, ಬೇಸತ್ತು, ಹೆತ್ತು, ಹೊತ್ತು of the mediæval and modern dialect; ತತ್ತು (of ತಲ್ = ತಲಿ) occurs in the Jaimini Bhārata; exceptions to this rule in the ancient dialect are *e. g.* ಅರ್ದುತು, ಬರ್ದುತು, ಅರ್ತು, ಆರ್ತು, ಅರ್ದುರ್ತು, ಬೆಳ್ಳುರ್ತು;

5, the conversion of ಲ್ into ತ್ before ತು in ನಿತ್ತು (=ನಿತ್ತು) of the modern dialect;

6, the conversion of ರ್, the substitute of ಲ್ (see No. 1), into ದ್ before ದು, *e. g.* ಅದ್ದು (=ಅದ್ದು, ಅರ್ದು), ಎದ್ದು (=ಎರ್ದು, ಎರ್ದು), ಬದ್ದು (=ಬರ್ದು, ಬರ್ದು) in the mediæval dialect, and ಎದ್ದು (=ಎರ್ದು, ಎರ್ದು), ಬದ್ದು (=ಬರ್ದು, ಬರ್ದು) in the modern one;

7, the conversion of an original ರ್ into ದ್ before ದು in ಇದ್ದು (=ಇರ್ದು) in the mediæval and modern dialect;

8, the conversion of ಲ್ into ದ್ before ದು in ಗೆದ್ದು (=ಗೇದ್ದು) of the mediæval and modern dialect, and in ಮೆದ್ದು (=ಮೇದ್ದು) of the modern one;

9, the conversion of *ಳ* into *ದ* before *ದು* in *ಕದ್ದು* (= *ಕಳ್ಳು*) of the mediæval and modern dialect;

10, the conversion of *ರ* into *ನ್* before *ದು* in *ತನ್ನ* (of *ತರ*, *ತರು*) and *ಬನ್ನ* (of *ಬರ*, *ಬರು*) of the ancient, mediæval and modern dialect;

11, the conversion of *ಲ* into *ನ್* before *ದು* in *ಕೊನ್ನ* (of *ಕೊಲ*, *ಕೊಲ್ಲ*), *ನಿನ್ನ* (of *ನಿಲ*, *ನಿಲ್ಲ*), and *ಸನ್ನ* (of *ಸಲ*, *ಸಲ್ಲ*) of the ancient, mediæval and modern dialect;

12, the conversion of *ಲ* into *ನ್* before *ತು* in *ನಿನ್ನು* (= *ನಿಲ್ಲು*) of the mediæval and modern dialect;

13, the conversion of the *ಳ* of *ಕುಳ್ಳ*, a mutilated form of the ancient *ಕುಳಿರ್* (see § 159, No. 6), into *ನ್* before *ತು* in *ಕುನ್ನು* (= *ಕುಳ್ಳು*, *i. e.* *ಕುಳಿದುರ್*) of the modern dialect.

161. The seventh kind of the past participle is formed by changing not only the final consonant of the theme before the termination *ತು*, but also its initial vowel.

To this kind belong only the three themes *ಕಿರ* (*ಕಿರು*), *ಗಿರ* (*ಗಿರು*), *ತಿರ* (*ತಿರು*) of the ancient and mediæval dialect, which convert their initial vowel *ಇ* into *ಎ* and their *ರ* into *ತ್*, so that their participles are *ಕೆತ್ತು*, *ಗೆತ್ತು*, *ತೆತ್ತು* (see § 66).

ತೆತ್ತು occurs likewise in the modern dialect wherein its theme, however, appears as *ತೆರು*, which is found also in the mediæval one.

162. The eighth kind of the past participle is formed by changing, *i. e.* shortening, the vowel of the theme and inserting a euphonic *ನ್* before the termination *ದು*.

The themes which do so, are *ಬೇ*, *ವಿ*, *ನೋ*; their participles are *ಬೆನ್ನು*, *ಮಿನ್ನು*, *ನೊನ್ನು* in the ancient and mediæval dialect, and also in the modern one, though their themes herein are *ಬೇಯು*, *ವಿಯು* and *ನೋಯು* (see § 48).

163. The ninth kind of the past participle is formed by changing, *i. e.* shortening, the vowel of the theme and inserting a euphonic *ತ್* before the termination *ತು*.

The themes are *ಈ* and *ಸಾ* (*ಸಾಯ್*), and their participles are *ಇತ್ತು* and *ಸತ್ತು* in the ancient and mediæval dialect, and also in the modern one, though the themes herein appear as *ಈಯು* and *ಸಾಯು*.

Remark.

The form of *ಸಾ* is in sūtras 477. 566 of the *Śabdānuśāsana*; it is not given in the *Karpāṭakabhāṣābhūṣaṇa* which adduces only the past participle *ಸತ್ತು* :—

the Śabdamañidarpana under sūtra 48 clearly gives the form of ಸಾಯ್; under sūtra 240 it has ಸಾಯ್, which may be either ಸಾಯ್ ಕ or ಸಾ ಕ; it has neither ಸಾಯ್ nor ಸಾ in its dhātupāṭha. The present-future participle generally is ಸಾವ, instead of ಸಾಯ್, in the ancient and mediæval dialect (§ 180, 1, remark).

164. From § 155 up to § 163 the syllables ದು and ತು underwent no changes when they were used as suffixes for the past participle; in the present paragraph instances of the tenth kind of the past participle will be adduced, that is to say instances of the participle in the formation of which the suffixes ದು and ತು are changed. Namely

1, ದು is converted into ಡು after the theme ಉಣ್ (ಉಣ್ಣು), the past participle of which is ಉಣ್ಣು in the ancient, mediæval and modern dialect;

2, ದು is converted into ಡು after the theme ಕಾಣ್ (ಕಾಣು), its vowel being shortened, so that its past participle is ಕಣ್ಣು in the ancient, mediæval and modern dialect;

3, ದು is converted into ಡು after the theme ಕೊಳ್ (ಕೊಳ್ಳು), the final ಳ being changed into ಣ್, and ಕೊಣ್ಣು becomes the participle for the three dialects;

4, ತು is converted into ಟು after the themes ಅಡು, ಇಡು, ಉಡು, ನಡು, ಪಡು, ಏಡು, ಮಡು, ಸುಡು and ಏಸುಡು, their final ಡು being changed into ಟ್, so that ಅಟ್ಟು, ಇಟ್ಟು, ಉಟ್ಟು, ನಟ್ಟು, ಪಟ್ಟು, ಏಟ್ಟು, ಸುಟ್ಟು are the participles for the three dialects, and ಮಟ್ಟು, ಏಸುಟ್ಟು those for the ancient one.

In the ancient dialect ಏಸುಟ್ಟು is written also ಏಸುಟು, a form that is common in the mediæval one.

The original forms of the past participles of the modern dialect ವಿಸಾಟು (of ವಿಸಾಡು = ವಿಸುಡು) and ಹೊಟು (of ಹೊಡು) must have been ವಿಸಾಟ್ಟು (ವಿಸಾಡು + ತು) and ಹೊಟ್ಟು (ಹೊಡು + ತು); cf. No. 6;

5, the past participle ಹೊಡಿಟ್ಟು, mentioned under No. 4, is, by contraction, vulgarly changed into ಹೊಣ್ಣು;

6, the past participle ಬೆರಣ್ಣು is identical in form with the theme, i. e. ಬೆರಣ್ಣು (Śabdamañidarpana sūtra 241); the participle's original form must have been ಬೆರಣ್ಣು, i. e. ಬೆರಣ್ಣು with the termination ತು which was converted into ಟು;

7, ತು is converted into ಟು after the ancient and mediæval themes ಕುಡು and ತುಡು, these changing their initial vowel ಉ into ಒ and taking the forms ಕೊಟ್ and ತೊಟ್, so that the past participles become ಕೊಟ್ಟು and ತೊಟ್ಟು.

The themes ಕುಡು and ತುಡು occasionally appear as ಕೊಡು and ತೊಡು in the mediæval dialect, and always so in the modern one; the participles remain ಕೊಟ್ಟು, ತೊಟ್ಟು;

8, ತು is converted into ಟ್ರು after the ancient theme ಕಿಡ್ರು, this changing its initial vowel ಇ into ಎ and taking the form ಕೆಟ್, so that the past participle becomes ಕೆಟ್ಟು.

In the mediæval and modern dialect the theme is ಕೆಡು; the participle remains ಕೆಟ್ಟು;

9, ತು is converted into ಜು, after the ancient theme ಪಡು which becomes ಪಜ್, so that the past participle is ಪಜ್ಜು;

10, ತು is converted into ಜು after the ancient (and mediæval) themes ಇಡು and ಏಡು, these changing the initial vowel ಇ into ಎ and taking the forms ಎಜ್ and ಬೆಜ್, so that the participles become ಎಜ್ಜು and ಬೆಜ್ಜು.

In the mediæval dialect the themes generally are ಎಡು, ಏಡು; the participles remain ಎಜ್ಜು, ಬೆಜ್ಜು;

11, ತು is converted into ಕು after the themes ನಗು, ಮಿಗು (and ancient ತಗು, Śabdamanidarpana under sūtra 241) of the ancient, mediæval and modern dialect, and ಸಿಗು of the mediæval and modern one, the themes taking the forms ನಕ್, ಮಿಕ್, (ತಕ್), ಸಿಕ್, so that the past participles become ನಕ್ಕು, ಮಿಕ್ಕು, (ತಕ್ಕು), ಸಿಕ್ಕು; cf. § 165, letter, a, 7;

12, ತು is converted into ಕು after the themes ಉಗು and ಫುಗು of the ancient and mediæval dialect, the themes changing their initial vowel ಉ into ಒ and taking the forms ಒಕ್ and ಫೊಕ್, so that the past participles become ಒಕ್ಕು and ಫೊಕ್ಕು.

The themes ಉಗು and ಫುಗು appear also as ಒಗು and ಫೊಗು in the mediæval dialect, the participles remaining ಒಕ್ಕು, ಫೊಕ್ಕು. In the modern dialect ಫೊಗು has taken the form of ಹೊಗು which occurs also in the mediæval one; the past participle is ಹೊಕ್ಕು; cf. § 165, letter a, 7;

13, ತು is converted into ಪು after the ancient theme ತವ್ರು, this taking the form ತವ್, so that the past participle becomes ತವ್ವು; see an instance in § 165 under b, 1.

165. From § 155 to § 164 we have seen how the Kannada past participle is formed in various ways when the syllables ದು and ತು are suffixed to the theme; now its eleventh kind follows, a short form which appears without ದು and ತು, is often identical as to shape with the verbal theme (which at the same time often is a verbal noun), and may be considered to be a

verbal noun (see § 100 compared with § 60; § 169). Compare the short past participle with final ಇ in § 168.

This short participle occurs only when a verb directly follows it which shows that the sense of the past participle is meant, as it does not bear the characteristic mark of a participle itself. See, however, § 198, a, where the third person neuter singular is directly formed from it.

It is used in the ancient, mediæval and modern dialect.

It includes two classes, it being put either before a verb that differs from that from which it has been formed, or before a verb that is identical; in the second case it is repetition (§§ 152. 211).

a) The short participle used before verbs that are not the same as that from which it has been formed, chiefly before ಕೊಳ್ (ಕೊಳ್ಳು, cf. § 341) and ತರ್ (ತರು):

1, Instances with regard to unaltered verbal themes with a final consonant, are e. g. ಎದ್ದಿ ತರ್ (=ಎದ್ದಿ ತರ್), ಕಾಯ್ ತರ್ (=ಕಾಯ್ ತರ್), ಪಾಯ್ ತರ್ (=ಪಾಯ್ ತರ್), ಬಿದ್ದಿ ತರ್ (=ಬಿದ್ದಿ ತರ್), ಸಾರ್ ತರ್ (=ಸಾರ್ ತರ್), ಸೀಳ್ ಕೊಡು (=ಸೀಳ್ ಕೊಡು), ಹೊಯ್ ಕೊಳ್ (=ಹೊಯ್ ಕೊಳ್).

2, Instances with regard to unaltered themes with a final vowel, are e. g. ಇದ್ದಿ ತರ್ (=ಇದ್ದಿ ತರ್), ಉಗು ತರ್ (=ಉಗು ತರ್), ಒಗೆ ತರ್ (=ಒಗೆ ತರ್), ಕರೆ ತರ್ (=ಕರೆ ತರ್), ಕದ್ದಿ ತರ್, ಕವಿ ತರ್, ಕುಸಿ ಬೀದ್, ತವು ತರ್, ತಿರಿ ತಿಸ್, ತಿರ್ದಿ ತರ್, ತಿವಿ ಕೊಳ್, ತೆಗೆ ತರ್, ದೊರೆ ಕೊಳ್, ನಡೆ ತರ್, ಪದೆ ಪೊಯ್, ಪರಿ ತರ್, ಪಿಡಿ ತರ್, ಪಿಡಿ ಪಡೆ, ಪಿಡಿ ಬೆದ್ದಿ, ಪುಗು ತರ್, ಮಿದು ತರ್, ಮಿಲಿ ತರ್, ಸುರಿ ತರ್, ಹರಿ ತರ್, ಹಿಡಿ ತರ್.

3, Instances with regard to themes that have changed their final vowel ಎ into ಅ (which often are verbal nouns and occasionally appear in the mediæval dialect and frequently in the modern one), are e. g. ಎದ್ದಿ ಕೊಳ್ (=ಎದ್ದಿ ತರ್ ಕೊಳ್), ಎದ್ದಿ ಕೊಳ್ (=ಎದ್ದಿ ತರ್ ಕೊಳ್), ಎದ್ದಿ ತರ್ (=ಎದ್ದಿ ತರ್ ತರ್), ಒಡ ಕೊಳ್, ಒರ ಕೊಳ್, ಕರ ಕೊಳ್, ಕರ ತರ್, ಕದ್ದಿ ತರ್, ಕಳ ಕೊಳ್, ಕೆರ ಕೊಳ್, ಕೊದ್ದಿ ಕೊಳ್, ತಡ ಕೊಳ್, ತೆಗೆ ತರ್, ತೆದ್ದಿ ಕೊಳ್, ತೊಡ ಕೊಳ್, ತೊಳ ಕೊಳ್, ದೊರ ಕೊಳ್, ನಡ ಕೊಳ್, ಬಡ ಕೊಳ್, ಬೆಳ ಕೊಳ್, ಹೊಡ ಕೊಳ್. Cf. § 157.

4, Instances with regard to themes that have changed their final vowel ಇ into ಅ (which often are verbal nouns and not unfrequently occur in the modern dialect), are e. g. ಇಡ ಕೊಳ್ (=ಇಡಿದು ಕೊಳ್), ಇದ್ದಿ ಕೊಳ್ (=ಇದ್ದಿ ತರ್ ಕೊಳ್), ಉದ್ದಿ ಕೊಳ್ (=ಉದ್ದಿ ತರ್ ಕೊಳ್), ಕಡ ಕೊಳ್, ಕಸ ಕೊಳ್, ಕುಡ ಕೊಳ್, ತದ್ದಿ ಕೊಳ್, ತಿಳ ಕೊಳ್, ತುದ್ದಿ ಕೊಳ್, ದೂ ಕೊಳ್, ದುಡ ಕೊಳ್, ಸಸ

ಕೊಳ್, ಬರಿದ ಕೊಳ್, ಬರ ಕೊಳ್, ಮುಡ ಕೊಳ್, ಮುದಿದ ಕೊಳ್, ಸರ ಕೊಳ್, ಸುರಿದ ಕೊಳ್, ಸುಲ ಕೊಳ್, ಹರಿದ ಕೊಳ್, ಹಿಡ ಕೊಳ್, ಹಿಡ ತರ್, ಹೊಲ ಕೊಳ್. Cf. § 157.

5, Instances with regard to themes that have changed their final ಇ into ಉ (which partly are verbal nouns and occasionally occur in the modern dialect), are *e. g.* ಇಡು ಕೊಳ್ (=ಇಡಿದು ಕೊಳ್), ಇರಿದು ಕೊಳ್ (=ಇರಿದು ಕೊಳ್), ಉರಿದು ಕೊಳ್ (=ಉರಿದು ಕೊಳ್), ಕವ್ತು ಕೊಳ್ (=ಕವಿದು ಕೊಳ್), ಕುಡು ಕೊಳ್, ತಿಳು ಕೊಳ್, ದಣು ಕೊಳ್, ದುಡು ಕೊಳ್, ನಸು ಕೊಳ್, ಬಡು ಕೊಳ್, ಬರಿದು ಕೊಳ್, ಬಿರು ಕೊಳ್, ಮುಡು ಕೊಳ್, ಮುದಿದು ಕೊಳ್, ಸುರಿದು ಕೊಳ್, ಹಿಡು ಕೊಳ್, ಹೊಲು ಕೊಳ್. Cf. § 151, letter b, 2.

6, Instances with regard to themes that have dropped their final syllable, are ಅಯ್ (=ಅಯ್ತ of ಅಯ್ತು) ತರ್ (used in the ancient and mediæval dialect), ಪೋ (=ಪೋಗಿ of ಪೋಗು) ತರ್ (used in the ancient dialect), and ಮಲ (=ಮಲಗಿ of ಮಲಗು) ಕೊಳ್ (used in the modern dialect). Cf. letter b, 3.

Here may be adduced the vulgar ಉಡು ತೊಡಿಸು (=ಉಡಿಸಿ ತೊಡಿಸು; see § 166). Cf. ಪಜ ಪಜನು under b, 4.

7, Instances with regard to themes that have dropped the vowel of their final ಗಿ, ಗು or ಗೆ and converted the remaining consonant ಗ್ into ಕ್ before the verbs ಕೊಡು and ಕೊಳ್ (ಕೊಳ್ಳು), are *e. g.* ಅಕ್ (=ಅಗಿದು of ಅಗಿ) ಕೊಳ್, ಒಕ್ (of ಒಗಿ) ಕೊಡು, ಒಕ್ (of ಒಗಿ) ಕೊಳ್, ತೆಕ್ (of ತೆಗಿ) ಕೊಳ್, ನಕ್ (of ನಗು) ಕೊಳ್, ಬಕ್ (of ಬಗಿ) ಕೊಳ್, ಬಿಕ್ (of ಬಿಗಿ) ಕೊಳ್, ಮೊಕ್ (of ಮೊಗಿ) ಕೊಳ್, ಸಿಕ್ (of ಸಿಗು) ಕೊಳ್. The instances occur only in the modern dialect. Cf. § 158; § 164, 11, 12.

b) The short participle used before verbs that are identical with that from which it has been formed, *i. e.* in repetition (§ 211):—

1, Instances with regard to themes that, in an unaltered form, precede an identical verb, are *e. g.* ಕಡಿ ಕಡಿ (=ಕಡಿದು ಕಡಿ), ಕವಿ ಕವಿ (=ಕವಿದು ಕವಿ), ಕಾಯ್ ಕಾಯ್ (=ಕಾಯ್ದು ಕಾಯ್), ಕರೆ ಕರೆ (=ಕರೆದು ಕರೆ), ಕರಿದು ಕರಿದು (=ಕರಿದು ಕರಿದು), ಕುಡಿ ಕುಡಿ (=ಕುಡಿದು ಕುಡಿ), ಕುಣಿ ಕುಣಿ, ಕುಣಿ ಕುಣಿ, ಬಡಿ ಬಡಿ, ಬಿಗಿ ಬಿಗಿ, ತರಿದು ತರಿದು, ತಿಳಿ ತಿಳಿ, ತಿವಿ ತಿವಿ, ತುರಿದು ತುರಿದು, ತೆಗೆ ತೆಗೆ, ನನೆ ನನೆ, ನಲಿ ನಲಿ, ನೆಗೆ ನೆಗೆ, ನೆನೆ ನೆನೆ, ಪರಿ ಪರಿ, ಪಿಡಿ ಪಿಡಿ, ಪೊಗೆ ಪೊಗೆ, ಬಗಿ ಬಗಿ, ಬಡಿ ಬಡಿ, ಬಿರಿ ಬಿರಿ, ಮಡಿ ಮಡಿ, ಮಣಿ ಮಣಿ, ಮಿಡಿ ಮಿಡಿ, ಮುರಿದು ಮುರಿದು, ಮೊಗೆ ಮೊಗೆ, ಮೊರೆ ಮೊರೆ, ಸಿಡಿ ಸಿಡಿ, ಸುರಿದು ಸುರಿದು, ಸುಲಿ ಸುಲಿ, ಸುರಿದು ಸುರಿದು, ಸೆಳೆ ಸೆಳೆ, ಹಿಡಿ ಹಿಡಿ, ಹಿರಿ ಹಿರಿ, ಹೊಗೆ ಹೊಗೆ, ಹೊಡೆ ಹೊಡೆ.

It is to be observed that the instances always presuppose the second verb to be in the form of the past participle ending in ದು (§ 155) or also

in the past tense, as ಕಡಿ ಕಡಿದು, ಕವಿ ಕವಿದು, etc. (see § 211, 4). They are found in the three dialects. In Abhinavapampa 13, 53 there is ತವು ತವ್ವು ದುವುಭಯಬಳದ . . . ಸೈಸ್ಯಂ.

2. Instances with regard to themes that have lost their final vowel before an identical verb (which are found in the mediæval and modern dialect), are *e. g.* ಕಳ (*i. e.* ಕಳೆದು of ಕಳೆ) ಕಳೆ, ತೆಗೆ (= ತೆಗೆದು of ತೆಗೆ) ತೆಗೆ, ನೆಗೆ ನೆಗೆ, ಬೆಳ ಬೆಳೆ, ಮೊಗ ಮೊಗೆ, ಸಳ ಸಳೆ, ಹೊಡ ಹೊಡೆ, ಹೊಸ ಹೊಸೆ, ಹೊಳ ಹೊಳೆ. *Cf.* § 151, letter *a*, 4 and *b*, 2.

Remark.

In such an instance the short participle may be doubled, *e. g.* ಬಡ ಬಡ ಬಡ, also when another verb follows, *e. g.* ಬಡ ಬಡ ಕೊಳ್. See § 211, 8.

3. Instances with regard to themes that have dropped their last syllable before an identical verb, are *e. g.* ತಿರ (of ತಿರಗು) ತಿರಗು, ತಿರಿ (of ತಿರಿಗು) ತಿರಿಗು, ತಿರು ತಿರುಗು, ತೊಲ ತೊಲಗು, ತೊಳ ತೊಳಗು, ನಿಲಿ ನಿಲಿಕ್ಕು, ಬೆಳ ಬೆಳಗು, ಮುರು ಮುರುಗು, ಮೊಗ ಮೊಗಗು, ಮೊರು ಮೊರುಗು, ಸೊಗ ಸೊಗಗು. *Cf.* letter *a*, 6. The instances belong to the three dialects. See § 211, 7.

Remarks.

In such an instance the short participle may be doubled, *e. g.* ತೊಳ ತೊಳ ತೊಳ ಗು, ನಡ ನಡ ನಡಗು (or ನಡುಗು), ಬೆಳ ಬೆಳ ಬೆಳಗು (used in the ancient dialect, see § 211, 10. See also § 339, 8.

Also in the repetition of nouns the last syllable has been dropped, as in ಹಿಂಗ ಹಿಂಗಳು, ಮೊದ ಮೊದಳ (see § 303, 1, *a. b. c. d.*).

4. An instance in which the vowel of the penultima too has been lost before an identical verb, is ಪರರಿ ಪರರಿಸು (= ಪರರಿಸಿ ಪರರಿಸು, of the mediæval dialect). *Cf.* ಉಡು ತೊಡಿಸು under *a*, 8.

166. Hitherto the formation of the past participle of verbal themes ending in consonants and the vowels ಇ and ಎ has been treated of: it still remains to be introduced the formation of the twelfth kind of the past participle. It concerns the themes which end in the vowel ಉ in the three dialects.

Their past participle is formed by suffixing the vowel ಇ, in the ancient, mediæval and modern dialect. The final ಉ is treated as a euphonic letter, disappearing before the ಇ according to the rule of sandhi (§ 213, *seq.*).

Instances are ಅಕ್ಕಿ (of ಅಕ್ಕು), having feared, ಒಗ್ಗಿ (of ಒಗ್ಗು), having met together, ನಟ್ಟಿ (of ನಟ್ಟು), having trusted, ಮಟ್ಟಿ (of ಮಟ್ಟು), having liked,

ಕುಟ್ಟಿ (of ಕುಟ್ಟು), ಮುಟ್ಟಿ, ಒಡ್ಡಿ, ಹಿಣ್ಣಿ, ಎತ್ತಿ, ಮುತ್ತಿ, ಪೊರ್ಡಿ, ಆಗಿ, ಹೋಗಿ, ಪೋಗಿ, ಚಾಚಿ, ಮಾಡಿ, ಆಡಿ, ಪಾಡಿ, ಕಾಡ್ತಿ, ಪಾಡ್ತಿ, ಬೀಡ್ತಿ, ಸಾಡ್ತಿ, ಪಾಸಿ, ಉಡಿಸಿ, ಒದದ್ತಿ, ಕೆದಡ್ತಿ, ಗದಡ್ತಿ, ಬೆದಡ್ತಿ, ನಗಿಸಿ, ಕಾಣಿಸಿ, ಓದಿಸಿ, ಅಲರ್ಚಿ, ಇದಿರ್ಚಿ, ನಿಗುವ್ವಿಸಿ, ಓಸರಿಸಿ, ಕಳವಳಿಸಿ.

ಆಗು, ಪೋಗು, ಹೋಗು form also the irregular past participles ಆಯ್, ಪೋಯ್, ಹೋಯ್, used for the third person neuter singular of the past tense (see § 199, and cf. § 176). ಆಯ್ appears also as ಆಯ್, regarding which see § 176, and compare ಆಗು (= ಆಗು) in the Dictionary ¹⁾.

Themes with final ಟು generally form their past participle by means of the vowel ಇ; but if the ಟು is changed into ಟಿ, which occasionally and in some instances always is done (§§ 59, 61, 160, 4), they suffix ದು or ತು (§§ 155, 156), e. g. ಕಾರ್ದು (of ಕಾರ್ಡಿ = ಕಾರ್ತಿ), ತೋರ್ದು, ಪಾರ್ದು, ಬೀರ್ದು, ಎರ್ದು, ಒಳರ್ದು, ಕೆದರ್ದು, ಬೆಳರ್ದು, ಬೆದರ್ದು; ಅರ್ತು, ಆರ್ತು, ಅರ್ತ್ತಿರ್ತು, ಬೆಳ್ಳರ್ತು, and before the syllable ತು their final ಟಿ is sometimes converted into ತ್ (ಎರ್ದಿತ್ತು, etc., § 160, 4).

In the mediæval dialect a theme that in the ancient one ends in a consonant, is not unfrequently made to end in ಉ, in which case the vowel ಇ is used to form its past participle, e. g. ಬೋಲಿ (= ಬೋಲ್ವು), ಊಳಿ (= ಊಳ್ವು), ಕೇಳಿ (= ಕೇಳ್ವು), ತಾಳಿ, ಬೇಲಿ, ಹೂಲಿ, ಹೇಲಿ, ಹೋರಿ, ಅಡರಿ, ಕೊನರಿ, ಬೆಗುರಿ, ಭಿಗುರಿ, ಅಗಲಿ, ಕನಲಿ, ತೊಲಿಲಿ, ಬಲಿಲಿ, ಸಡಲಿ, ಉರುಳಿ, ಉಗುದ್ತಿ; this, as a rule, is done in the modern dialect. Cf. §§ 48, 181, 1. 198, 4. 5.

167. The thirteenth kind of the past participle which, as it would appear, occurs only in the mediæval dialect, is formed by means of the syllable ಇದು. This is, instead of ದು (§ 155), suffixed to themes that in the ancient dialect, without exception, end in consonants, but in later times have optionally received a euphonic ಉ (cf. the close of § 166), e. g. ಕೇಳಿದು (of ಕೇಳು, = ಕೇಳ್ವು), ತೋಳಿದು (of ತೋಳು, = ತೋಳ್ವು), ಸಾರಿದು

¹⁾ Dr. I. F. Fleet draws the author's attention to some copper-plate grants in which ಆಯ್ and ಆಯ್ have been used directly for ಆಗಿ and ಆಗಿ in the forms ಮೂಕಾಯ್, ಮೂಕಾಯ್, ತೆಂಕಯ್, ತೆಂಕಾಯ್, etc. (for ಮೂಕಗಿ, ಮೂಕಾಗಿ, ತೆಂಕಗಿ, ತೆಂಕಾಗಿ, etc., to the east, to the south, etc.). He writes: "With one exception, noted further on, I have found these forms in only some of the spurious copper-plate grants of the Western Ganga series, from Mysore. These grants claim to be of various dates from A. D. 248 upwards. But there are strong reasons for fixing the eleventh century as the period when most of them were fabricated." The one exception occurs in a stone inscription at Bannur in the Tiruma-Kûḍis-narasîpura taluka, Mysore district, which appears to include the word ಪಮನಾಯ್ (or ಪಮನಾಯ್?), and may belong to about A. D. 920. Cf. § 281. We remark that ಆಗಿ appears as ಆಯಿ in Têlugu.

(of ಸಾರು, = ಸಾರ್ದು), ಸೀಳಿದು (of ಸೀಳು, = ಸೀಳ್ತು), ಸೂರುಳಿದು (of ಸೂರುಳು, = ಸೂರುಳ್ತು), ಹೋರಿದು (of ಹೋರು, = ಹೋರ್ದು), ಹೋಲಿದು (of ಹೋಲು, = ಹೋಲ್ದು), ಬರಿದು (of ಬರಿಲು, = ಬರಿದ್ದು), ಮರಳಿದು (of ಮರಳು, = ಮರಳ್ತು). In a śāsana of A. D. 1123 we find ಗೆಲುದು (for ಗೆಲ್ತು) in which a euphonic ಉ is used for ಇ.

Towards the end of the mediæval period (*e. g.* in the Kannada Rāmāyaṇa) here and there we meet with forms in which the ಇದು has been used to form the past participle even of verbal themes that end in ಉ in the three dialects (§ 166), *e. g.* ಚಾಚಿದು (of ಚಾಚು, = ಚಾಚ್ದು), ಮೆಟ್ಟಿದು (of ಮೆಟ್ಟು, = ಮೆಟ್ಟ್ದು), ನೋಡಿದು (of ನೋಡು, = ನೋಡ್ದು). Also the curious past participle ನಿನ್ನಿದು (= ನಿನ್ನ, of ನಿಲ್ಲು) occurs in the Rāmāyaṇa.

The vowel ಇ in ಇದು in this case is, of course, nothing else but a euphonic letter employed before the real termination ದು.

168. The question naturally arises how the vowel ಇ of § 166 came to represent the suffix for the past participle of verbal themes ending in ಉ in the three dialects. It appears to be certain that ಇ originally was a euphonic or enunciative augment put before ದು (§ 155 *seq.*) in order to avoid forms like ಪಾಡ್ದು (of ಪಾಡು), having sung (actually used in the Jaimini Bhārata 21, 57), ಮಾಡ್ದು (of ಮಾಡು), having made (used in the Dharmaparikshā, edited by the Rev. G. Würth in his ಪ್ರಾಕೃತ್ಯಮಾಲಿಕೆ vaçana 1301), ಕುಟ್ಟು, ನಡ್ಡು, ಮಡ್ಡು, etc. Such forms, certainly, are clumsy and cacophonous, and led people to use the enunciative augment ಇ between the theme and ದು, as they actually did in the forms ಕೇಳಿದು, ತೂಳಿದು, etc. and then in the forms ಚಾಚಿದು, ಮೆಟ್ಟಿದು, ನೋಡಿದು, which, probably as a remnant of by-gone times, we find in § 167. This is corroborated by the fact that in the so-called relative past participle (§ 175, *e. g.* ಪಾಡಿದ, ಮಾಡಿದ, ಕುಟ್ಟಿದ, ಮುಟ್ಟಿದ, ನಡ್ತಿದ, ಮಡ್ತಿದ), in the ancient and mediæval present tense (§ 194, *e. g.* ಪಾಡಿದನೆಂ, ಮಾಡಿದನೆಂ, ಕುಟ್ಟಿದನೆಂ, ನಡ್ತಿದನೆಂ), and in the imperfect tense (§ 198, *e. g.* ಪಾಡಿದೆಂ, ಕುಟ್ಟಿದೆಂ, ನಡ್ತಿದೆಂ) the ದು, in the form of ದ (§ 178), is always used. (In the contingent present-future tense the participle with ಇ is generally added directly to ಏನು, etc.).

We are, therefore, compelled to think that the past participle with final ಇ is another particular kind of the short participles treated of in § 165. About its representing verbal nouns see § 169.

In passing it may be observed that in the future tense (§ 200) the trisyllabic forms ಮಾದುವೆಂ, ನೋಡುವೆಂ, when they are to become dissyllabic, do not appear as ಮಾದ್ವೆಂ, ನೋಡ್ವೆಂ, but as ಮಾವ್ವೆಂ, ನೋವ್ವೆಂ, the *ವ್* in combination with *ವ* being used to avoid a hardness of the pronunciation, which is avoided in the past participles ಪಾಡ್ವು, ನೂಡ್ವು by the insertion of an enunciative *ವ* before *ವು* and finally dropping the *ವು*.

Remark.

Nāgavarma and Kōśava call the *ವ* an augment (āgama), and Kōśava states that this *ವ* and the *ಉ* in *ವು* are vowels which are substitutes for the personal terminations (kriyāvibhaktiādeśasvara). See the personal terminations in § 193.

169. Is it possible to find out the original meaning of the past participle in Kannada?

In § 165 it has been stated that the short past participles, namely those without *ವು* and *ತು*, are often identical as to shape with their verbal themes which at the same time are verbal nouns, so that the participles themselves appear as verbal nouns and finally must be such, *e. g.* ಎದಿರ್, a rising, ಪಾಯ್, a running, ಸೀಳ್, a splitting, ಹೊಯ್, a striking; ಇದಿರ್, ಕವಿ, ಕುಸಿ, ತವು, ತಿರಿ, ತಯ್, ತಿವಿ, ತೆಗೆ, ದೊರೆ, ನಡೆ, ಪದೆ, ವರಿ, ಪಿಡಿ, ಪುಗು, ಬಿಡು, ಬಿಲಿ, ಹರಿ, ಹಿಡಿ; ಎದಿರಿ, ಓಡ, ಒರ, ಕಳ, ಕೊರಿ, ತಡ, ತೆರಿ, ನಡ, ಬೆಳ, ಹೊಡ; ಇದಿರಿ, ಉರಿ, ಕಡ, ಸರ; ಇಯಿ, ಉಯಿ, ಕುಡು, ದಣು, ನಸು, ಬಯಿ, ಬರು, ಮುಡು, ಹಿಡು; ಪೋ. If we thus consider the short participles to be verbal nouns, their meaning before ಕೊಳ್ and ತರ್ is as follows:— ಹೊಯ್ ಕೊಳ್, to take (*i. e.* to apply) a blow (or blows, to one's self); ಎದಿರ್ ತರ್, to bring a standing up (to a certain place, *i. e.* to come); ಪಾಯ್ ತರ್, to give a running (*i. e.* to run); ತಿವಿ ಕೊಳ್, to take (*i. e.* to apply) a stabbing (to one's self); ನಡೆ ತರ್, to bring a walking (*i. e.* to come); etc.

We believe that analogously the past participles ending in *ವು* and *ತು* are nouns, namely verbal nouns augmented by the pronominal suffixes *ತು* and *ವು* (§ 122; *cf.* §§ 178 and 298, 3). Thus, for instance, ಇದಿರ್, a descending, has become ಇದಿರ್ವು, a descending-it; ನಡೆ, a walking, ನಡೆವು, a walking-it; ಬಿಲಿ, a selling, ಬಿಲಿವು, a selling-it; ಮೊಳಿ, a germinating, ಮೊಳಿವು, a germinating-it (*cf.* our explanation of ಅದೆ in § 171, of ಉತುಂ, etc. in § 173, of ಅದ in §§ 178, 179, of ಪು, ವು and ಹು in §§ 185, 186, of the infinitive in § 188, of ಗು and ಕು in § 204, and of the second and third person of the imperative in § 205). The suffixes *ವು* and *ತು* are so to say redundant. The special idea of the past ('a having descended-it', 'a having walked-it', or having descended, having walked, etc.) has, only by usage, been attached

to the forms with ದು and ತು (*cf.* ಅವ in § 273). A similar indefinite character as to time has been actually preserved in the verbal forms produced by suffixing the syllables ಕುಂ and ಗುಂ (see § 203), in the negative participle and conjugated negative (see §§ 170. 171. 209. 210), and in the verbal forms (participles) produced by the syllables ವ, ಏ, ಪ, and ಷ (see §§ 180-185). Further the use of the past participle ಎನ್ನ in combination with ಒಡೆ or ಅರೆ (ಎನ್ನೊಡೆ, ಎನ್ನರೆ), *e. g.* in §§ 322-329 and that of the infinitive with final ಅಲು (ಅಲ್) in combination with ಇಲ್ಲ (§ 316, 2) will assist to elucidate such an original indefiniteness as to time. *Cf.* also § 313, 4 about the combination of the past participle and verbal nouns in the past.

In § 168 the short past participles with a final enunciative ಇ which remained after the dropping of ದು, have been introduced. With their ದು they are obvious verbal nouns, and they are therefore to be considered as verbal nouns also without ದು. This is established by the fact that they in combination with ಇಲ್ಲ are used identically with other verbal nouns in combination with ಇಲ್ಲ in § 316, 2 (*e. g.* ಮಾಡಿಲ್ಲ, ಆಗಿಲ್ಲ = ಮಾಡಿದುದಿಲ್ಲ, ಆದುದಿಲ್ಲ).

170. The fourteenth kind of the past participle is the so-called negative one (pratishédhakriyē, vilōmakriyē, abhāvakriyē). It is formed by putting ಅದೆ to the short form of the so-called infinitive (kriyārtha, see § 187), *i. e.* to the form of the verb that is conventionally used to denote object, design, purpose, or future of intention of action (before another verb), expressing the idea of the English infinitive preceded by 'to', 'for to', 'about to', 'ready to', 'yet to' (see § 188). This short form of the infinitive ends in the vowel ಅ, *e. g.* ಇರ (of ಇರ್, ಇರು), to be or stay, about to be or stay, going to be or stay, yet to be or stay. When ಅದೆ is put to ಇರ, the form of the participle becomes either ಇರ ಅದೆ, or, with the application of sandhi (§ 214), ಇರದೆ, 'not actually being or staying' or 'not having actually been or stayed'. The idea of the past is secondary, depending on circumstances (see § 209, and *cf.* § 169). Both forms, ಇರ ಅದೆ and ಇರದೆ, were used in the ancient dialect; in the mediæval and modern one only ಇರದೆ is in use. Other instances are ಅಲ್ಲದೆ (of ಅಲ್), not being fit or not having been fit, ಇಲ್ಲದೆ (of ಇಲ್), not being present or not having been present (§ 338), ಅಂಜದೆ (of ಅಂಜು), not fearing or not having feared, ಕಟ್ಟದೆ (of ಕಟ್ಟು), not tying or not having tied, ಉಡದೆ (of ಉಡು), ಕಿಡದೆ (of ಕಿಡು), ಆಗದೆ, ತೀರದೆ, ಬೇಡದೆ, ಮಾಡದೆ, ಎಸಗದೆ, ಹೋಗದೆ, ಕೇಳದೆ,

ಪೇರಿದೆ, ಅಗಲದೆ, ಉಗುಲಿದೆ, ತಗುಳದೆ, ಬಗುಳದೆ, ಬಿಡುವದೆ, ಒಡವ್ವುದದೆ, ಪರಿಹರಿಸದೆ.
Cf. §§ 208. 209. 210. (212, 7).

If verbal themes end in ಇ, ಎ, ಅ, ಈ, ಏ, or ಓ, the infinitive inserts a euphonic ಯ್ between the theme and ಅ when ಅದೆ is attached, e. g. ಇರಿಯದೆ (of ಇರಿ), ಉರಿಯದೆ (of ಉರಿ), ಕುಡಿಯದೆ (of ಕುಡಿ), ತಿಳಿಯದೆ (of ತಿಳಿ), ನಡೆಯದೆ (of ನಡಿ), ಪಡೆಯದೆ (of ಪಡಿ), ಬಗೆಯದೆ (of ಬಗೆ), ಕಾಯದೆ (of ಕಾ), ಈಯದೆ (of ಈ), ಬೀಯದೆ (of ಬೀ), ಕೇಯದೆ (of ಕೇ), ನೋಯದೆ (of ನೋ). The theme ಓ exceptionally inserts a euphonic ವ್, and the negative participle becomes ಓವದೆ.

Monosyllabic themes ending in ಣ್, ನ್, ಯ್, ಲ್, and ಳ್, and having a short initial vowel or consonant, form the negative participle by doubling their final consonant before the ಅ of the infinitive and suffixing ಅದೆ, e. g. ಉಣ್ಣದೆ (of ಉಣ್), ಎನ್ನದೆ (of ಎನ್), ಒಲ್ಲದೆ (of ಒಲ್), ಕೊಳ್ಳದೆ (of ಕೊಳ್), ಬಯ್ಯದೆ (of ಬಯ್). As an exception there is ಕಳದೆ (of ಕಳ್) in the ancient dialect. In the mediæval one we find exceptionally ಉಣದೆ (of ಉಣ್), ಗೆಲದೆ (of ಗೆಲ್); as the modern one uses to double the finals of monosyllabic themes already before a euphonic ಉ (§ 48), its forms of the negative participle are e. g. ಉಣ್ಣದೆ (of ಉಣ್ಣ), ಎನ್ನದೆ (of ಎನ್ನು), ಗೆಲ್ಲದೆ (of ಗೆಲ್ಲ). Cf. § 215, 7, f.

The themes ತರ್ and ಬರ್ generally appear as ತಾರ್ and ಬಾರ್ in forming their negative participle, which is ತಾರದೆ and ಬಾರದೆ; only in the mediæval and modern dialect also ತರದೆ and ಬರದೆ occasionally occur. (Cf. §§ 184. 210.)

In repetition (see § 165, letter b, and cf. §§ 209. 211) the first verb drops the suffix ಅದೆ, e. g. ಬಿಡ ಬಿಡದೆ. (Cf. §§ 211, 4. 339.)

171. It becomes evident from the formation of the so-called negative participle given in § 170 that its primitive meaning was not that of direct negation, but that of futurity, i. e. the state of being yet to come or of once having been yet to come, or, in other words, the state of not being or of not having been. ಅದೆ is ಅದು, the remote demonstrative pronoun (cf. the ದು and ತು of § 169, and the ಉತೆ, etc. of § 173), in combination with ಎ, the particle of emphasis (cf. § 215, 8, remark 1). The form under consideration, therefore, is so to say a pronominal noun, and the first meaning of the above-mentioned ಇರ ಅದೆ or ಇರದೆ is 'yet to be or stay-even-it', 'not yet being or staying-even-it', or 'the state or condition of not actually being or staying', 'not actually being or staying'.

or, according to circumstances, 'not having actually been or stayed'. Thus also e.g. ಮಾಡದೆ, 'yet to make-even-it', 'having been yet to make-even-it': 'not actually making', 'not actually having made'.

172. In § 154 it has been stated that the second form of the Kannaḍa verb that has been called a verbal participle or gerund by Europeans, is the present verbal participle (vartamānakriyē, vartamānakālakriyē; see § 362).

It is formed by adding to the verbal theme one of the following ten suffixes:—ಉತುಂ (in the ancient and mediæval dialect), ಉತೆ (in the ancient and mediæval one), ಉತ್ತುಂ (in the ancient one), ಉತ್ತೆ (in the ancient one), ಉತಂ (in the mediæval one), ಉತ (in the mediæval and modern one), ಉತ್ತಂ (in the mediæval and, occasionally, ancient one), ಉತ್ತ (in the mediæval and modern one), ಉತಾ, ಉತ್ತಾ (in the modern one).

The final ಉ of a theme disappears (according to the rule of sandhi, § 213 seq.) when any of the terminations is annexed; if a theme ends in ಇ, ಎ, ಆ, ಈ, ಏ, or ಓ, a euphonic ಯ್, or occasionally (in the mediæval dialect) ವ್, is put between the vowel and termination; after ಓ, to love, the insertion of ವ್ is always required.

Instances are ಅರಿಯುತುಂ (of ಅರಿಯ್), weeping, ಗೆಯ್ಯುತ್ತುಂ or ಗೆಯ್ಯುತ್ತುಂ (of ಗೆಯ್ಯ; cf. § 215, 7, e), doing, ಎನ್ನುತುಂ (of ಎನ್), saying, ನಗುತುಂ (of ನಗು), laughing, ನೋಡುತುಂ (of ನೋಡು), seeing, ಇರಿಯುತುಂ (of ಇರಿಯ್), descending, ಕರೆಯುತುಂ (of ಕರೆ), calling, ಕಾಯುತುಂ (of ಕಾ), guarding, ಈಯುತುಂ (of ಈ), giving, ಬೇಯುತುಂ (of ಬೇ), burning;— ಇಸುತೆ (of ಇಸು), throwing, ಎನ್ನುತೆ (of ಎನ್), saying, ಬರಿಯುತೆ (of ಬರಿಯ್), becoming weary;— ಕಾದುತ್ತುಂ (of ಕಾದು), fighting, ಜಡಿಯುತ್ತುಂ (of ಜಡಿ), threatening;— ಕೆತ್ತುತ್ತೆ (of ಕೆತ್ತು), quivering;— ಎನ್ನುತಂ (of ಎನ್), ಕೊಳುತಂ (of ಕೊಳ್);— ಅಳುತ (of ಅಳ್ or ಅಳು), ಎನ್ನುತ (of ಎನ್), ಅನುತ (of ಅನು), ಮಾಡುತ (of ಮಾಡು), ನುಡಿಯುತ (of ನುಡಿ);— ಉಣುತ್ತಂ (of ಉಣ್), ಬರುತ್ತಂ (of ಬರ್), ಕಾಣುತ್ತಂ (of ಕಾಣ್);— ಅರಿಯುತ್ತ (of ಅರಿಯ್ or ಅರಿಯು), ಎನ್ನುತ್ತ (of ಎನ್), ಅನ್ನುತ್ತ (of ಅನ್ನು), ಮಾಡುತ್ತ (of ಮಾಡು), ನಡೆಯುತ್ತ (of ನಡಿ), ಬೇಯುತ್ತ (of ಬೇ), ನೋಯುತ್ತ (of ನೋ);— ಕೇಳುತ್ತಾ (of ಕೇಳು), ಕೊಳ್ಳುತ್ತಾ (of ಕೊಳ್ಳು), ಹೋಗುತ್ತಾ (of ಹೋಗು), ಹೊಡೆಯುತ್ತಾ (of ಹೊಡಿ);— ಕರೆವುತೆ (of ಕರೆ), ನಡಿವುತೆ (of ನಡಿ), ಸುಯ್ಯುತೆ (of ಸುಯ್ಯ); ಈವುತೆ (of ಈ), ಓವುತೆ (of ಓ); ಮುಳಿವುತಂ (of ಮುಳಿ), ನೆನೆವುತಂ (of ನೆನೆ); ಬಯ್ಯುತ (of ಬಯ್ಯ), ಪಿಡಿವುತ (of ಪಿಡಿ), ಸುರಿವುತ (of ಸುರಿ), ಕರೆವುತ (of ಕರೆ), ಕಟ್ಟಿವುತ (of ಕಟ್ಟಿ), ಕೆರೆವುತ (of ಕೆರೆ), ಈವುತ (of ಈ); ಬಳಿವುತಂ (of ಬಳಿ); ಸುಯ್ಯುತ್ತ (of ಸುಯ್ಯ),

ನಡೆವುತ್ತ (of ನಡೆ), ಬಳೆವುತ್ತ (of ಬಳೆ). (The Basavapurāṇa has once, 22, 29, ಕೊಲುವುತ್ತ, treating the final ಉ as radical).

Before the euphonic ವ್ the vowel ಎ of the theme may be dropped, e. g. ನಡವುತ್ತಂ (of ನಡೆ), ಬರವುತ್ತಂ (of ಬರೆ); ಕಡವುತ್ತ (of ಕಡೆ), ತೆಗವುತ್ತ (of ತೆಗೆ), ಮಲವುತ್ತ (of ಮಲೆ), ಹೊಳವುತ್ತ (of ಹೊಳೆ). Cf. § 151, letters a, 4 and b, 2; etc. Instances regarding the present verbal participle see in § 362.

From ಕೊಳ್ಳು exceptionally ಕೋಳತ, a contraction of ಕೊಳ್ಳುತ್ತ, is formed in the modern dialect.

Further, in the modern dialect there are the puzzling forms ಅನ್ನ and ಎನ್ನ used, like the past participles ಅನ್ನ and ಎನ್ನ (§ 155), to introduce words and sentences (see § 332). They are likely to be forms corrupted from the present participles ಅನುತ್ತ or ಅನುತ್ತ, ಎನುತ್ತ or ಎನುತ್ತ, saying (cf. the rustic form of the present tense in § 196, remark 3, and also the explanation of ಅನ್ನೆ, ibid., remark 4). ಅನ್ನ and ಎನ್ನ which may take the place of ಅನ್ನ and ಎನ್ನ, would be equal to ಅನುತ್ತಾ or ಅನುತ್ತಾ and ಎನುತ್ತಾ or ಎನುತ್ತಾ. Another explanation will be offered in § 198, 7, remark 1.

In repetition the ಉತ್ತ of the first verb may be dropped (see § 339, 6).

173. Considering the origin of the suffixes of the present participle adduced in § 172 we take ಉತ್ತು to be their primitive form. ಉತ್ತು is known to be another form of ಉದು, the intermediate demonstrative pronoun neuter (Śabdmanidarpaṇa sūtra 148; § 122; § 272, 2), from which ಉದು, analogously to the formation of ಅತ್ತು from ಅದು and ಇತ್ತು from ಇದು, ಉತ್ತು may be formed.

These pronominal suffixes ಉತ್ತು and ಉತ್ತು we believe to be attached to verbal nouns to form the present participle correspondingly to the formation of the past one which suffixes the pronouns ದು and ತು to verbal nouns (§ 169) and to the present-past negative one which suffixes the pronoun ಅದೆ (i. e. ಅದು + the emphatic ಎ) to the short infinitive (§ 171) which will finally prove to be also a verbal noun (§ 188). Let us take, for instance, the verbal noun ಓದು, reading; when to this ಉತ್ತು or ಉತ್ತು is added, it would have the form of ಓದುತ್ತ or ಓದುತ್ತ and mean 'a reading-this'. (Cf. the bhāvavaçanas or verbal nouns of §§ 198, 200).

The final ಉಂ in ಉತ್ತುಂ, ಉತ್ತುಂ is still to be explained. It is the conjunction ಉಂ, further, denoting progression or continuity, which conveys the specific idea of the present participle, as ಓದುತ್ತಂ or ಓದುತ್ತಂ, standing before a conjugated verb, e. g. before 'he was' (ಇದ್ದಂ, literally

'a reading-this-further' he was), expresses that the reading was a progressing or continuing action. The final conjunction ಅಂ has the same meaning.

The final ಎ in ಉತೆ, ಉತ್ತೆ (put to ಉತು and ಉತ್ತು like the ಎ of ಅದೆ in § 171) is emphatical, the idea of the ಉಂ or ಅಂ disappearing (cf. § 196, remark 3)¹. In the final ಅ of ಉತ, ಉತ್ತ the sonne has been dropped, or perhaps ಅ stands for ಎ (cf. e. g. the past participles before the ದು or ತು of which the ಎ of the verbal themes becomes ಅ, § 157), and in ಉತಾ, ಉತ್ತಾ the ಅ has then been changed into ಆ for the sake of euphony.

The use of the intermediate pronouns (ಉತು, ಉತ್ತು) may denote that the action is neither past nor future.

174. There are two forms of the Kannada verb that have been called **relative participles**. This name has been given to them by Europeans, because they regarded them as including the relative pronouns within themselves. But the Kannada language has no relative pronouns whatever; its pronouns ಅವ (ಯಾವ), ಅವುದು (ಯಾವದು), ಅವಂ (ಯಾವನು), ಅವಳ (ಯಾವಳು), ಎನ್ (ಎನು) are not relative, but interrogative (§ 102, 8, letter b, remark), and the relative pronouns' place is somehow supplied by the so-called relative participles. (Cf. § 267 regarding the interrogatives.)

The first is the preterite or past relative participle (bhūtavatikrit, §§ 175-179), the second comprises the present and future relative participles (bhavishyantikrit, §§ 180-186) which have the same form.

175. The past relative participle (bhūtavatikrit) is formed

1, by removing the final ಉ of the past participle (§§ 155-164) or changing it into ಅ, e. g. ಪೂಣ್ಣ (of ಪೂಣ್ಣು), ಎನ್ನ (of ಎನ್ನು), ಅಮರ್ದ or ಅಮರ್ದ್ವ (of ಅಮರ್ದು, ಅಮರ್ದ್ವು), ಒಸರ್ದ or ಒಸರ್ದ್ವ (of ಒಸರ್ದು, ಒಸರ್ದ್ವು), ಸೋರ್ದ or ಸೋರ್ದ್ವ (of ಸೋರ್ದು, ಸೋರ್ದ್ವು), ತಿಳಿದ (of ತಿಳಿದು), ಕಲ್ತ (of ಕಲ್ತು), ಕೆಯ್ದ (of ಕೆಯ್ದು), ಮೊಳಿತ (of ಮೊಳಿತು), ಆನ್ನ (of ಆನ್ನು), ನೇಲ್ತ (of ನೇಲ್ತು), ಎರೊದ (of ಎರೊದು), ಕಡದ (of ಕಡದು), ಒದ್ದ (of ಒದ್ದು), ತೆತ್ತ, ಬೆನ್ನ, ಸತ್ತ, ಉಣ್ಣ, ಕಣ್ಣ, ಕೊಣ್ಣ, ಅಟ್ಟ, ಕೊಟ್ಟ, ಬಿಟ್ಟ, ಇರ್ದ or ಅದ್ದ, ನಕ್ಕ, ಪೊಕ್ಕ; cf. § 189;

2, by adding ದ to the short past participle ending in ಇ (§§ 166-168), e. g. ಅಳಿದ (of ಅಳಿ), ಒಗ್ಗಿದ (of ಒಗ್ಗಿ), ನಚ್ಚಿದ, ಮುಚ್ಚಿದ, ಕುಟ್ಟಿದ, ಮುಟ್ಟಿದ, ಒಡ್ಡಿದ, ಪಾಡಿದ, ಮಾಡಿದ, ಅಲರ್ಚಿದ, ಓಸರಿಸಿದ, ರಾಗಿರಿಸಿದ; cf. § 189;

¹ The ಎ might, however, in this case, be merely formative like the ಎ in ನವತೆ, ನಿವತೆ, ಕೆವೆ, ಮನೆ and other nouns.

3. by changing the final ಎ of the negative participle (§§ 170. 171) into ಅ, *e. g.* ಇರದ (of ಇರದೆ), ಇಲ್ಲದ (of ಇಲ್ಲದೆ), ಅಲ್ಲದ (of ಅಲ್ಲದೆ), ಅಂಜದ, ಕಟ್ಟದ, ಉಡದ, ಕಿಡದ, ಅಗದ, ತೀರದ, ಬೇಡದ, ಮಾಡದ, ಒಡವ್ವದ, ಇದ್ದಿಯದ, ಉದ್ದಿಯದ, ಕುಡಿಯದ, ಉಣ್ಣದ, ಎನ್ನದ, ತಾರದ.

Regarding the meaning see § 179 and regarding the use § 363.

176. The formation of the past relative participle of ಆಗು, ಪೋಗು, ಹೋಗು is irregular, for, instead of ಆಗಿದ, ಪೋಗಿದ, ಹೋಗಿದ, they have ಆದ, ಪೋದ, ಹೋದ, formed from the irregular past participles ಆಯ್, ಪೋಯ್, ಹೋಯ್ (§ 166) by means of syncope, the original forms being ಆಯ್ಡ, ಪೋಯ್ಡ, ಹೋಯ್ಡ. ಆದ occasionally takes also the forms ಆನ (§ 292), or ಆಣ or ಆಣ (§ 293, Tamil = ಆನ, Tēlugu ಅಯನ, the consonants ನ್, ಣ್ being used for ದ್; *cf.* the remark concerning ನ್, ಣ್ and ದ್ in § 141 under dative singular) and probably also that of ಆನ too (see § 278, 2, the explanation of ಅನ; *cf.* § 212, remark 2). The original form of ಆದ, *viz.* ಆಯ್ಡ, appears still as ಅಯ್ಡ, and, by syncope, as ಅದ, in the old rustic forms ಅಯ್ಡನೆ, etc. and ಅದಾನೆ, etc., used for the third person present still in the modern dialect (§ 196, *cf.* ಆದೇನು, § 195). In the same dialect there is also the old rustic form ಅಯ್ಡೆ, used for the third person neuter singular of the present tense (as to form originally of the past or preterite tense) which is ಆಯ್ (the irregular past participle, § 166) and ತು (§ 193) in combination with the ಎ of emphasis. Regarding the form ಆಗು (= ಆಗು) see also the ಆಗಿ in § 212, remark 2, the ಅಪ್ಪ, ಅಪ, ಅಹ in §§ 183, 7, remark; § 184, the ಅಕ್ಕು in § 203, and the ಅಕ್ಕ in § 205.

177. The grammarian Kēśava calls the past relative participle in combination with any one of the terminations ಅಂ (ಅ), he, ಅಳ್, she, ಉದು, it, and their plurals ಆರ್, they (men or women), ಉವು, they (children, things, etc., see *e. g.* § 254) a ಭೂತವತಿಕೃತ್ or ಕೃಲ್ಲಿಂಗ (§ 68, 1), also ಎವಾ ಜ್ಯಲಿಂಗ, ಎತೇಷ್ವಾಧೀನಲಿಂಗ (§ 102, 3, 4), *e. g.* ಪಾಡಿದಂ (of ಪಾಡಿದ), ಪಾಡಿದಳ್. ಪಾಡಿದುದು, ಪಾಡಿದರ್, ಪಾಡಿದುದು, the genitive singular, for instance, becoming ಪಾಡಿದನ, ಪಾಡಿದಳ್, ಪಾಡಿದುದನಿ, and the genitive plural ಪಾಡಿದರ, ಪಾಡಿದುದನಿ. Further instances are ಅಲ್ಲದಂ (of ಅಲ್ಲದ), ಇಲ್ಲದಂ, ಉಣ್ಣದಂ. (*cf. e. g.* §§ 180. 185. 193. 198 under 3. 254.) [Observe that bhūtavatikṛit may mean either the past relative participle or the noun formed from it.]

The terminations ಅಂ and ಅಳ್ appear also as ಒಂ and ಒಳ್; we find *e. g.* ಸನ್ನೆಒಂ (in a śāsana of 707 A. D.), ಅದ್ವಿದ್ವಿಒಂ (in a śāsana of 866 A. D. and in one of 887 A. D.), and ಇದ್ವಿಒಳ್, ಕೊಬ್ಬಿಒಳ್ (in a śāsana of about

778 A. D.). For ಉದು there occurs also ಒದು, as there is *e. g.* twice ಇತ್ತೆದು (in a śāsana between 597 and 608 A. D.); for the plural ಅರ್ we have also ಒರ್ according to § 185, *g. v.*

Instead of the above-mentioned terminations which, except the pronouns ಉದು and ಉವು, are pronominal forms, also demonstrative pronouns themselves are very frequently used in the mediæval dialect; in the modern one only pronouns are in use. Two additional pronominal forms of the mediæval dialect are ಅನು and ಅ (for ಅಂ).

The demonstrative pronouns used for krillīngas in the mediæval dialect are ಅವಂ, ಅವನು, ಅವ, ಆತಂ, ಆತನು, ಆತ, ಅವಳ್, ಅವಳು, ಆಕೆ, ಉದು, ಅದು, ಅವರ್, ಅವರು, ಉವು, ಅವು, and those in the modern one ಅವನು, ಅವ, ಆತನು, ಆತ, ಅವಳು, ಆಕೆ, ಅದು, ಅವರು, ಅವು (see §§ 117. 119. 121. 122. 134. 136). ಆತಂ and ಆಕೆ are met with as suffixes for krillīngas also in the ancient dialect. See § 254.

But not only pronominal forms and pronouns are suffixed to the past relative participles, but nearly every declinable base (see § 67 *seq.*) is used after them, *e. g.* ಆಡಿದ ಪೊಲ, ಪೂಸಿದ ಭಸ್ಮರಾಗ, ಕೊಟ್ಟ ವಸ್ತು, ಮೊಳೆತ ಪುಲ, ಕಲ್ತ ಪಾಠ, ಪೊಯ್ದ ಬರಿಸಿ, ಆದ ವಿಷ್ಣು, ಮಾಡದ ಕೆಯ್, ಅಲ್ಲದ ಕಾರ್ಯ, ಕೆಡದ ಪಕ್ಷ, ಆಗದ ಕಾರ್ಯ. See § 282 regarding declinable and other adverbs used after them, and § 363 the translation of the above instances. Further instances see in § 254.

Kōśava terms the instances in which a relative past participle is followed by a declinable base (noun), consecutive compounds (gamakasamāsa see § 253, *a, d* and *cf.* § 185).

178. The author of the present grammar considers the past relative participle to be the genitive singular of the so-called past participle formed by means of the pronominal suffixes ದು and ತು (§ 169), in which case ಅ, the primitive termination of the genitive (§ 141), would have been employed without the usual augment ಅರ್ (§ 124).

With regard to ಅದೆ (§ 171) it is to be remarked that ಎ, the particle of emphasis, was removed in order to form the genitive ending in ಅ, *viz.* ಅದ (ಅದು+ಅ).

Compare the explanation of the relative present-future participle in § 185.

179. Now turning back to § 175 *seq.* we translate *e. g.* ಪೂಜ್ಜಿ (ಪೂಜ್ಜು+ಅ) 'of the having promised', ಎನ್ನೆ 'of the having said', ಅಮರ್ದ 'of the having closely united', ಅಳಿದ 'of the having feared', ಪೋದ

'of the having gone'; ಇರದ 'of the not being' or 'of the not having been', ಅಂಜದ 'of the not fearing' or 'of the not having feared'.

ಪಾಡಿದಂ (ಪಾಡಿದ+ಅಂ) means 'a man of the having sung', *i. e.* a man who has sung or sang; ಪಾಡಿದಳ (ಪಾಡಿದ+ಅಳ), 'a woman of the having sung', *i. e.* a woman who has sung or sang; ಪಾಡಿದುದು (ಪಾಡಿದ+ಉದು), 'a child of the having sung', *i. e.* a child which has sung or sang; ಆಡಿದ ಪೊಲಂ, 'a place of the having played', *i. e.* a place where (somebody) has played or played; ಪೂಸಿದ ಭಸ್ಮರಾಗಂ, 'a colour of ashes of the having smeared with', *i. e.* a colour of ashes with which (somebody) has smeared or smeared (*e. g.* the body); ಅಲ್ಲದಂ (ಅಲ್ಲದ+ಅಂ), 'a man of the not being proper', *i. e.* a man who is not proper; ಇಲ್ಲದಂ (ಇಲ್ಲದ+ಅಂ), 'a man of the (something) not being', *i. e.* a man who lacks (something); ಉಣ್ಣದಂ (ಉಣ್ಣದ+ಅಂ), 'a man of the not eating' or 'of the not having eaten', *i. e.* a man who does not eat or has not eaten; ಮಾಡದ ಕೆಯ್, 'a field of the not cultivating', *i. e.* a field which (anybody) does not cultivate, or has not cultivated, or did not cultivate, *i. e.* a field which nobody cultivates, etc.; ಆಗದ ಕಾರ್ಯಂ 'an affair of the not being possible', *i. e.* an affair which is impossible.

Regarding the use of the present time in translating the so-called relative past participle see §§ 169. 170.

Note.

In the modern dialect a change of ಅವ into ಓ is occasionally met with (*cf.* § 181, note a), *e. g.* ಅಡ್ಡಿಯು stands for ಅಟ್ಟವಳು (ಅಟ್ಟ+ಅವಳು), 'a woman of the having cooked', *i. e.* a woman who has cooked; ಕೊಡ್ಡಿಯಿಗಿ (i. e. ಕೊಡ್ಡುವರಿಗೆ) ಕೊಟ್ಟಿಯಿಗಿ (i. e. ಕೊಟ್ಟವರಿಗೆ) ಕೊಟ್ಟಿ ಲಾಭವೆನ್ನುತ್ತೆ, they say "there (is) much more gain for them who give than for them who take".

180. The present and future relative participles (bhavishyantikṛit, § 174) that are identical as to shape and receive their respective meaning only from the context, are formed by means of the suffixes ವ, ಬ, ಪ and ಹ. Regarding their meaning see §§ 185. 186. See § 364.

Instances of the present-future relative participle formed by means of ವ

1, such as regard verbal themes ending in consonants in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಆಳ್ವ (of ಆಳ), ಉಟ್ಟ (of ಉಡು), ಊಳ್ವ (of ಊಳ), ಕೊಳ್ವ, ಬಾಟ್ಟ, ಬೀಟ್ಟ, ಪೇಟ್ಟ, ಪಣ್ಣ, ಸೀಳ್ವ, ಒಯ್ವ, ಪೊಯ್ವ, ಕೊಲ್ವ, ಗೆಲ್ವ, ಅಲರ್ವ (of ಅಲರ), ಕಯಿಲ್ವ,

ನುಸುರ್ವ, ಆರ್ವ (of ಆರ್), ಸಾರ್ವ, ವೀರ್ವ. Cf. § 183, 2. 4. 10; about themes with final ರ್ see § 183, 3.

Themes ending in ರ್ optionally double the ವ by ವ್, e. g. ಅಲವ್ವ, ಕುಳಿವ್ವ, ಕೊನವ್ವ, ತಳಿವ್ವ, ತಿಮಿವ್ವ, ಪೊಣವ್ವ. See § 371, 3.

Remark.

About ಸಾವ for ಸಾಯ್ವ see § 163, remark.

2, such as regard monosyllabic verbal themes that end in a vowel or are a vowel, in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಕಾವ (of ಕಾ), ವಿಾವ, ಬೇವ, ಮೇವ, ನೋವ, ಈವ, ಓವ.

ಓವ occurs only in the mediæval dialect, the ancient form being ಓವ (see 183, 6); instead of ವಿಾವ the mediæval dialect has also ವಾವ.

3, such as regard verbal themes that also in the ancient dialect end in ಉ, in which the suffix is added directly to the theme, in the three dialects, are ಉಡುವ (of ಉಡು), ಕುಡುವ (of ಕುಡು), ನಡುವ, ಎತ್ತುವ, ಆಗುವ, ತೂಗುವ, ಪೂಸುವ, ಪೊಣ್ಣುವ, ಮುಚ್ಚುವ, ಪಾಡುವ, ನೋಡುವ, ಮಾಡುವ, ಬೇಡುವ, ತೂಲಿುವ, ತೋಲಿುವ, ನಾಲಿುವ, ಪಾಲಿುವ, ಬೀಲಿುವ, ಮಾಲಿುವ, ಬೀಸುವ, ಬಿಸುಡುವ, ಧರಿಸುವ. See No. 6 and § 183, 2. 4. 7. 8.

4, such as regard verbal themes ending in ಇ or ಎ in which the suffix is added directly to the theme, in the ancient and mediæval dialect, are ಅದ್ವಾವ (of ಅದ್ವಾ), ಇದ್ವಾವ, ಇದ್ವಾವ, ಕಡುವ, ತಿಳುವ, ಪಿಡುವ, ಬಿರಿವ; ಎದ್ವಾವ (of ಎದ್ವಾ), ಎನೇವ, ಕಡೇವ, ನಡೇವ, ಪಡೇವ, ಪೊಡೇವ.

5, such as regard verbal themes with final ಎ which drop this vowel before the suffix, in the mediæval dialect and occasionally also in the ancient one, are ಅಡವ (of ಅಡೆ), ಅರವ (of ಆರೆ), ಅಳವ (of ಅಳೆ), ಎರವ, ಎದಿವ, ಒದವ, ಕಡವ, ಕಡಿವ, ತೊಳವ, ಬೆಳವ, ಹೊಸವ, ಹೊಳವ; ನಡವ (of ನಡೆ, in a śâsana of 1019 A. D.). Cf. § 157.

6, such as regard verbal themes that may change their final ಣಿ into ಣ್ before the suffix, in the mediæval dialect, are ಗಜರ್ವ (of ಗಜಣ್ = ಗಜಣಿ), ಬೆದರ್ವ, ಬೇರ್ವ, ತೂರ್ವ, ನಾರ್ವ, ಪಾರ್ವ, ಬೀರ್ವ, ಮಾರ್ವ. Cf. No. 3 and § 183, 2.

Remark.

The present participle of the verb ಉಳ್ is anomalously formed, it being not ಉಲ್, but ಉಳ್ಳ in the three dialects. Cf. § 243, B, 20; § 194, remark 1.

181. In § 180 we have found only one form of the present-future participle with ವ in the modern dialect, *viz.* that of No. 3, in which the suffix is added directly to themes that end in ಉ also in the ancient dialect; let us now give the other forms:—

1. That of No. 1 in § 180 it forms by attaching a euphonic ಉ to the themes with final consonants (*cf.* §§ 48. 166) and then suffixing the ವ, a formation which occasionally occurs also in the mediæval dialect.

Instances belonging to both dialects are ಆಳುವ (of ಆಳು = ಆಳ್), ಉಗುರಿವ (of ಉಗುರಿ = ಉಗುರಿ), ಉರುಳುವ, ಏರಿವ, ಕೇರಿವ, ಕೇಳುವ, ಬೋಲುವ, ನೋಡುವ, ಬಾಡುವ, ಸೀಳುವ, ಹೇರಿವ, ತೊರಿವ, ನೆಗರುವ.

Instances belonging to the mediæval one alone are ಅಬರುವ, ಈನುವ, ಕೊಲುವ, ಕೊಳುವ, ಬೇರಿವ, ಮಾಣುವ, ಪೊಗಡಿವ.

Instances belonging to the modern one alone are ಇರುವ, ಉಣುವ, ಎನುವ or ಎನ್ನುವ, ಕಾಣುವ, ಕೊಯುವ or ಕೊಯ್ಯುವ, ಕೊಲ್ಲುವ, ಕೊಳ್ಳುವ, ತರುವ, ತಿನ್ನುವ or ತಿನ್ನುವ, ಬರುವ, ಬೀರಿವ, ಸಾಯುವ, ಹೊಯ್ಯುವ. (*cf.* § 182.)

2. That of No. 2 in § 180 it forms from originally monosyllabic themes to which a euphonic ಉ (by means of ಯ್ as a help to enunciation) has been added, suffixing the ವ to the ಉ, *e.g.* ಈಯುವ (of ಈಯು, to bring forth), ಕಾಯುವ (of ಕಾಯು), ಗೇಯುವ (of ಗೇಯು), ನೇಯುವ (of ನೇಯು), ನೋಯುವ (of ನೋಯು), ಬೇಯುವ (of ಬೇಯು), ವಾಯುವ (of ವಾಯು), ಮೇಯುವ (of ಮೇಯು).

3. That of No. 4 in § 180 it forms by adding a euphonic ಉ (by means of ಯ್ as a help to enunciation) and then suffixing the ವ, *e.g.* ಅರಿಯುವ (of ಅರಿ), ತಿಳಿಯುವ (of ತಿಳಿ), ನುಡಿಯುವ, ನುರಿಯುವ; ಕಡೆಯುವ (of ಕಡೆ), ಕರೆಯುವ (of ಕರೆ), ಕೆರೆಯುವ, ನಡೆಯುವ.

Notes.

a) In the mediæval and modern dialect the final ಉ of the verbal theme and the suffix ವ are pretty often changed into ಒ or ಓ, *e.g.* ಅಡರೊ (= ಅಡರುವ), ಉರುಳೊ (= ಉರುಳುವ), ಒಸರೊ, ತರಳೊ, ಪೊಗದೊ (ಹೊಗದೊ); ಆಗೋ (= ಆಗುವ), ಉಡೋ, ಕಾಯೋ, ಕೊಯೋ, ಪಡೋ, ಬೀಯೋ, ಬಡಿಯೋ, ನಡೆಯೋ. (*cf.* §§ 179, note; 202. 205, 3, first pers. plural.)

b) In the mediæval and occasionally in the modern dialect the final ಉ of the verbal theme and the suffix ವ may be changed into ಊ, *e.g.* ಇರೂ (= ಇರುವ), ಎರೂ (= ಎರಗುವ), ಪಾರೂ (= ಪಾಡುವ), ಸುತೂ (= ಸುತ್ತುವ). (*cf.* §§ 202. 205, 3, first pers. plural.) ಬರುವ ಹೋಗುವ ಪಾನ್ನಪ್ಪರು (that is found in the modern dialect) may be ಬರೂ ಹೋಗುವ ಪಾನ್ನಪ್ಪರು.

c) Some vulgar forms in which the participle ends in ಅ, that are found in a South-Mahratta school-book, *e.g.* ಕೇಳ (in ಕೇಳವನು), ಮಾಡ (in ಮಾಡವನು)

and ಮುಕ್ತ (in ಮುಕ್ತವನು), are to be explained by the change of the *u* of No. 2 into *o*, so that ಕೇಳ, ಮಾಡ and ಮುಕ್ತ stand for ಕೇಳೊ, ಮಾಡೊ and ಮುಕ್ತೊ (ಕೇಳೊವನು, etc.). (Cf. the remark in § 187, under 2). Cf. § 211, 5.

182. The second suffix for the present-future participle is ಬ, which is added to four of the monosyllabic themes that end in ಣ್ (ṇānta) and to four of them that end in ನ್ (nānta), viz. ಉಣ್ಣ (of ಉಣ್), ಕಾಣ್ಣ (of ಕಾಣ್), ಪೂಣ್ಣ (of ಪೂಣ್), ಮಾಡ್ಣ (of ಮಾಡ್); ಎನ್ನ (of ಎನ್), ತಿನ್ನ, ನಾನ್ನ, ಬಾನ್ನ. Cf. § 183, 5.

ಉಣ್ಣ becomes also ಉವ್ವ in the mediæval dialect, and always so in the modern one; ಕಾಣ್ಣ becomes ಕಾವ್ವ in the modern one; ಎನ್ನ and ತಿನ್ನ appear also as ಎವ್ವ and ತಿವ್ವ in the ancient dialect, and always so in the mediæval and modern one; the ancient ಬಾನ್ನ gets also the form of ಬಾವ್ವ.

The present-future participle of the themes ಕೂನ್ and ವೇನ್ the author of the present grammar has not yet met with. Regarding the other modern form of the participle of ಉಣ್, ಕಾಣ್, ಎನ್ and ತಿನ್ see § 181, 1.

The present-future participle of ಕೊಳ್ (ಕೊಳು, ಕೊಳ್ಳು) which in the ancient dialect is ಕೊಳ್ಳ (180, 1) appears therein also as ಕೊವ್ವ, is frequently ಕೊವ್ವ in the mediæval dialect, and occurs in this form also in the modern one. Its other modern form is ಕೊಳ್ಳುವ (181, 1).

183. The third suffix for the present-future participle is ಪ. It is used:—

1. In some themes ending in ರ್ (rēpha), viz. ಇರ್ಪ (of ಇರ್), ತರ್ಪ (of ತರ್), ಬರ್ಪ (of ಬರ್), ಕೂರ್ಪ (of ಕೂರ್), ಗೋರ್ಪ (of ಗೋರ್), and ನೇರ್ಪ (of ನೇರ್) of the ancient dialect (cf. No. 10 of this paragraph). The ಪ may be doubled by a ವ್ after the ರ್, e. g. ಇರ್ವ್ಪ, ತರ್ವ್ಪ. Cf. No. 10, and see § 371, 3.

In the mediæval dialect ಇರ್ಪ, ತರ್ಪ, ಬರ್ಪ and ಕೂರ್ಪ generally appear as ಇಪ್ಪ, ತಪ್ಪ, ಬಪ್ಪ and ಕೂಪ (for ಕೂಪ್ಪ). Cf. § 184. Regarding the modern dialect see § 181, 1.

2. In some themes ending in ರಿ (rakāra) with a preceding long vowel, viz. ಆರ್ಪ (of ಆರಿ), ತೋರ್ಪ (of ತೋರಿ), ನಾರ್ಪ (of ನಾರಿ), and ಮಾಡ್ಪ (of ಮಾಡಿ) of the ancient dialect. ಆರ್ಪ and ತೋರ್ಪ are found also in the mediæval one. The ಪ may be doubled, e. g. ಆರ್ವ್ಪ, ತೋರ್ವ್ಪ (see § 371, 3).

ಅಪ is ಅಪ in the modern dialect, and not unfrequently also in the mediæval one.

ಮಾರ್, ನಾರ್, etc. occasionally form their participle by means of ವ in the mediæval dialect, e. g. ನಾರ್ವ, ಮಾರ್ವ (see § 180, 6). When ತೋರ್, ನಾರ್, ಮಾರ್, etc. are used with the final ಉ, their participles are ತೋರಿರುವ, ನಾರಿರುವ, ಮಾರಿರುವ, etc. in the three dialects (see § 180, 3).

3. In themes ending in ಲ್ (lakāra, according to Kêṣava), viz. ಅಗಲ್ಪಿ, ಕಿಲ್ಪಿ of the ancient dialect. The present-future participle of ಕಿಲ್ಪಿ appears twice as ಕಿಲ್ಪಿ in the Śābdānuśāsana. The use of ವ in themes with final ಲ್ was perhaps to some extent optional. See § 180, 1.

4. In themes ending in ಲ್ (lakāra) when it is a substitute (ādēṣa) of ಡ್ (ḍakāra), viz. ನೋಲ್ಪಿ (of ನೋಡು), ಬಿಸುಲ್ಪಿ (of ಬಿಸುಡು), ಬೆಗಲ್ಪಿ (of ಬೆಗಡು), ಬೇಲ್ಪಿ (of ಬೇಡು), ಮಾರ್ಪಿ (of ಮಾರಡು), ಸೂಲ್ಪಿ (of ಸೂಡು) of the ancient dialect. ನೋಲ್ಪಿ, ಬೇಲ್ಪಿ and ಮಾರ್ಪಿ occur also in the mediæval one. Cf. § 234.

ನೋಡು, ಬಿಸುಡು, etc. form their participle also by means of ವ, viz. ನೋಡುವ, ಬಿಸುಡುವ, etc. in the three dialects. Cf. 180, 3.

5. In four themes ending in ನ್ (nakāra, cf. § 182), viz. ಆನ್ವ (of ಆನ್), ಈನ್ವ (of ಈನ್), ನೋನ್ವ, ಸೀನ್ವ of the ancient dialect.

6. In the themes ಓ and ಪೂ, viz. ಓಪ (cf. § 180, 3), ಪೂಪ.

7. In themes with final ಗು (gānta), in which case the ಗು suffers elision (lōpa, cf. § 165, 6, 3; 211, 7. 10), viz. ತಾಪ (of ತಾಗು), ತೂಪ (of ತೂಗು), ಪೋಪ (of ಪೋಗು), ತೊಳಪ (of ತೊಳಗು), ಬೆಳಪ (of ಬೆಳಗು), ಮಿನ್ನುಪ (of ಮಿನ್ನುಗು), ಮಿರುಪ (of ಮಿರುಗು) of the ancient dialect. These participial forms are occasionally found likewise in the mediæval one, once ಹೋಪ for ಪೋಪ. The ವ of the themes with a short initial may be doubled, e. g. ತೊಳವ್ವ, ಬೆಳವ್ವ (see § 371, 3). Cf. ಆಪ್ಪಾರ್ in the remark.

All themes ending in ಗು form their participle also by means of ವ, e. g. ಆಗುವ, ತಾಗುವ, ತೊಳಗುವ, etc. in the three dialects (cf. § 180, 3).

Remark.

The present-future participle of ಆಗು (i. e. ಆಗುವ) often appears as ಅಪ್ಪ, ಅಪ or ಅಪ (§§ 176. 184) in the ancient and mediæval dialect. The Śābdānuśāsana (sūtras 496. 502) teaches that its participle becomes also ಅಪ (or ಅಪ್ಪ); we can substantiate its statement only by one instance which belongs to the ancient dialect, viz. by ಆಪ್ಪಾರ್ (for ಆಪ್ಪರ್, in a śāsana between 680 and 696 A. D.), the third person plural of the future of ಆಗು (see § 201, 1). The occasionally used

ಅಹ in § 184 might be adduced also in support of the Śabdānuśāsana's ಅಪ. ಅಪ (of ಅಪ) appears in the paragraph under No. 1.

8. In themes that have been formed by means of the suffixes ಇಸು or ಸು (sānta) whether they be causative, transitive or intransitive (§§ 148, 151), in which case the final ಸು suffers elision. Kannada instances are ಅಗುವಿಸು (of ಅಗುವಿಸು), ಅಗ್ಗಲಿಸು (of ಅಗ್ಗಲಿಸು), ಅಲಪ (of ಅಲಸು), ಇರಿಪ (of ಇರಿಸು), ಉಗಿಪ (of ಉಗಿಸು), ಎನಿಪ, ಎನಿಪ, ಎನಿಪ, ಕಾಪ (of ಕಾಸು), ಕಿನಿಪ, ತರಿಪ, ತೂಂಕಡಿ, ದಾಣೈಪ, ನಡಯಿಪ, ಪತ್ತಿಪ, ಪಾಪಿಪ, ಬರಿಪ, ಮಾಡಿಪ, ಸುತ್ತಿಪ;— instances of themes formed from Samskrita are ಅಂಗೀಕರಿಪ (of ಅಂಗೀಕರಿಸು), ಅವಧರಿಪ, ಆಕಾಂಕ್ಷಿಪ, ಆಚರಿಪ, ಉದಯಿಪ, ಉದ್ಭಾವಿಪ, ಉಪ್ಪರಿಪ, ಚಿತ್ತಿಪ, ನರ್ತಿಪ, ನಿರವಿಪ, ಪರಿಹರಿಪ, ಪೂಜಿಪ, ಬೆಸಪ (of ಬೆಸಸು), ರಕ್ಷಿಪ, ವರಿಪ, ಸನ್ನಿಪ. The instances are found in the ancient and mediæval dialect. The ಪ may be doubled, *e. g.* ಎನಿಪ್ಪ, ತರಿಪ್ಪ, ಬರಿಪ್ಪ, ಮಾಡಿಪ್ಪ; ಉದಯಿಪ್ಪ, ಬೆಸಪ್ಪ (see § 371, 3).

All themes with final ಇಸು and ಸು form their participle also by means of ವ (§ 180, 3), *e. g.* ಅಲಸುವ, ಎನಿಸುವ, ಕಿನಿಸುವ, ಬೆಸಸುವ, ವರಿಸುವ, in the three dialects.

9. In the themes ಅವು and ತವು, these changing their final ಉ into ಇ before ಪ, *viz.* ಅವಿಪ, ತವಿಪ (Śabdānuśāsana sūtras 473, 480, 513). This rule is not in the Śabdamanidarpana, in which the verb ಅವು does not occur at all. ಅವಿಪ, ತವಿಪ would, according to No. 3, be regular forms of ಅವಿಸು, ತವಿಸು.

10. Optionally in eleven of the themes ending in ರ (cf. No. 1 of this paragraph), *viz.* ಅಡರ್ಪ (of ಅಡರ್), ಅದಿರ್ಪ (of ಅದಿರ್), ಉದಿರ್ಪ, ಉಸಿರ್ಪ, ಕಸರ್ಪ, ತೊಡರ್ಪ, ಪಸರ್ಪ, ಪೊಡರ್ಪ, ಬದಿರ್ಪ, ಬೆಳರ್ಪ, ಮಿಳರ್ಪ (Śabdānuśāsana sūtra 511) in the ancient dialect. ಏಡರ್ಪ appears in the Jaimini bhārata. The ಪ may be doubled after the ರ, *e. g.* ಅಡರ್ಪ್ಪ, ಉದಿರ್ಪ್ಪ (§ 371, 3).

Their usual forms with ವ are ಅಡರ್ವ or ಅಡರ್ವ್ವ, ಅದಿರ್ವ or ಅದಿರ್ವ್ವ, ಉದಿರ್ವ or ಉದಿರ್ವ್ವ, etc. (§ 180, 1; § 371, 3).

184. The fourth suffix of the present-future participle is ಹ. Originally it may have had the form of ಹ too, as it first appears as a substitute of ಪ್ಪ in ಅಪ್ಪ (of ಅಗು), ಇಪ್ಪ (of ಇರು), ತಪ್ಪ (of ತರು), ಬಪ್ಪ (of ಬರು, see § 183, 1. 7, remark). ಅಪ್ಪ (or ಅಪ, see § 189) optionally appears as ಅಹ in the ancient and mediæval dialect (cf. § 223). ಇಹ (for ಇಪ್ಪ), ತಹ (for ತಪ್ಪ), ಬಹ (for ಬಪ್ಪ) occur only in the mediæval one, in which there are likewise ಬೇಹ (for ಬೇಪ್ಪ) and ಹೋಹ (for ಹೋಪ, ಹೋಗುವ). The mediæval dialect occasionally shows the forms ಅಹ (for ಅಪ್ಪ, ಅಗುವ,

cf. the remark about ಅಜ in § 183, 7) and ಬಾಹ (for ಬಪ್ಪ or a ಬಾರ್ಪ; about theme ಬಾರ್ see §§ 52. 170. 210).

185. The simplest and, as it would appear, true explanation of the so-called present-future participle is to take it to be the genitive of verbal nouns, an explanation which is analogous to that given in § 178 regarding the so-called past participle (see also § 169) and well suits to its use. There are numerous verbal nouns in Kannada formed by suffixing ವು, ವು and ಹು to verbal themes (see § 243); such nouns allow the formation of the genitive singular by means of its primitive termination ಅ (§ 141, 1). The circumstance that many of the verbal nouns used to form the present-future participle do not exist nowadays apart from that use, constitutes no valid objection to the offered explanation.

A number of verbal nouns ending in ವು of which the genitive with final ಅ would exactly form the present-future participle, are ಅರಿವು (knowing, genitive ಅರಿವು), ಅರಿವು (perishing, genitive ಅರಿವು), ಇರಿವು (stabbing), ಉರಿವು (remaining), ಎರಿವು (begging), ಒಲವು (being pleased), ಕಳಿವು, ಕೂರಿವು, ತಿಳಿವು, ತೆರಿವು, ನಲಿವು, ನಿಲುವು, ನೆನವು, ನೆರೆವು, ನೋವು, ಪಡುವು, ಪೂರಿವು, ಮೂರಿವು, ಮೇವು, ಸಾವು, ಹರವು, ಹಸಿವು; ತೋಳವು, ಮಿಮಿವು, ತೋಳವು, ಮಾವು would be such as end in ವು. See § 243, A, 18 a. 24.

What the grammarian Kēśava states regarding the past relative participle that in combination with suffixes it forms a kṛit or kṛillīṅga and vāḍyaliṅga or viśeṣhyādbinaliṅga, in other words a declinable verbal base (see § 177. 200), he does state likewise regarding the present-future participle in combination with suffixes, it forming the bhaviṣhyantikṛit or kṛillīṅga (*cf.* § 174 and see § 177).

The pronominal forms and pronouns mentioned in § 177 (*cf.* 193. 200) are the suffixes also for this participle, and besides nearly every declinable base is used after it. If it is followed by a noun, a consecutive compound is formed (*cf.* § 177 and see § 253, 2, d). About its combination with adverbs see § 282. See further §§ 254. 282. 298, 3. 316, 1. (330). 364.

The suffixes ಅಂ and ಅಳ್ appear, as in § 177, also as ಂ and ಳ್; thus we find ಅರಿವೊಂ, ಕಿರಿವೊಂ, ಸಿರಿವೊಂ (in a śāśana between 680 and 696 A. D.), ಕಿಡಿವೊಂ (in a śāśana of 707 A. D.), and ಎವೊಳ್ (in one of about 778 A. D.). The plural ಅರ್ has also the form of ಒರ್ in ಅಪ್ಪೆರ್, ಉಕ್ಕಿರ್ (in a śāśana between 750 and 814 A. D.).

186. The primitive meaning of the so-called present-future participle (*cf.* § 179), if derived from the genitive singular of verbal nouns, will

appear from the following instances, *viz.* ಅರಿಯವಂ (ಅರಿಯ+ಅಂ), he or a man of knowing (either now or in future), *i. e.* he who knows or will know; ಅರಿಯವಳ್ (ಅರಿಯ+ಅಳ್), she or a woman of knowing, *i. e.* she who knows or will know; ಅರಿಯವುದು (ಅರಿಯ+ಉದು), it or a child, etc. of knowing, *i. e.* it which knows or will know; ಅರಿಯವರ್ (ಅರಿಯ+ಅರ್), they or people (male or female) of knowing, *i. e.* they who know or will know; ಅರಿಯವು (ಅರಿಯ+ಉವು), they or children, etc. of knowing, *i. e.* they which know or will know; ಕನ್ನಡವನ್ ಅರಿಯವ, he of knowing Kannada, *i. e.* he (or one) who knows Kannada; ಮೇವ ಪುಲ್, grass of eating, *i. e.* grass which (an animal) eats or will eat; ತಿಳವ ನೀರ್, water of clearing, *i. e.* water that becomes clear or will become clear; ತೋಳವ ಕನ್ನವುರಂ, an ear-ornament of shining, *i. e.* an ear-ornament which shines or will shine; ತೋರ್ಪ ಆಕ್ಕುರಂ, a letter of appearing, *i. e.* a letter which appears or will appear.

In the above instances actually existing nouns appear the genitive of which presents the participle; in the now following instances nouns are to be assumed to exist:—ಉಳ್ಳಂ (of an ಉಳ್ಳವು), he of being (or having); ಉಳ್ಳಳ್, she of being (or having); ಉಳ್ಳದು, it of being (or having); ಧನಮ್ ಉಳ್ಳಂ, riches of being he, *i. e.* he who has riches; ಎಳೆದು ಅಪ್ಪ (of an ಅಪ್ಪವು) ಪರು, an animal of being young, *i. e.* an animal which is young; ಪಾಡುವ (of a ಪಾಡುವು) ತುಪ್ಪಿ, a black bee of humming, *i. e.* a black bee which hums or will hum; ಬರ್ಪ (of a ಬರ್ಪು) ಕಾಲಂ, time of coming, *i. e.* time which comes; ಮಾಡುವ (of a ಮಾಡುವು) ಕಾರ್ಯಂ, a business of making, *i. e.* a business which (somebody) makes or will make; ಬೀಸುವ (of a ಬೀಸುವು) ಚಾಮರಂ, a chowrie of waving, *i. e.* a chowrie which (somebody) waves or will wave; ಮಾಡ್ವಿರ್ (of a ಮಾಡ್ವಿರು), they of making, *i. e.* they who make or will make; ಹೋಗುವವನು (of a ಹೋಗುವು), he of going, *i. e.* he who goes or will go; ಹೋಗುವವಳು, she of going, *i. e.* she who goes or will go; ಹೋಗುವದು, it of going, *i. e.* it which goes or will go.

187. What Europeans call the infinitive of a verb Kannada grammarians call ಕ್ರಿಯಾರ್ಥ, *i. e.* the meaning of a verb, and then the object, purpose or scope of (a verb's) action, ಕ್ರಿಯಾಪ್ರಯೋಜನ. Regarding the explanation of the infinitive see § 188.

There are four kinds of the infinitive, *viz.*

1. The first infinitive is formed by suffixing ಅಲ್ to the verbal theme, in which case, by euphonic junction (§ 213 *seq.*), a theme's final ಉ disappears, *e.g.* ಇರಲ್ (of ಇರು), ಉಣಲ್ (of ಉಣ್), ಕಳಲ್ (of ಕಳ್), ಕೊಲಲ್,

ಕೊಳಲ್, ಗೆಲಲ್, ತರಲ್, ತಿನಲ್, ಪೇಯಿಲ್, ಮೆಲಲ್, ಪೊಗಟಿಲ್, ಬೇಡಲ್ (of ಬೇಡು), ಮಾಡಲ್ (of ಮಾಡು), ಮುತ್ತಲ್ (of ಮುತ್ತು), ಬಿತ್ತರಿಸಲ್ (of ಬಿತ್ತರಿಸು).

When the theme ends in ಇ or ಎ, ಅಲ್ may be suffixed immediately, as in ಕರೆ ಅಲ್ (a form that was occasionally used in the ancient dialect, § 215, 5, letter a), but generally an enunciative ಯ್ is used between, in the three dialects, *e. g.* ಆಯಿಲ್ (of ಆಯಿ), ತಯಿಲ್, ಸುಡಿಯಲ್, ಎಯಿಲ್ (of ಎಯಿ), ಕರೆಯಲ್, ಮಯಿಲ್. Cf. § 215, 2, letters f, i.

Infinitives with ಅಲ್ of monosyllabic themes that are a vowel or end in a vowel, are ಈಯಲ್ (of ಈ), ಕಾಯಲ್ (of ಕಾ), ತೇಯಲ್ (of ತೇ), ತೋಯಲ್ (of ತೋ), ನೋಯಲ್ (of ನೋ), ಬೇಯಲ್ (of ಬೇ), ವಾಯಲ್ (of ವಾ). Cf. § 215, 2, letters d, g, k, m.

Some monosyllabic themes ending in ಯ್ optionally double (dvitvavikalpa) the ಯ್ before ಅಲ್, *e. g.* ಪೊಯಲ್ or ಪೊಯ್ಯಲ್ (of ಪೊಯ್), ಕೊಯಲ್ or ಕೊಯ್ಯಲ್ (of ಕೊಯ್), ಗೆಯಲ್ or ಗೆಯ್ಯಲ್ (of ಗೆಯ್); the ಯ್ of the four themes ಉಯ್, ನೆಯ್, ಬಯ್ and ಸುಯ್ is always doubled (nityadvitva) before it, *viz.* ಉಯ್ಯಲ್, ನೆಯ್ಯಲ್, ಬಯ್ಯಲ್ and ಸುಯ್ಯಲ್. The dissyllabic theme ಆರಯ್ optionally doubles its ಯ್, *viz.* ಆರಯಲ್ or ಆರಯ್ಯಲ್. Cf. § 215, 7, e.

Nāgavarma (sūtra 234) suffixes ಅಲ್ to the lengthened theme of ತರ and ಬರ, *viz.* ತಾರಲ್, ಬಾರಲ್ (cf. ತಾರೆ under No. 4 of this paragraph). Cf. § 210.

In the modern dialect ಋಲ್ is used only in the so-called passive (see § 315); in all other cases it uses ಅಲು, *i. e.* ಅಲ್ with a euphonic ಁ, a form that is not unfrequently found in the mediæval one too, *e. g.* ಅಲುಗಲು, ಇರಲು, ಗೆಲಲು, ತರಲು, ನಾಡಿಸಲು, ಫಕ್ಷಿಸಲು, and occasionally also in the later ancient one, *e. g.* ಅಳಿಯಲು, ರಕ್ಷಿಸಲು, ಭಾವಿಸಲು, ಆಗಲು, ಇರಲು (in a śāśana of 1123 A. D.), ನಿರೀಕ್ಷಿಸಲು, ಎರಿಗಲು (in a śāśana of 1182 A. D.). Cf. § 96, remark; see § 121, a.

In the ancient and mediæval dialect a dative is formed from the infinitive with ಅಲ್ by means of ಕೆ (see § 120, letters a, b), *e. g.* ಆಗಲ್ಕೆ, ಎನಲ್ಕೆ, ಪೇಯಿಲ್ಕೆ, ಸುಡಿಯಲ್ಕೆ, ಮಯಿಲ್ಕೆ, ಪೊಗಟಿಲ್ಕೆ, ಬಿತ್ತರಿಸಲ್ಕೆ. The dative of the infinitive with ಅಲು is formed by means of ಇಕೆ or ಇಕ್ಕೆ in the modern dialect (see § 121, letter c), *e. g.* ತಿನ್ನಲಿಕೆ or ತಿನ್ನಲಿಕ್ಕೆ, ಬರೆಯಲಿಕೆ or ಬರೆಯಲಿಕ್ಕೆ. In the later ancient dialect we meet with the curious forms ಪೊಗಟಲಕೆ (= ಪೊಗಟಿಲ್ಕೆ), ಆಗಲಕೆ (= ಆಗಲ್ಕೆ, in a śāśana of 1123 A. D.; see § 121, a, Dat.).

About ಅಲ್ § 208 is to be compared.

2. The second infinitive ends in the vowel ಅ. The grammarian Kēśava states that this ಅ has originated by the elision (lōpa) of the final ಲ್ of ಅಲ್. This statement is only in so far of value, as it makes any rule about the way of suffixing the ಅ unnecessary, because it is identical with that of ಅಲ್.

This infinitive is used in the three dialects. Instances are ಕೊಯ್ or ಕೊಯ್ತು, ಗೆಯ್ or ಗೆಯ್ತು, ತರ, ಬರ, ಉಡ, ಮಾಡ, ಹೋಗ, ಎಸಗ, ಪ್ರಯೋಗಿಸ, ಕಡಿಯ, ನಡೆಯ, ಕರೆಯ, ಈಯ, ಕಾಯ, ತೇಯ.

In the infinitive formed by ಅ from themes with final ಇ and ಎ a sort of lengthening is allowed in the modern dialect, in which the ಅ disappears (*cf.* the accusative and genitive under letter *e* in § 130), *e. g.* ಇಲ್ಯೋ may be used for ಇಲ್ಯಿಯು, ಕರೇ for ಕರೆಯು.

An abnormal infinitive of ಕೊಳ್ (ಕೊಳ್ಳು) is ಕೋ, often used in the modern dialect. *Cf.* ಕೋತ in § 172; ಕೋ in § 206.

Remark.

The author once entertained the opinion (see Dictionary under ಅ 4) that the infinitive (or verbal noun, see § 188) ending in ಅ had a dative in the South-Mahratta country, *e. g.* ಮಾಡಕೆ or ಮಾಡಕ್ಕೆ, ಬರಕೆ or ಬರಕ್ಕೆ, and with the lengthening of ಅ, ನೋಡಾಕ (for ನೋಡಾಕೆ), ತಿಮ್ಮಾಕ (for ತಿಮ್ಮಾಕೆ, Nūdigattu, page 36). Such dative forms are in common use there; but, instead from the infinitive (or verbal noun) with final ಅ, we now derive them from a verbal noun formed by means of the suffix ನ (for ಡ, see § 243, A, 20. 27), *i. e.* in the present instances from ಮಾಡುವ (= ಮಾಡುಹ), ಬರುವ, ನೋಡುವ, ತಿಮ್ಮುವ, the ಉವ being changed into ಒ and ಓ, *viz.* ಮಾಡೊ, ಬರೊ, ನೋಡೊ, ತಿಮ್ಮೊ, and then again into ಅ and ಆ, *viz.* ಮಾಡ, ಬರ, ನೋಡಾ, ತಿಮ್ಮಾ (*cf.* § 181, note c, and see ಓಕೆ in Dictionary; concerning the change of ಅ into ಒ see § 117, a, Nom. and Acc.; §§ 177. 185. 193). An instance with ಓ is: ಮಾಡು ಅನ್ನೊಕೆ ಮಾಡಿ ಅದೆ, ಪೋನ ಉಡ್ಲೊಕೆ ಮಾಡಿ ಅದೆ, a word (or words) is (or are) made for saying, boiled rice is made for eating.

3. The third infinitive is represented by the verbal theme itself, and is occasionally found in the three dialects. It always immediately precedes a verb, ಇಲಿ ಬಿಡು (= ಇಲಿಯು ಬಿಡು), ಇಲಿವಾಯ್ತು (= ಇಲಿಯು ಹಾಯ್ತು), ಇಲಿಸು ನೂಂಕು (= ಇಲಿಸು ನೂಂಕು), ಕರೆ ಕಳಿಸು (= ಕರೆಯು-), ಕೆಡೆ ನೂಂಕು (= ಕೆಡೆಯು-), ಕೆಡೆ ಬಡಿ (= ಕೆಡೆಯು-), ತಿಳಿ ಹೇರಿಸು (= ತಿಳಿಯು-), ತೂಗು ಹಾಕು (= ತೂಗು-), ತೆಗೆ ನೆಲಕೆ (= ತೆಗೆಯು-), ನೆನೆ ಹಾಕು (= ನೆನೆಯು-), ಪರೆಗಡಿ (= ಪರೆಯು ಕಡಿ), ಪರೆ ಮಾಡು (= ಪರೆಯು-), ಸದೆ ಬಡಿ (= ಸಡೆಯು-).

4. The fourth infinitive consists of the theme with the suffix ಎ. The way of annexing the ಎ to verbal themes is identical with that of ಆ and ಆ. This infinitive of which the meaning and use is nearly the same as that of No. 1, belongs to the ancient and mediæval dialect; occasionally it is found also in modern poetry (§§ 365, 366, remark a).

Instances are ಎನೆ, ಕೊಲೆ, ಕೊಳೆ, ಉಣೆ, ತಿನೆ, ಬರೆ, ಮೆರೆ, ಪೊಟಿ; ಕೊಯೆ or ಕೊಯ್ಯೆ, ಪೊಯೆ or ಪೊಯ್ಯೆ; ಆರಯೆ or ಆರಯ್ಯೆ; ಉಯ್ಯೆ, ನೆಯ್ಯೆ, ಬಯ್ಯೆ, ಸುಯ್ಯೆ; ಈಯೆ; ನುಡಿಯೆ, ನಡೆಯೆ; ಪಾಡೆ, ಪೊರ್ದೆ, ಪೋಗಿ; ಅಡರೆ, ಅದಿರೆ, ಬೆದರಿಸಿ. Cf. § 215, 7, e.

The Basavapurāṇa suffixes the ಎ once to the long base of ತರ, as it has ತಾರೆ (12, 43; cf. Nāgavarma's ತಾರಲ್ under No. 1; see § 210).

The grammarian Kēśava calls the infinitive with ಎ, from a meaning it not unfrequently has, the locative state or condition (satisaptami or sati, see §§ 188, remark; 286, 365).

188. The force of the so-called infinitive in Kannada may be expressed by the following particles:—to, in its prepositional meaning, as ready to go, fit to eat; to, denoting purpose, end, and futurity; so as to, so that; at the time that, when, while, e. g. ತರಲ್, ತರೆ, to bring; ಮಾಡಲ್, ಮಾಡ, to make; ನಡೆಯಲ್, ನಡೆಯ, to walk; ಕೆಡಲ್, ಕೆಡ, so as to perish, so that (somebody or something) perishes or perished; ಕೆಡೆಯಲ್, ಕೆಡೆಯ, ಕೆಡೆ, ಕೆಡೆಯೆ, so as to fall down, so that (somebody or something) falls or fell down; ಪಾಡೆ, ಪಾಡಲ್, when (somebody or something) sings or sang; ಬರೆ, ಬರಲ್, while (something or somebody) comes or came. Cf. the use of the short infinitive with ಆ in §§ 170, 171, 210.

But these special significations are not primitive; they are derived somehow from the verbal noun which the infinitive originally was and very often still is. Cf. the verbal noun in § 100, and its use in §§ 165, 169, 173, 205, and also in the so-called passive (§ 315).

That the infinitive ending in ಅಲ್ (ಅಲ, expressing 'being', 'condition') is a verbal noun, is an indisputable fact, because e. g. ಅಲಿಸಲ್ means 'grieving' and 'to grieve, etc.', ಉಲಿಸಲ್, 'ploughing' and 'to plough, etc.', ಉದಲ್, 'swelling' and 'to swell, etc.', ಒಕ್ಕಲ್, 'thrashing' and 'to thrash, etc.', ಕೂಡಲ್, 'joining' and 'to join, etc.', ಪಡಲ್, 'lying down' and 'to lie down, etc.', and because this infinitive is declinable, as it has a dative (see § 187, 1).

The character of being originally a verbal noun can also be attributed to the second infinitive, *viz.* that with final ಅ, as *e.g.* ಅಡ means 'cooking' and 'to cook, etc.', ಅಡಕ, 'compressing' and 'to compress, etc.', ಎತ್ತ, 'lifting up' and 'to lift up, etc.', ಗೆಲ, 'gaining' and 'to gain, etc.', ತೇರ, 'ending' and 'to end, etc.', ತೊಡ, 'putting on' and 'to put on, etc.', ಬರ, 'coming' and 'to come, etc.', ಸೋಲ, 'losing' and 'to lose, etc.'. Cf. § 205, 1, *b*, singular.—Verbal nouns, however, corresponding to the infinitive formed by ಅ and the insertion of ಯ between it and themes ending in ರಾ and ಎ (as to form *e.g.* ಕಡಿಯ, ನಡೆಯ), are nowadays scarcely met with in Kannada, although a few nouns end in ಯ, *e.g.* ಕೊಣ್ಣೆಯ, ಚಳೆಯ, ಚೊಲ್ಲೆಯ, ಪೊಲ್ಲೆಯ, ಬಯೆಯ, ಹೊಲ್ಲೆಯ. We think that ಯ has been superseded by ಹ or ವ in verbal nouns. There are numerous verbal nouns that end in ಹ (see § 243, A, 27) and some that end in ವ (see § 243, A, 20), and, besides, of the above nouns, ಚೊಲ್ಲೆಯ appears also as ಚೊಲ್ಲೆಹ, and ಹೊಲ್ಲೆಯ as ಹೊಲ್ಲೆಹ. Remember that in the present verbal participle (§ 172) ವ್ is not unfrequently used instead of ಯ. At the same time we may conjecture that for verbal nouns, instead of themes with the formative ಯ, the simple theme ending in ರಾ and ಎ was preferred (*cf.* §§ 100, 187, 2).

The third infinitive, being nothing else but the verbal theme itself which is very often used as a noun, requires no special remark.

Some verbal nouns which are equal in form to the fourth infinitive *i. e.* that with final ಎ, are ಉಜ್ಜಿ, 'loving' and 'to love, etc.', ಕಟ್ಟಿ, 'a structure' and 'to construct, etc.', ಕೆಡೆ, 'throwing down' and 'to throw down, etc.', ಕೆತ್ತ, 'a chip' and 'to chip, etc.', ಕೊಲಿ, 'killing' and 'to kill, etc.', ನಗಿ, 'laughing' and 'to laugh, etc.', ಪೊರೆ, 'joining' and 'to join, etc.', ಪೊಯಿ (or ಹೊಯಿ), 'a load for the head' and 'to carry on the head, etc.', ಬಾಯಿ, 'cultivating' and 'to cultivate, etc.'.—Verbal nouns which correspond to the infinitive with ಎ suffixed by means of the euphonic ಯ (*e.g.* ಕೆಡೆಯ, ನಡಿಯ, ಕಟ್ಟೆಯ), we have not found in Kannada; it may be that in such nouns ಯ was, for the sake of euphony, changed into ಗ (*cf.* ನಡಿಗೆ, ನಿರಾಗೆ, ಮುರಗಿ, ಮುರಾಗೆ) or ವ (*cf.* ತೆರಿವೆ, ಮರಿವೆ).

That the infinitive with ಎ was considered to be a verbal noun in ancient times seems to be corroborated by the following two sentences quoted by Kēśava (under sūtra 134, from Sujanōttamaśa Hampa rāja?):—ನಿತ್ಯಂಕೆಯಂ ಸ್ತುಪನ ಪೊಯಿ, and ಚಿತ್ತಭವನ್ರಹದ ಸೊಂಕೆ, literally 'an ordering of the king without fear' and 'a touching of the pudendum muliebre', *i. e.*

'when the king ordered fearlessly', and 'when the p. m. touched', in which the genitive stands before that infinitive as before a noun. Cf. 352, 1a.

Let us show by some further instances how the meaning of the infinitive was attached to the verbal noun by Kannada people in their own peculiar way:— ತೊತ್ತು ಗೆಲಸವಂ ಗೆಯ್ಯಲ್ ಅನುವಾದಂ, literally 'a female servant's work a doing he became ready', *i. e.* he became ready to do a female servant's work; ನೀರಂ ತರವೇರ್ದಿಂ, lit. 'he ordered a bringing water', *i. e.* he ordered to bring water; ತಿನಲ್ ಕೊಂದಂ, lit. 'an eating he killed', *i. e.* he killed to eat; ತಿಳಿ ಹೇಯ್, lit. 'an understanding tell!', *i. e.* tell (it) so that (I) understand!; ಮಾಡ ಹೋದನು, lit. 'a making he went', *i. e.* he went to make; ಕೆಡೆ ಸೂಂಕಿದಂ, lit. 'a falling down he pushed', *i. e.* he pushed so that (it) fell down; ವಸ್ತಿ ಪ್ರೊಗಯ್, lit. 'the bard a praising', *i. e.* when the bard praises or praised; ಆನೆ ಬರೆ, lit. 'the elephant a coming', *i. e.* when the elephant comes or came; ನೇಸಯ್ ಮೂಡಲ್, lit. 'the sun a rising', *i. e.* when the sun rises or rose.

Regarding instances etc. see § 365.

Remark.

The specific meaning of 'at the time that', 'when', 'while' of the suffix ಅಲ್ or ಅಯ್, which, like the suffix ಎ (§ 187, 4), it often has in the infinitive, can so to say be accounted for by the meaning of ಅಲ್, ಅಯ್ in § 109, letters *a* and *b*, locative. The suffix ಎ, expressing ಸಮಿಸ್ತಮಿ, reminds one of the ಇ of the locative in § 109, letters *a*, *b*, *c*, as a final ಇ is occasionally used for ಎ; compare *e. g.* that the ancient form ಎ of the instrumental is ಇ in § 109, letters *b* and *c*.

189. The grammarian Kēśava observes "the verbal action (kriyā) changes according to the three times or tenses (kālatrayaparīṇāmi), and "the three (forms of) the conjugated verb (kriyāpada) tell the three times or tenses".

The three tenses (§§ 144. 145) are formed by suffixes (āgama) which are called "the indicators of the three tenses (kālatrayasūcaka)".

The names of the suffixes are ದ, ತ; ದಪ, ದಪ್ಪ, ತಪ, ತಪ್ಪ, ದಹ; ವ, ಬ, ಪ, ವ್ವ, ಹ. Of these ದ, ತ are used for the past tense, ದಪ, ದಪ್ಪ, ತಪ, ತಪ್ಪ, ದಹ for the present tense, and ವ, ಬ, ಪ, ವ್ವ, ಹ for the future one.

It will be observed that ದ and ತ are the forms of the past relative participle (see § 175, 1. 2; § 176), and ವ, ಬ, ಪ, ವ್ವ and ಹ those of the (present-) future one (§§ 180-184).

ದಪ, ದಪ್ಪ, ತಪ, ತಪ್ಪ and ದಹ, the tense-suffixes of the present, are the past relative participle with final ದ and ತ to which ಅಪ, ಅಪ್ಪ and ಅಹ

are annexed. ಅಪ್ಪ and ಅಹ we have met with as substitutes of ಅಗುವ, the present-future relative participle of ಅಗು (see § 183, 7, remark; § 184); ಅಪ is another form of ಅಪ್ಪ and ಅಹ.

ದಹ is found only in the mediæval dialect wherein ಹ very frequently takes the place of ದ.

190. Of the tense-suffixes mentioned in § 189 the modern dialect uses ದ and ತ for the past tense, and ವ (exceptionally also ಏ and ಹ, see § 182 and § 195 *seq.*) for the present-future one. Its suffixes for indicating the present tense are, as a rule, peculiar, being ಉತ and ಉತ್ತ, *i. e.* two of the terminations of the present verbal participle (see § 172).

191. It is necessary to remark that ದ and ತ are but two representatives of the finals of the variously formed past relative participle; they are to indicate that all the forms of the past relative participle as based on the past participle (see §§ 155-164; §§ 175, 1. 2, and 176) are meant.

The rules given regarding the formation of the (present-) future relative participle (§ 180 *seq.*) hold good also when it is used as the theme of the future tense.

192. In conjugation (ākhyātamārga) personal terminations (vibhakti, pratyaya, ākhyātavibhakti, kriyāvibhakti) are used. They are suffixed to the participial forms that indicate the tenses (§§ 189-191). When a verb ends in such a termination, it is a conjugated verb (pada, ākhyāta-pada, kriyāpada; see §§ 69. 144).

By means of the personal terminations the three persons (puruṣa, § 147) in the singular and plural are formed.

It is the custom of Kannaḍa grammarians to speak of only six (ಆರು) personal terminations (though there are actually ten), adducing those for the first person (prathamapuruṣa) feminine singular (and plural) and those for the third person (uttamapuruṣa) neuter singular and plural separately; we shall exhibit them all at one view in the next paragraph.

193. In presenting the personal terminations let us use the European way of placing and naming the persons, *viz.* first person (uttamapuruṣa), second person (madhyamapuruṣa), and third person (prathamapuruṣa).

1. The following are the personal terminations of the present, past and future tense in the ancient dialect:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಎಂ, (before vowels) ಎನ್.	ಎಂ (if not followed by a vowel); ಎವು (cf. § 137, a, nominative plural).
2nd pers. ಆಯ್.	ಇರ್.
3rd pers.	
masc. ಅಂ, (before vowels) ಅನ್; ಒಂ.	ಅರ್; ಒರ್ (§ 198, 3, remark; § 200, 1); ಆರ್ (§ 198, 3, remark; § 201, 1); ಅರು (198, 3, remark).
fem. ಅಳ್; ಒಳ್; ಆಳ್ (§ 198, 3, remark).	ಅರ್; (ಒರ್).
neut. ಉದು; ಇತ್ತು, ಇತ್ತು; ಅತ್ತು; ತು.	ಉವು; exceptionally ಅವು (§ 194, remark 1; § 198, 1).

About ಅದು and ಅವು of the negative see §§ 209, 210.

The personal terminations ಅಂ, ಒಂ, ಅಳ್, ಒಳ್, ಉದು, ಅರ್, and ಉವು are also the suffixes for the *krillīngas* in §§ 177, 179, 185, 186, 198, remark 1, 253.

2, The following are the corresponding personal terminations of the mediæval dialect:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಎಂ, (before vowels) ಎನ್; ಎನು; ಎ.	ಎವು.
2nd pers. ಎ.	(ಇರ್); ಇರಿ.
3rd pers.	
masc. ಅಂ, (before vowels) ಅನ್; ಅನು; ಅ.	(ಅರ್); ಅರು.
fem. (ಅಳ್); ಅಳು.	(ಅರ್); ಅರು.
neut. ಉದು; ಇತ್ತು, ಇತ್ತು; ಅತ್ತು; ತು.	ಅವು.

An occasional ಅದು for ಉದು in MSS. for the third person singular neuter is perhaps a mistake of the copyist.

3, The following are the corresponding personal terminations of the modern dialect:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಎನು; ಎ.	ಎವು; ಇವಿ.
2nd pers. ಎ; ಇ.	ಇರಿ.
3rd pers.	
masc. ಅನು; ಅ.	ಅರು.
fem. ಅಳು.	ಅರು.
neut. ಅದು; ಇತ್ತು; ತು.	ಅವು.

Remarks.

From a comparison of the forms of the terminations in the three dialects it follows that the *sōnnē* in *ಎಂ*, the *sōnnē* in *ಅಂ*, and the *ಸು* (*i. e.* the *sōnnē* and a euphonic *ಉ*) in *ಅನು* and *ಎನು* are not radical.

The *sōnnē* or its substitute *ವು* in the first person plural reminds one of the plural of the neuter pronouns (§ 136) and of the *sōnnē* and its substitutes *ಮ್* and *ವು* of that of the personal ones (§ 137).

ಅದು, *ಉದು*, *ಇದು* (for *ಇದು*), *ಅತ್ತು* (for *ಅದು*), *ತು* (for *ಅದು* or *ಇದು* or *ಉದು*, *cf.* §§ 116. 122. 138, *d*, *s.* 173. 265), are the demonstrative neuter pronouns singular *ಅದು*, *ಉದು*, *ಇದು* (§§ 90. 102, *a*, letter *b*) and the corresponding pronominal forms; *ಅವು*, *ಉವು* are the plural of *ಅದು*, *ಉದು* (§ 136).

ಅಂ, *ಅನು* and (the crude form) *ಅ* mean 'he' (see § 115; § 138, *d*, *s* and remark; § 177), *ಅರ್* and *ಅರು* (*i. e.* *ಅರ್* with a euphonic *ಉ*), 'she' (*cf.* §§ 177. 185. 186). In *ಒಂ* and *ಒರ್*, *ಅ* has taken the form of *ಒ* (*cf.* § 117, *a*). The *ಅ* in *ಅರ್* is either simply euphonic lengthened, or *ಅರ್* stands for the pronoun *ಅವರ್*.

ಅರ್ and *ಅರು* (*i. e.* *ಅರ್* with a euphonic *ಉ*) are the plural of *ಅಂ*, *ಅನು*, *ಅ*, *ಅರ್* and *ಅರು* (*cf.* §§ 119, *a*; 134. 177). In *ಒರ್*, *ಅ* has taken the form of *ಒ*. The *ಅ* in *ಅರ್* is either euphonic lengthened or stands for the pronoun *ಅವರ್*.

ಇ, *ಎ* and *ಅಯ್* are connected with the *ಇ*, *ಈ* of the pronoun of the second person (§ 138); their plural *ಇರ್* has taken the plural sign *ರ್* (for *ಅರ್*, etc.; *cf.* § 119); *ಇರಿ* is *ಇರ್* and an honorific *ಇ*, *ಇರಿ* often being an honorific plural (*cf.* § 205, *z*, *s*, plural). The *ಎ* in *ಎಂ*, *ಎನು*, and *ಎವು* is connected with the *ಎ* of the pronoun of the first person (§ 138).

By the way it may be stated that from *ಅಂ*, *ಅನು*, *ಅ*, *ಅರ್*, *ಅರು* the remote, intermediate and proximate demonstrative pronouns are formed by prefixing *ಅ*, *ಉ* and *ಇ* by means of a euphonic *ವ್*, *viz.* *ಅವಂ* (*ಅ* + *ವ್* + *ಅಂ*), lit. 'that-he', *ಅವನು*, *ಅವ*; *ಅವರ್*, lit. 'that-she', *ಅವಳು*; *ಉವಂ*, lit. 'this intermediate-he'; *ಉವರ್*; *ಇವಂ*, lit. 'this-he', *ಇವನು*, *ಇವ*; *ಇವರ್*, *ಇವಳು*, *ಅ*, *ಉ* and *ಇ* being other forms of *ಅ*, *ಉ* and *ಈ* (see § 265). *cf.* § 122 about *ತೆ*, *ತು*, *ದ*.

194. The personal terminations of the preceding paragraph are, as remarked (§ 192), suffixed to the participial forms that indicate the tenses which in the case of the present tense are *ದ* + *ಅಪ್ಪ*, *ದ* + *ಅಪ್ಪು*, *ತ* + *ಅಪ್ಪ*, *ತ* + *ಅಪ್ಪು* in the ancient dialect, and generally *ದ* + *ಅದ* in the mediæval one.

Let us take as an illustration the verb ಕೇಳಿ, to hear, the relative past participle of which is ಕೇಳಿದ (ಕೇಳಿ + ದ), meaning 'of the having heard' (see § 179); to this *e. g.* *ಅಪ್ಪ*, meaning 'of the being' (§§ 186. 201), is added, and then *e. g.* the personal termination of the first person singular

ಎಂ, meaning 'I'. So the literal translation would be 'of the having heard-of the being-I', *i. e.* I who is one who has heard, or I hear. The present tense is therefore a sort of compound tense (see § 313). To comprehend that its meaning can be expressed by Kannaḍa people in the above manner, it is necessary to know that they, in order to show their ready attention or obedience, not unfrequently use the past tense for the present or future one. For instance, if you say to some one, Come!, the reply is, I came, *i. e.* my coming is an accomplished fact. See § 366, remark *b*.

The present tense in the ancient dialect of the verb ಕೇಳು accordingly is as follows:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಕೇಳುವೆಂ (ಕೇಳು+ಅಪ+ಎಂ) or ಕೇಳುವೈಂ (ಕೇಳು+ಅಪ್ಪ+ಎಂ), I hear.	ಕೇಳುವೆಂ (ಕೇಳು+ಅಪ+ಎಂ) or ಕೇಳುವೈಂ (ಕೇಳು+ಅಪ್ಪ+ಎಂ), and ಕೇಳುವೆವು (ಕೇಳು +ಅಪ+ಎವು) or ಕೇಳುವೆವು (ಕೇಳು+ಅಪ್ಪ+ ಎವು), we hear.
2nd pers. ಕೇಳುವಯ್ಯ (ಕೇಳು+ಅಪ+ಅಯ್ಯ) or ಕೇಳುವಯ್ಯ (ಕೇಳು+ಅಪ್ಪ +ಅಯ್ಯ), thou hearest.	ಕೇಳುವಿರ್ (ಕೇಳು+ಅಪ+ಇರ್) or ಕೇಳುವೈರ್ (ಕೇಳು+ಅಪ್ಪ+ಇರ್), you hear.
3rd pers.	
masc. ಕೇಳುವೆಂ (ಕೇಳು+ಅಪ+ಅಂ) or ಕೇಳುವುಂ (ಕೇಳು+ಅಪ್ಪ+ಅಂ), he hears.	ಕೇಳುವರ್ (ಕೇಳು+ಅಪ+ಅರ್) or ಕೇಳುವೈರ್ (ಕೇಳು+ಅಪ್ಪ+ಅರ್), they hear.
fem. ಕೇಳುವಳ್ (ಕೇಳು+ಅಪ+ಅಳ್) or ಕೇಳುವುಳ್ (ಕೇಳು+ಅಪ್ಪ+ ಅಳ್), she hears.	ಕೇಳುವರ್ (ಕೇಳು+ಅಪ+ಅರ್) or ಕೇಳುವೈರ್ (ಕೇಳು+ಅಪ್ಪ+ಅರ್), they hear.
neut. ಕೇಳುವುದು (ಕೇಳು+ಅಪ+ಉದು) or ಕೇಳುವುತ್ತು (ಕೇಳು+ಅಪ್ಪ+ ಉದು) it hears.	ಕೇಳುವುವು (ಕೇಳು+ಅಪ+ಉವು) or ಕೇಳು ವುತ್ತು (ಕೇಳು+ಅಪ್ಪ+ಉವು), they hear.

Other instances in the first person singular are ಕುಡಿದವೆಂ (ಕುಡಿದ+ಅಪ+ಎಂ) or ಕುಡಿದವೈಂ (ಕುಡಿದ+ಅಪ್ಪ+ಎಂ, of ಕುಡಿ, to drink), ನಾಣ್ಣಿದವೆಂ (ನಾಣ್ಣಿದ+ಅಪ+ಎಂ) or ನಾಣ್ಣಿದವೈಂ (ನಾಣ್ಣಿದ+ಅಪ್ಪ+ಎಂ, of ನಾಣ್ಣಿ, to become abashed), ಕಲ್ತವೆಂ (ಕಲ್ತ+ಅಪ+ಎಂ) or ಕಲ್ತವೈಂ (ಕಲ್ತ+ಅಪ್ಪ+ಎಂ, of ಕಲ್, to learn), ತನ್ನವೆಂ (ತನ್ನ+ಅಪ+ಎಂ) or ತನ್ನವೈಂ (ತನ್ನ+ಅಪ್ಪ+ಎಂ, of ತರ್, to bring), ಕೊಟ್ಟವೆಂ (ಕೊಟ್ಟ+ಅಪ+ಎಂ) or ಕೊಟ್ಟವೈಂ (ಕೊಟ್ಟ+ಅಪ್ಪ+ಎಂ, of ಕುಡು, to give), ಇತ್ತವೆಂ (ಇತ್ತ+ಅಪ+ಎಂ) or ಇತ್ತವೈಂ (ಇತ್ತ+ಅಪ್ಪ+ಎಂ, of ಈ, to give). See § 366.

The present tense of ಕೇಳು or ಕೇಳು (see § 160), in the mediæval dialect, in which ಅದ, 'of the being', is nearly constantly used instead of ಅದ or ಅದ್ವ, is as follows:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಕೇಳು ಹೆಂ (occasionally ಕೇಳು ಹೆಂ), ಕೇಳು ಹೆನು, ಕೇಳು ಹೆ, or ಕೇಳಿದ ಹೆಂ (occasionally ಕೇಳಿದ ಹೆಂ), ಕೇಳಿದ ಹೆನು, ಕೇಳಿದ ಹೆ.	ಕೇಳು ಹೆವು.
2nd pers.	ಕೇಳು ಹೆ (or ಕೇಳಿದ ಹೆ).	ಕೇಳು ಹಿರಿ.
3rd pers.		
masc.	ಕೇಳು ಹು, ಕೇಳು ಹನು (or ಕೇಳಿದ ಹು, etc.).	(ಕೇಳು ಹರ್), ಕೇಳು ಹರು.
fem.	(ಕೇಳು ಹಳ್), ಕೇಳು ಹಳು (or ಕೇಳಿದ ಹಳ್, etc.).	(ಕೇಳು ಹರ್), ಕೇಳು ಹರು.
neut.	ಕೇಳು ಹುದು (or ಕೇಳಿದ ಹುದು).	ಕೇಳು ಹವು.

Other instances in the first person singular are ಇದ್ದ ಹೆಂ (of ಇರ್, to be), ಎನ್ನ ಹೆಂ (of ಎನ್, to say), ಕವಿದ ಹೆಂ (of ಕವಿ, to rush upon), ಕೆಡೆದ ಹೆಂ or ಕೆಡದ ಹೆಂ (of ಕೆಡೆ, to fall down), ಕೊಟ್ಟ ಹೆಂ (of ಕುಡು or ಕೊಡು, to give), ಕೊಣ್ಣ ಹೆಂ (of ಕೊಳ್, to take), ಸತ್ತ ಹೆಂ (of ಸಾಯ್, to die), ಆದ ಹೆಂ (of ಆಗು, to become), ಹೋದ ಹೆಂ (of ಹೋಗು, to go), ಹೇಳಿದ ಹೆಂ (or ಹೇಳಿದ ಹೆಂ, of ಹೇಳು, to tell). Regarding ಅಹೆಂ, etc. see § 201, 2.

Remarks.

1. There is one irregularly formed present in the ancient language, namely that of ಉಳ್, to be, which changes its vowel ಉ into ಒ in that tense (except in the 3rd person singular neuter, cf. also § 180, remark after 6) and receives no participial form to indicate the tense. As ಒಳ್ is also a verbal noun, the personal terminations (§ 193) appear to have been attached to the genitive of this ಒಳ್, i. e. ಒಳ್, ಒಳ್ಂ (ಒಳ್ + ಎಂ), e. g. meaning 'of the being-I', i. e. I am. A peculiarity is that it uses the suffix ಅವು (for ಉವು) in the 3rd person plural neuter. Its paradigm is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಒಳ್ಂ.	ಒಳ್ವೆವು.
2nd pers.	ಒಳ್ಯ್.	ಒಳ್ವಿರಿ.
3rd pers.		
masc.	ಒಳ್ಂ.	ಒಳ್ವರ್.
fem.	ಒಳ್ಳ್.	ಒಳ್ವರ್.
neut.	ಉಣ್ಣು.	ಒಳ್ವವು.

ಉಣ್ಣು, originally ಉಳ್ಳು (i. e. ಉಳ್ + ತು, § 122), is a verbal noun (bhāvanā) meaning literally 'a being-it', and as such is used for the 3rd person masculine,

feminine and neuter, singular and plural in the mediæval and modern dialect. About bhāvavaśanas see the paragraphs quoted in § 243.

2. The author of the Śabdānuśāsana, against Kōśava's sūtra 73, makes the 3rd person singular of the present tense a kṛit or kṛillīṅga and declines it, *e. g.* ನೋಡಿದವನು, ಮಾಡಿದವನೇ, in his sūtras 447. 448; Kōśava calls only the past relative participle and the present-future relative participle a declinable kṛit; see § § 177. 185.

195. In § 190 it has been stated that modern Kannaḍa has a peculiar present tense. It has, however, not abandoned the use of the grammatical structure of the present tense as it appears in § 194, but has changed the form of the tense-suffix ಅಹ, 'of the being', combined with the personal terminations (see § 201, 2), and given a different meaning to the tense.

Its forms of ಅಹ combined with the personal terminations are as follows:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಹೇನು (ಎನು) for ಅಹನು (ಅಹ + ಎನು).	ಹೇವು (ಎವು) for ಅಹವು (ಅಹ + ಎವು).
2nd pers. ಹೀ (ಈ) for ಅಹಿ (ಅಹ + ಇ).	ಹೀರಿ (ಈರಿ) for ಅಹಿರಿ (ಅಹ + ಇರಿ).
3rd pers.	
masc. ಹಾನು (ಅನು) for ಅಹನು (ಅಹ + ಅನು).	ಹಾರು (ಅರು) for ಅಹರು (ಅಹ + ಅರು).
fem. ಹಾಳು (ಅಳು) for ಅಹಳು (ಅಹ + ಅಳು).	ಹಾರು (ಅರು) for ಅಹರು (ಅಹ + ಅರು).
neut. ಹೀತು (ಈತು) for an ಅಹಿತು (ಅಹ + ಇತು, which must have been another form of ಅಹುದು).	ಹಾವು (ಅವು) for ಅಹವು (ಅಹ + ಅವು).

The initial ಹ್ of the forms of ಹೇನು, ಹೀ, ಹಾನು, ಹಾಳು, ಹೀತು, etc., which have been formed by metathesis and lengthening the vowels (see the frequently used ಹಾದು for ಅಹುದು in § 201, 2, and compare the noun ಸೂಲು for ಉಸುಲು, and the adverbs ಹೀಗೆ, ಹಾಗೆ for ಇಹಗೆ, ಅಹಗೆ in § 212, 4), is commonly left out, so that the forms in parenthesis ಎನು, ಈ, ಅನು, ಅಳು, ಈತು, etc. are in general use, whereas those with ಹ್ are at present only occasionally still employed for the verb ಇರು (ಇರ್), to be, especially when the ಎ of emphasis is added (see § 196).

Let us give a paradigm of the present tense of ಇರು (ಇರ್), the past relative participle of which is ಇದ್ದ (=ಇದ್, see §§ 160, 1; 175, 1), 'of the having been'.

<i>Singular.</i>		<i>Plural.</i>
1st pers.	ಇದ್ದೇನು (ಇದ್ + ಹೇನು), or ಇದ್ದೇನು (ಇದ್ + ಎನು), literally 'of the having been-of the being-I' (see § 194).	ಇದ್ದೇವು, or ಇದ್ದೇವು.
2nd pers.	ಇದ್ದೀ, or ಇದ್ದೀ.	ಇದ್ದೀರಿ, or ಇದ್ದೀರಿ.
3rd pers.		
masc.	ಇದ್ದಾನು, or ಇದ್ದಾನು.	ಇದ್ದಾರು, or ಇದ್ದಾರು.
fem.	ಇದ್ದಾಳು, or ಇದ್ದಾಳು.	ಇದ್ದಾರು, or ಇದ್ದಾರು.
neut.	ಇದ್ದೀತು, or ಇದ್ದೀತು.	ಇದ್ದಾವು, or ಇದ್ದಾವು.

Other instances of the first person singular are ಬನ್ನೇನು (originally ಬನ್ನೇನು, of ಬರು, to come), ನುಡಿದೇನು (orig. ನುಡಿಧೇನು, of ನುಡಿ, to speak), ಆದೇನು (orig. ಆಧೇನು, of ಆಗು, to become, to be). For ಆದೇನು the rustic dialect occasionally uses ಅದೇನು in the sense of ಇದ್ದೇನು (ಅದ being used for ಆದ, see §§ 176. 196).

A peculiarity is that in the formation of the present tense under consideration the suffix ದ is not added to the ಇ of the past participle of themes ending in ಉ in the three dialects (see §§ 166. 168), ಎನು, ಈ, ಆನು, etc. being annexed directly to ಇ, in which case ಇ occasionally disappears before them (see § 215). Thus ಮಾಡು, to make, forms this tense in the following manner:

<i>Singular.</i>		<i>Plural.</i>
1st pers.	ಮಾಡ್ತೇನು (ಮಾಡಿ + ಎನು for ಮಾಡಿದ + ಎನು), or ಮಾಡೇನು.	ಮಾಡ್ತೇವು, or ಮಾಡೇವು.
2nd pers.	ಮಾಡೀ (ಮಾಡಿ + ಈ for ಮಾಡಿದ + ಈ),	ಮಾಡೀರಿ.
3rd pers.		
masc.	ಮಾಡ್ತಾನು, or ಮಾಡಿಯಾನು.	ಮಾಡ್ತಾರು, or ಮಾಡಿಯಾರು.
fem.	ಮಾಡ್ತಾಳು, or ಮಾಡಿಯಾಳು.	ಮಾಡ್ತಾರು, or ಮಾಡಿಯಾರು.
neut.	ಮಾಡೀತು.	ಮಾಡ್ತಾವು, or ಮಾಡಿಯಾವು.

There can be no doubt whatever that we have here the ancient present tense in a somewhat altered form, although the meaning has undergone an essential change; for this form of the present tense is nowadays used to convey the idea of uncertainty or possibility, and may be called the

contingent present-future tense, as *e. g.* ಇದ್ದೇನು or ಇದ್ದೇನು means 'I may be' or 'I shall perhaps be'; ಬನ್ನೇನು, 'I may come' or 'I shall perhaps come'; ಮಾಡೇನು, 'I may make' or 'I shall perhaps make'.

In the mediæval dialect the author has met with only one clear instance of this present, *viz.* ನಡೆದಾನು (see under ಆವನೇಂಬ್ಬ in the Dictionary, which however stands for ನಡೆದಹನು without the meaning of contingency. ಬನ್ನೀತು (in Basavapurâṇa 16, 28) may be a mistake for ಬನ್ನಿತ್ತು.

The idea of uncertainty or possibility was, as it would appear, not attached to the present tense of this paragraph before the introduction of the present tense of § 196 into the modern Kannada dialect.

About instances see § 366, remark *a*.

196. The modern dialect having given a different meaning to the present tense of the ancient and mediæval one, formed a present tense of its own.

1. For this purpose, in the first instance, it suffixed the letter ಎ of emphasis to the personal terminations ending in ಉ combined with ಅಹ (§ 195) in order to express the idea of certainty or to distinctly denote the present, leaving however the second person singular and plural as it was, but allowing to shorten the ಹೀ or ಈ of the second person singular.

For the third person singular neuter it introduced the forms ಅಯ್ಯೆ (*i. e.* ಅಯ್ಯು + ಎ, see § 199), ಅದೆ (*i. e.* ಅದು + ಎ) and ಇದೆ (*i. e.* ಇದು + ಎ); and for the third person plural neuter it introduced, as optional forms, ಅವೆ (*i. e.* ಅವು + ಎ) and ಇವೆ (*i. e.* ಇವು + ಎ).

ಅದೆ, ಇದೆ, ಅವೆ, ಇವೆ probably are the demonstrative pronouns of that shape (§§ 102, *a, b*; 122. 136) + ಎ, 'even that', 'even this', 'even those', 'even these'.

The verbs concerned here are two, *viz.* ಆಗು, to be (to become), of which the relative past participles are ಅಯ್ಯ, ಅದ (see §§ 166. 176. 199; *cf.* ಅದೇನು in § 195), and ಇರು (ಇರ್), to be.

The personal terminations combined with ಅಹ to which the ಎ of emphasis is suffixed, and the additional forms are the following:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಹೇನೆ, ಎನೆ (for ಹೇನು, ಎನು of § 195).	ಹೇವೆ, ಎವೆ (for ಹೇವು, ಎವು).
2nd pers. ಹೀ, ಈ, or ಹಿ, ಇ.	ಹೀರಿ, ಈರಿ.

3rd pers.	Singular.	Plural.
mase.	ಹಾನ್, ಆನೆ (for ಹಾನು, ಆನು of § 195).	ಹಾರೆ, ಆರೆ (for ಹಾರು, ಆರು).
fem.	ಹಾಳೆ, ಆಳೆ (for ಹಾಳು, ಆಳು of § 195).	ಹಾರೆ, ಆರೆ (for ಹಾರು, ಆರು).
neut.	ಅಯ್ತೆ, ಅದೆ, (ಇದೆ).	ಹಾವೆ, ಅವೆ (for ಹಾವು, ಆವು), ಅವೆ, (ಇವೆ).

Compare the forms of the Perfect *ಬಿಟ್ಟಾನೆ*, *ಕೂತಾರೆ* in § 313, 4.

The verb *ಅಗು*, to be, is conjugated in this present tense as follows:

	Singular.	Plural.
1st pers.	ಅಯ್ತೇನೆ (ಅಯ್ತೆ + ಎನೆ) or ಅದೇನೆ (ಅದ + ಎನೆ), literally 'of the having been-of the being-I-indeed', <i>i. e.</i> I am indeed, I am.	ಅಯ್ತೇವೆ, ಅದೇವೆ.
2nd pers.	ಅಯ್ತೆ, ಅದಿ, or ಅಯ್ತೊ, ಅದೀ.	ಅಯ್ತೊರಿ, ಅದೀರಿ.
3rd pers.		
mase.	ಅಯ್ತಾನೆ, ಅದಾನೆ.	ಅಯ್ತಾರೆ, ಅದಾರೆ.
fem.	ಅಯ್ತಾಳೆ, ಅದಾಳೆ.	ಅಯ್ತಾರೆ, ಅದಾರೆ.
neut.	ಅಯ್ತೆ, or ಅದೆ; ಇದೆ.	ಅಯ್ತಾವೆ, ಅದಾವೆ, or ಅವೆ; ಇವೆ.

The verb *ಇರು* (*ಇರ್*), to be, a paradigm of the contingent present tense of which has been given in § 195, is conjugated in this present tense as follows:

	Singular.	Plural.
1st pers.	ಇದ್ದೇನೆ (ಇದ್ದೆ + ಹೇನೆ), literally 'of the having been-of the being-I-indeed', <i>i. e.</i> I am indeed, I am.	ಇದ್ದೇವೆ.
2nd pers.	ಇದ್ದೀ, or ಇದ್ದಿ.	ಇದ್ದೀರಿ.
3rd pers.		
mase.	ಇದ್ದಾನೆ.	ಇದ್ದಾರೆ.
fem.	ಇದ್ದಾಳೆ.	ಇದ್ದಾರೆ.
neut.	ಅಯ್ತೆ, or ಅದೆ; ಇದೆ.	ಇದ್ದಾವೆ, or ಅವೆ; ಇವೆ.

In the Southern Mahratta country there exist also the forms *ಇದ್ದೇನೆ*, *ಇದ್ದೀ*, etc., the initial *ಹ* of *ಹೇನೆ*, *ಹೀ*, etc. being omitted.

2, But this way of conjugation is restricted to the present of *ಅಗು* and *ಇರು*; for, as stated in § 190, *ಉತ* and *ಉತ್ತ*, two pronominal forms (see § 173), are the tense-suffixes to which, in all other cases, the modern dialect attaches *ಏನೆ*, *ಈ* or *ಇ*, *ಅನೆ*, etc.

The present tense of *ಇರು*, to be, formed according to this method, is as follows:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	<i>ಇರುತ್ತೇನೆ</i> (<i>ಇರು</i> + <i>ಉತ</i> + <i>ಏನೆ</i>) or <i>ಇರುತ್ತೇನೆ</i> (<i>ಇರು</i> + <i>ಉತ್ತ</i> + <i>ಏನೆ</i>), literally 'a being- this-I am indeed', <i>i. e.</i> being I am indeed, I am.	<i>ಇರುತ್ತೇವೆ</i> or <i>ಇರುತ್ತೇವೆ</i> .
2nd pers.	<i>ಇರುತ್ತೀ</i> or <i>ಇರುತ್ತೀ</i> , <i>ಇರುತ್ತಿ</i> or <i>ಇರುತ್ತಿ</i> .	<i>ಇರುತ್ತೀರಿ</i> or <i>ಇರುತ್ತೀರಿ</i> .
3rd pers.		
masc.	<i>ಇರುತ್ತಾನೆ</i> or <i>ಇರುತ್ತಾನೆ</i> .	<i>ಇರುತ್ತಾರೆ</i> or <i>ಇರುತ್ತಾರೆ</i> .
fem.	<i>ಇರುತ್ತಾಳೆ</i> or <i>ಇರುತ್ತಾಳೆ</i> .	<i>ಇರುತ್ತಾರೆ</i> or <i>ಇರುತ್ತಾರೆ</i> .
neut.	<i>ಇರುತ್ತಯ್ಯೆ</i> , <i>ಇರುತ್ತದೆ</i> , or <i>ಇರುತ್ತಯ್ಯೆ</i> , <i>ಇರುತ್ತದೆ</i> .	<i>ಇರುತ್ತಾವೆ</i> , <i>ಇರುತ್ತವೆ</i> , or <i>ಇರುತ್ತಾವೆ</i> , <i>ಇರುತ್ತವೆ</i> .

Other instances in the first person singular are *ಬರುತ್ತೇನೆ* or *ಬರುತ್ತೇನೆ* (of *ಬರು*, to come, literally 'a coming-this-I am indeed', I come), *ಹೋಗುತ್ತೇನೆ* or *ಹೋಗುತ್ತೇನೆ* (of *ಹೋಗು*, to go), *ಕೇಳುತ್ತೇನೆ* or *ಕೇಳುತ್ತೇನೆ* (of *ಕೇಳು*, to hear), *ಇಳಿಯುತ್ತೇನೆ* or *ಇಳಿಯುತ್ತೇನೆ* (of *ಇಳಿ*, to descend), *ನಡೆಯುತ್ತೇನೆ* or *ನಡೆಯುತ್ತೇನೆ* (of *ನಡಿ*, to walk).

Remarks.

1, *ಅದೆ*, (*ಅವೆ*), *ಇದೆ*, *ಇವೆ* are employed also in the mediæval dialect, either by themselves or in union with *ಉತ*, *ಉತ್ತ*, to form the third person singular and plural of the present tense, *e. g.* *ಕುಪ್ಪಮ್ ಅದೆ ನೆಲುಕಿನ ಗಡಿಗೆಯಲಿ*; *ಧನಂ ಸಿಂಹಾಸನದ ಕೆಳಗೆ ಇದೆ*; *ಕಪ್ಪಿತದೆ*; *ಮೂಡುತ್ತಿದೆ*; *ಹೇಯುವೆ*.

2, In the rustic modern dialect the present tense of the verb *ಅನ್* (*ಅನು*, *ಅನ್ನು*), to say, is as follows:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	<i>ಅನ್ನೇನೆ</i> (for <i>ಅನುತೇನೆ</i> , <i>ಅನುತ್ತೇನೆ</i>).	<i>ಅನ್ನೇವೆ</i> .
2nd pers.	<i>ಅನ್ನೀ</i> or <i>ಅನ್ನಿ</i> .	<i>ಅನ್ನೀರಿ</i> .
3rd pers.		
masc.	<i>ಅನ್ನಾನೆ</i> .	<i>ಅನ್ನಾರೆ</i> .
fem.	<i>ಅನ್ನಾಳೆ</i> .	<i>ಅನ್ನಾರೆ</i> .
neut.	<i>ಅನ್ನಯ್ಯೆ</i> or <i>ಅನ್ನದೆ</i> .	<i>ಅನ್ನಾವೆ</i> , <i>ಅನ್ನವೆ</i> .

3. In the modern dialect there is a form used for the third person singular neuter of the present tense which in reality is nothing but the present participle (with the emphatical or perhaps formative ಎ) bearing its original meaning, *viz.* that of a verbal noun (see § 173), *e.g.* ಆಗುತ್ತೆ, it becomes, that literally means 'a becoming-this-indeed', if the ಎ be emphatical. Other instances are ಏರುತ್ತೆ, it is, ಏರುತ್ತೆ, it experiences, ಬರುತ್ತೆ, it comes. *Cf.* No. 4.

4. Again in the modern dialect the form ಅನ್ನೆ of the verb ಅನ್ (ಅನು, ಅನ್ನು), to say, expresses 'it (rumour) says', 'they say', 'on dit' (see § 336). It is possible that this ಅನ್ನೆ is corrupted from ಅನುತೆ or ಅನುತ್ತೆ, the present participle of ಅನ್, used in its primitive sense of 'a saying-this-indeed', if the ಎ be emphatical. Another possibility see in § 198, 7, remark 2.

197. In § 153 appellative verbs or conjugated appellatives have been mentioned. They have a present tense for words of the masculine and feminine gender singular and plural, but, as it would appear, without a third person singular feminine. The personal terminations are those of the ancient dialect (§ 193).

When they are suffixed to form the first person singular of Kannada nouns, Saṃskṛita compound bases and Saṃskṛita adjectives ending in ಅ, the sōnnē (ಂ, the sign of the nominative singular, § 117, *cf.* § 114) is put between, *e.g.* ಮಗಳ ಮಗನೆಂ, I (am) the son of the daughter, ದಾಹಿಕ್ರ ನೆಂ, ಮಲ್ಲಿಕಾರ್ಜುನಸುತನೆಂ, ಕವಿಕೇಶವನೆಂ, ಕಲಾಪಕ್ಷಿಣಿನೆಂ, ಕೃತಿಲಕ್ಷಣಾವದಾನನೆಂ, ಉದ್ಭವನೆಂ, ಅತಿಶಯದನೆಂ; this seems to be the rule also, if a Kannada attributive noun ends in ಯ (i. e. euphonic ಯ್ + ಅ + ಅ, § 115), as the only instances given by the grammarian Kēśava are ಅಸಿಯನೆಂ, I (am) a weak person, ಪಿರಿಯನೆಂ, (although he adduces for the plural both ಪಿರಿಯೆವು and ಪಿರಿಯರೆವು). Other Kannada attributive nouns and Kannada appellative nouns of number (§ 90) ending in ಅ may insert the sōnnē or may not, *e.g.* ಒಳ್ಳಿದೆಂ or ಒಳ್ಳಿದನೆಂ, I (am) a good person, ಒವೆಂ or ಒವನ ನೆಂ. The adverb ಸುತ್ತ forms ಸುತ್ತೆಂ, I (am) a bewildered person.

Kannada nouns and Saṃskṛita compound bases ending in ಏ add ಎಂ preceded by a euphonic ಯ್ for the first person singular, *e.g.* ಪೆಣ್ಣತಿಯೆಂ, I (am) a or the wife, ಕೇಶಿರಾಜಕವಿಯೆಂ.

For the formation of the first and second person plural Saṃskṛita words suffix ಅರ್ (the sign of the nominative plural, §§ 119. 132) before the personal terminations, *e.g.* ಉದ್ಭತರೆವು, ನಯವಿದರೆವು; ಉದ್ಭತರಿರ್, ವೃದ್ಧರಿರ್, ಆಪ್ತರಿರ್, ಅತಿಬಲರಿರ್; with regard to all Kannada words the insertion of ಅರ್ is optional, *e.g.* ಪಿರಿಯೆವು or ಪಿರಿಯರೆವು, ಒಳ್ಳಿದೆವು or ಒಳ್ಳಿದರೆವು, ಪೆಜ್ಜಿಕವ

or ವೆರಿರೆವು, ಒರ್ವೆವು or ಒರ್ವರೆವು; ಒಳ್ಳಿದಿರ್ or ಒಳ್ಳಿದರಿರ್, ಕೂರಿದಿರ್ or ಕೂರಿದರಿರ್, ನೇರಿದಿರ್ or ನೇರಿದರಿರ್, ವೆರ್ಯಿರ್ or ವೆರಿರಿರ್, ಒರ್ವಿರ್ or ಒರ್ವರಿರ್.

In the second person singular and the third person singular and plural the personal terminations are attached immediately to the declinable bases, *e. g.* ಉದ್ಧತಯ್, ಉದ್ಧತಂ, ಉದ್ಧತರ್; ಒಳ್ಳಿದಯ್, ಒಳ್ಳಿದಂ, ಒಳ್ಳಿದರ್.

Paradigms given in Kēśava's grammar are:

<i>Singular.</i>		<i>Plural.</i>
1, of ಉದ್ಧತ.		
1st pers. ಉದ್ಧತನೇ, I (am) an elate person.		ಉದ್ಧತರೆವು.
2nd pers. ಉದ್ಧತಯ್.		ಉದ್ಧತರಿರ್.
3rd pers. ಉದ್ಧತಂ.		ಉದ್ಧತರ್.
2, of ಒಳ್ಳಿದ.		
1st pers. ಒಳ್ಳಿದೇ or ಒಳ್ಳಿದನೇ, I (am) a good person.		ಒಳ್ಳಿದೆವು or ಒಳ್ಳಿದರೆವು.
2nd pers. ಒಳ್ಳಿದಯ್.		ಒಳ್ಳಿದಿರ್ or ಒಳ್ಳಿದರಿರ್.
3rd pers. ಒಳ್ಳಿದಂ.		ಒಳ್ಳಿದರ್.
3, of ವೆರಿರಿ.		
1st pers. ವೆರಿಂ or ವೆರಿನೇ, I (am) a stranger.		ವೆರಿವು or ವೆರಿರೆವು.
2nd pers. ವೆರಿಯ್.		ವೆರಿರ್ or ವೆರಿರಿರ್.
3rd pers. ವೆರಿಂ.		ವೆರಿರ್.
4, of ಒರ್ವ.		
1st pers. ಒರ್ವೇಂ or ಒರ್ವನೇ, I (am) a single person.		ಒರ್ವೆವು or ಒರ್ವರೆವು.
2nd pers. ಒರ್ವಯ್.		ಒರ್ವಿರ್ or ಒರ್ವರಿರ್.
3rd pers. ಒರ್ವಂ.		ಒರ್ವರ್.

An exceptional form is ಭ್ರಾನ್ತೇ (for ಭ್ರಾನ್ತನೇ).

198. The past or preterite tense (imperfect, perfect, aorist) is generally formed by suffixing the personal terminations (§ 193) to any form of the relative past participle (§§ 175. 176).

The exceptions relate only to the third person neuter singular, and are chiefly the following:— in the ancient and mediæval dialect it is optional to suffix the two terminations ಇತು and ಇತ್ತು directly to the short past participle ending in ಇ (§§ 166. 168); and in the modern dialect it is necessary to suffix the termination ಇತು not only directly to that participle, but also by means of a euphonic ಯ್ to the short participle ending in ಇ and ಎ (§ 165, *a*, 2; § 165, *b*, 1) which is identical with the theme, and then to all the relative forms of the past participle formed

by the removal of its final ಉ (§ 175, 1) which are treated of in §§ 158-164 (as far as they concern the modern dialect).

1, A paradigm of the past tense of ಕೇಳಿ, to hear, in the ancient dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಕೇಳಿದಂ (i. e. ಕೇಳಿದ + ಎಂ), literally 'of the having heard-I' (see §§ 169, 179, 194), I have heard, I heard.	ಕೇಳಿದಂ or ಕೇಳಿದೆವು.
2nd pers.	ಕೇಳಿದಯ್.	ಕೇಳಿದರ್.
3rd pers.		
masc.	ಕೇಳಿದಂ or ಕೇಳಿದೊಂ.	ಕೇಳಿದರ್ or ಕೇಳಿದೊರ್.
fem.	ಕೇಳಿದಳ್ or ಕೇಳಿದೊಳ್.	ಕೇಳಿದರ್ or ಕೇಳಿದೊರ್.
neut.	ಕೇಳಿದುದು or ಕೇಳಿದತ್ತು.	ಕೇಳಿದವು.

If the relative past participle is formed by ತ, the termination ಅತ್ತು, it would seem, is avoided; thus we find ಮುಗುಳ್ಳುದು, but not ಮುಗುಳ್ಳತ್ತು; ತಳಿ ತುಡುದು, but not ತಳಿತುಡತ್ತು; ಸತ್ತುದು, but not ಸತ್ತತ್ತು. ಮುಗುಳ್ಳತ್ತು, ತಳಿದುಡತ್ತು are allowable forms. In ಬೆರಣ್ಣವು (§ 164, 6), the third person neuter plural of ಬೆರಣ್ಣ, to scratch, we have exceptionally ಅವು instead of ಉವು.

2, A paradigm of the past tense of ನುಡಿ, to speak, in the ancient dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ನುಡಿದೆಂ (i. e. ನುಡಿದ + ಎಂ), literally 'of the having spoken-I', I have spoken, I spoke.	ನುಡಿದೆಂ or ನುಡಿದೆವು.
2nd pers.	ನುಡಿದಯ್.	ನುಡಿದಿರ್.
3rd pers.		
masc.	ನುಡಿದಂ or ನುಡಿದೊಂ.	ನುಡಿದರ್ or ನುಡಿದೊರ್.
fem.	ನುಡಿದಳ್ or ನುಡಿದೊಳ್.	ನುಡಿದರ್ or ನುಡಿದೊರ್.
neut.	ನುಡಿದುದು or ನುಡಿದತ್ತು.	ನುಡಿದವು.

3, A paradigm of the past tense of ಪಾಡು, to sing, in the ancient dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಪಾಡಿದೆಂ (i. e. ಪಾಡಿದ + ಎಂ).	ಪಾಡಿದೆಂ or ಪಾಡಿದೆವು.
2nd pers.	ಪಾಡಿದಯ್.	ಪಾಡಿದಿರ್.
3rd pers.		
masc.	ಪಾಡಿದಂ or ಪಾಡಿದೊಂ.	ಪಾಡಿದರ್ or ಪಾಡಿದೊರ್.
fem.	ಪಾಡಿದಳ್ or ಪಾಡಿದೊಳ್.	ಪಾಡಿದರ್ or ಪಾಡಿದೊರ್.
neut.	ಪಾಡಿದುದು, or ಪಾಡಿದತ್ತು, or ಪಾಡಿತು (i. e. ಪಾಡಿ + ಇತ್ತು), or ಪಾಡಿತು (i. e. ಪಾಡಿ + ಇತ್ತು).	ಪಾಡಿದವು.

Other instances of the third person neuter in its four forms are ಓದಿ ದುದು, ಓದಿದತ್ತು, ಓದಿತು, ಓದಿತ್ತು (of ಓದು, to read); ಬೆಳಗಿದುದು, ಬೆಳಗಿದತ್ತು, ಬೆಳಗಿತು, ಬೆಳಗಿತ್ತು (of ಬೆಳಗು, to shine); ಪಸರಿಸಿದುದು, ಪಸರಿಸಿದತ್ತು, ಪಸರಿಸಿತು, ಪಸರಿಸಿತ್ತು (of ಪಸರಿಸು, to spread). That of ಇರ್ (or ಇರು, to be) is ಇರ್ದುದು, ಇರ್ದತ್ತು in the ancient dialect, and ಇತ್ತು in the modern one (see under No. 7). See instances in § 366.

The third person singular and plural, excepting its forms with ಅತ್ತು, ಇತ್ತು and ಇತು, is used also as a declinable *krīlīṅga* (§ 102, s, e; § 177). The third person neuter singular ending in ಉದು is a *bhāvavačana* expressing the action or state of the verb in the past (*cf.* 200, 1; see § 254, remark 2). ಇದೂದು means either 'that which has been' and 'that which is', or 'a having been', 'the having been' and 'a being', 'the being' (see *e. g.* § 313, under 4).

Remarks.

ಬಿಟ್ಟುಂ is found in a śāsana of 866 A. D., ಬಿಡಿಸಿದೊಂ in one of 916 A. D., ಬರೆದೊಂ in one of 929 A. D.; ಇತ್ತೊರ್ in one of about 750 A. D., ಕೊಟ್ಟೊರ್ in one of 929 A. D.; — the termination ಒಂ occurs also in the Śabdamaṇḍapāṇa; ಒಳ್ is found in sūtras 179 and 183 of the Śabdānuśāsana.

Further, ಕೊಟ್ಟುಳ್ occurs in a śāsana of about 778 A. D.; ಕೆಯ್ದಾರ್ is found in one between 680 and 696 A. D., ಕೊಟ್ಟಾರ್ is in one of 707 A. D. and in one of 887 A. D., ಬಿಟ್ಟಾರ್ in one of 807 A. D., and ಪಡೆದಾರ್ in one of about 750 A. D.

In the later ancient dialect we meet with ಬಿಟ್ಟರು in a śāsana of 1123 A. D., ಕೊಟ್ಟರು, ಬಿಟ್ಟರು, ಇಕ್ಕಿದರು in one of 1182 A. D., and ಮಾಡಿದರು in one of 1187 A. D.

4, A paradigm of the past tense of ಕೇಳ್, to hear, in the mediæval dialect in which it optionally takes the final ಉ, *i. e.* becomes ಕೇಳು (see § 166), is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಕೇಳ್ದಿಂ (ಕೇಳ್+ಎಂ), or ಕೇಳ್ದಿ ನು, or ಕೇಳ್ದಿ; ಕೇಳಿದೆಂ (ಕೇ ಳದ+ಎಂ), or ಕೇಳಿದೆನು, or ಕೇಳಿದೆ.	ಕೇಳ್ದಿವು or ಕೇಳಿದೆವು.
2nd pers. ಕೇಳ್ದಿ or ಕೇಳಿದೆ.	ಕೇಳ್ದಿರಿ or ಕೇಳಿದಿರಿ.
3rd pers.	
masc. ಕೇಳ್ದಂ or ಕೇಳಿದಂ, ಕೇಳ್ದನು or ಕೇಳಿದನು, ಕೇಳ್ದ or ಕೇ ಳಿದ.	(ಕೇಳ್ದರ್ or) ಕೇಳ್ದರು, or ಕೇಳಿದರು.

	<i>Singular.</i>	<i>Plural.</i>
3rd pers.		
fem.	(ಕೇಳ್ದಂ or) ಕೇಳ್ದಳು, or ಕೇಳಿದಳು.	(ಕೇಳ್ದಂ or) ಕೇಳ್ದರು, or ಕೇಳಿದರು.
neut.	ಕೇಳ್ದದು or ಕೇಳಿದುದು, ಕೇಳ್ದತ್ತು or ಕೇಳಿದತ್ತು; ಕೇಳಿತು (i. e. ಕೇಳಿ + ಇತ್ತು), or ಕೇಳಿತ್ತು (i. e. ಕೇಳಿ + ಇತ್ತು).	ಕೇಳ್ದವು or ಕೇಳಿದವು.

5, A paradigm of the past tense of ಕೇಳು, to hear, in the modern dialect in which it always has the final ಉ (see § 166), is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಕೇಳಿದೆನು (ಕೇಳಿದ + ಎನು) or ಕೇಳಿದೆ.	ಕೇಳಿದೆವು or ಕೇಳಿದಿವು.
2nd pers.	ಕೇಳಿದೆ or ಕೇಳಿದಿ.	ಕೇಳಿದಿರಿ.
3rd pers.		
masc.	ಕೇಳಿದನು or ಕೇಳಿದ.	ಕೇಳಿದರು.
fem.	ಕೇಳಿದಳು.	ಕೇಳಿದರು.
neut.	ಕೇಳಿತು (ಕೇಳಿ + ಇತ್ತು).	ಕೇಳಿದವು.

Other verbal themes with final ಉ are *e. g.* ನೀಳು, ಹೇಳಿರು, ಓಡು, ಮಾಡು, ಹಾಡು.

6, A paradigm of the past tense of the theme ಹಿಡಿ, to seize, (the short past participle of which is identical with the theme), in the modern dialect, is:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ಹಿಡಿದೆನು or ಹಿಡಿದೆ.	ಹಿಡಿದೆವು or ಹಿಡಿದಿವು.
2nd pers.	ಹಿಡಿದೆ or ಹಿಡಿದಿ.	ಹಿಡಿದಿರಿ.
3rd pers.		
masc.	ಹಿಡಿದನು or ಹಿಡಿದ.	ಹಿಡಿದರು.
fem.	ಹಿಡಿದಳು.	ಹಿಡಿದರು.
neut.	ಹಿಡಿಯಿತು (i. e. ಹಿಡಿ, the short past participle that is identical with the theme, + ಯ್ + ಇತ್ತು).	ಹಿಡಿದವು.

Other verbal themes with final ಇ are *e. g.* ಉಜಿ, ನುಡಿ, ಬಿಡಿ, ಮುಗಿ, and ಹರಿದಿ. Themes with final ಎ, *e. g.* ಕಡೆ, ನಡೆ and ಹೊಳೆ, form the past tense in the same way, the third person neuter singular being ಕಡೆಯಿತು, ನಡೆಯಿತು, ಹೊಳೆಯಿತು.

In the third person neuter singular of themes with final *a* a contraction of vowels often takes place in the modern dialect, when, *e. g.* ಉರಿಯಿತು, ನುಡಿಯಿತು, ಬಡಿಯಿತು, ಮುಗಿಯಿತು and ಹರಿಯಿತು appear as ಉರೀತು, ನುಡೀತು, ಬಡೀತು, ಮುಗೀತು and ಹರೀತು (*cf.* § 205, 8, second pers. plural; § 130, *e*).

7. A paradigm of the past tense of ಅನ್ನು (ಅನು), to say, the relative past participle of which is ಅನ್ನ, in the modern dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಅನ್ನೆನು or ಅನ್ನೆ.	ಅನ್ನೆವು or ಅನ್ನಿವಿ.
2nd pers. ಅನ್ನೆ or ಅನ್ನಿ.	ಅನ್ನಿರಿ.
3rd pers.	
masc. ಅನ್ನನು or ಅನ್ನ.	ಅನ್ನರು.
fem. ಅನ್ನಳು.	ಅನ್ನರು.
neut. ಅನ್ನಿತು (<i>i. e.</i> ಅನ್ನ + ಇತು).	ಅನ್ನವು.

In the same manner the past tense of the relative past participles ಅಟ್ಟ, ಉಣ್ಣ, ಉತ್ತ, ಎನ್ನ, ಕಣ್ಣ, ಕೆಟ್ಟ, ತನ್ನ, ತೆತ್ತ, ನಿನ್ನ, ಬನ್ನ, ಸತ್ತ, ಸನ್ನ, ಸುಟ್ಟ, ಹೊತ್ತ, etc. is formed in the modern dialect. Also in the mediæval dialect there are, as occasional forms of the third person neuter singular, *e. g.* ನಿನ್ನಿತು (ನಿನ್ನ + ಇತು), ಬನ್ನಿತು (ಬನ್ನ + ಇತು), ಸನ್ನಿತು (ಸನ್ನ + ಇತು), and ಸನ್ನಿತ್ತು (ಸನ್ನ + ಇತ್ತು).

From the full forms ಅನ್ನಿತು, ಎನ್ನಿತು, ತನ್ನಿತು, ತಿನ್ನಿತು, ಬನ್ನಿತು and ಸನ್ನಿತು of the third person neuter singular, by means of syncope, ಅನ್ನು, ಎನ್ನು, ತನ್ನು, ತಿನ್ನು, ಬನ್ನು and ಸನ್ನು are often formed and used in the modern dialect.

The third person neuter singular of ಇದ್ದೆನು (of ಇರು), I was, is always ಇತ್ತು in the modern dialect, and that of ವಿದ್ದೆನು (of ವೀಯಿ), I fell, always ವಿತ್ತು.

Instead of ಬೆನ್ನಿತು (of ಬೇ, to burn) the form ಬೇಯಿತು (ಬೆ + ಯ್ + ಇತು), and instead of ಮೇದಿತು (of ಮೇ, to graze) the form ಮೇಯಿತು (ಮೆ + ಯ್ + ಇತು) may be used in the modern dialect. In the mediæval one we find, as an occasional form, ಬೇಯಿತ್ತು (= ಬೇಯಿತು).

Remarks.

1. In § 172 it has been said that an explanation of ಅನ್ನ and ಎನ್ನ different from that given there, would be offered here. For this purpose it is required to consider the third person neuter singular of the past tense to be a *kṛillīṅga* or declinable base (§ 102, 8, letter *e*; § 177), as it in reality is; for like the

krillīṅgas ಎನ್ನದು (ಎನ್ನ + ಉದು, of the ancient and mediæval dialect) and ಎನ್ನದು or ಎನ್ನದು (ಎನ್ನ + ಅದು or ಎನ್ನ + ಅದು, of the modern one) ಅನ್ನಿತು and ಎನ್ನಿತು are krillīṅgas composed of the relative past participle ಅನ್ನ or ಎನ್ನ and ಇತು (another form of ಇದು, § 193, remarks), literally meaning 'of the having said-this', 'a having said-this', from which ಅನ್ನು and ಎನ್ನು are formed by syncope. The final ಅ in ಅನ್ನ and ಎನ್ನ would be the sign of the accusative of bases with final ಉ (see § 121, letters b and c; § 122, letters b and c) governed by a following ಹೇದು or ಅನು (ಅನ್ನು), ಎನು (ಎನ್ನು); see §§ 331, 332, and some instances in § 286. ಅನ್ನು and ಎನ್ನು would be lengthened forms of the accusative (see § 121, letter c; 122, letter c).

2, In remark 4 of § 196 the opinion has been expressed that it is not impossible that ಅನ್ನೆ, 'on dit', is a form of the present participle. Another explanation is that it is the krillīṅga ಅನ್ನು (i. e. ಅನ್ನಿತು, by syncope) with the ಎ of emphasis, originally meaning 'of the having said-this-indeed', 'a having said-this-indeed'. (In Tēlugu ಅನ್ನೆ appears as ಅನ್ನೆ or ಅನ್ನೆ, probably other forms of ಅನುತಿ, 'a saying', the verbal noun of ಅನು, to say).

199. In § 166 there are adduced the irregular past participles ಅಯ್, ಪೋಯ್, ಹೋಯ್ of ಆಗು, ಪೋಗು, ಹೋಗು, which stand instead of the regular ಆಗಿ, ಪೋಗಿ, ಹೋಗಿ, and in § 176 appear the irregular relative past participles ಆದ, ಪೋದ, ಹೋದ, which stand for ಆಗಿದ, ಪೋಗಿದ, ಹೋಗಿದ, or ಆಯ್ದ, ಪೋಯ್ದ, ಹೋಯ್ದ. From these irregular past and relative past participles the third person neuter singular is formed, viz. in the ancient dialect either ಆದುದು and ಆದತ್ತು, ಪೋದುದು and ಪೋದತ್ತು, or ಆಯ್ದು, ಪೋಯ್ದು; in the mediæval one either ಆದುದು and ಆದತ್ತು, ಪೋದುದು and ಪೋದತ್ತು, or ಆಯ್ದು, ಆಯಿತು, ಆಯಿತ್ತು, ಪೋಯ್ದು, ಹೋಯ್ದು, ಹೋಯಿತು, ಹೋಯಿತ್ತು; and in the modern one only ಆಯ್ದು, ಆಯಿತು, ಹೋಯ್ದು, ಹೋಯಿತು.

In § 166 it will be seen that there exists also the irregular past participle ಅಯ್ (for ಆಯ್), used in the formation of the third person neuter singular ಆಯ್ತೆ (§ 196, regarding the past meaning of which used for the present see § 194), and in § 176 that the irregular relative past participles are also ಆಯ್ದ and ಆದ, used in ಆಯ್ದೇನೆ, etc. and ಆದೇನೆ, etc. (§ 196; cf. ಆದೇನು in § 195).

200. The future tense is formed by suffixing the personal terminations (§ 193) to the variously formed relative (present-)future participles (§§ 180-184, 191). (Remember the contingent present-future tense of § 195.)

1, A paradigm of the future tense of ಕುಡು, to give, in the ancient dialect, is as follows:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಕುಡುವೆಂ (<i>i. e.</i> ಕುಡುವ + ಎಂ), literally 'of giving-I' (see §§ 185. 186), I shall give (see § 316, 3).	ಕುಡುವೆಂ or ಕುಡುವೆವು, we shall give.
2nd pers. ಕುಡುವಯ್, thou wilt give (see § 316, 12).	ಕುಡುವಿರ್, you will give.
3rd pers. masc. ಕುಡುವೆಂ or ಕುಡುವೊಂ, he will give (see § 316, 12). fem. ಕುಡುವಳ್ or ಕುಡುವೊಳ್. neut. ಕುಡುವುದು.	ಕುಡುವರ್ or ಕುಡುವೊರ್, they will give. ಕುಡುವರ್ (or ಕುಡುವೊರ್). ಕುಡುವುವು.

The whole third person (singular and plural) is a declinable *krillīṅga* (§ 185. 186). Its neuter singular, in the present case ಕುಡುವುದು, lit. 'of giving-it', is also used to express the notion (*bhāva*) of the verb (here its action) in the present, and is therefore a *bhāvavaçana* (*cf.* § 100; the §§ quoted in 243; § 254, remark 1) meaning 'giving'. Other instances are ಕುವುದು, giving, ಕೂರ್ಪುದು, loving, ಇರ್ಪುದು, being, ಎನ್ನುದು, saying, ಮಾಡ್ಪುದು, making. Such *bhāvavaçanas* are used in the three dialects. Their use in the imperative appears in § 205.

Other instances of the first person singular of the future tense in the ancient dialect are: ಆಳ್ವೆಂ (of ಆಳ್), ಪೇರ್ಪೆಂ (of ಪೇರ್), ಕೊಲ್ಪೆಂ (of ಕೊಲ್), ಪೊಣ್ಣುವೆಂ (of ಪೊಣ್ಣು), ಅರ್ದೆಂ (of ಅರ್ದೆ), ನಡೆವೆಂ (of ನಡೆ), ಉಣ್ಣೆಂ (of ಉಣ್), ತಿಣ್ಣೆಂ (of ತಿಣ್), ತರ್ಪೆಂ or ತರ್ಪೆಂ (of ತರ್), ತೋರ್ಪೆಂ or ತೋರ್ಪೆಂ (of ತೋರ್), ನೋರ್ಪೆಂ or ನೋರ್ಪೆಂ (of ನೋರ್), ಮಾರ್ಪೆಂ or ಮಾರ್ಪೆಂ (of ಮಾರ್), ಅಪೆಂ, ಅಪೆಂ or ಆಗುವೆಂ (of ಆಗು), ಪೋರ್ಪೆಂ or ಪೋರ್ಪೆಂ (of ಪೋರ್), ಇರಿಪೆಂ or ಇರಿಪೆಂ (of ಇರಿಪು), ಎನಿಪೆಂ or ಎನಿಪೆಂ (of ಎನಿಪು). See instances in § 366.

For the third person masculine singular ಅರ್ದೆಂ is found in a *śāṣana* between 597 and 608 A. D., and for the third person masculine plural ಕಿಡಿಪೊರ್ (of ಕಿಡಿಪು), ಸರಿಪೊರ್ (of ಸರಿಪು) occur in a *śāṣana* of about 750 A. D.

2, A paradigm of the future tense of ಕೊಡು (or occasionally also ಕುಡು), to give, in the mediæval dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಕೊಡುವೆಂ (ಕೊಡುವ + ಎಂ), ಕೊಡುವೆನು, ಕೊಡುವೆ.	ಕೊಡುವೆವು.
2nd pers. ಕೊಡುವಿ.	ಕೊಡುವಿರಿ.

	Singular.	Plural.
3rd pers.		
masc.	ಕೊಡುವಂ, ಕೊಡುವನು, ಕೊಡುವ.	(ಕೊಡುವರ್), ಕೊಡುವರು.
fem.	(ಕೊಡುವಳು), ಕೊಡುವಳು.	(ಕೊಡುವರ್), ಕೊಡುವರು.
neut.	ಕೊಡುವುದು, (ಕೊಡುವದು).	ಕೊಡುವವು.

Another instance of the first person singular in the mediæval dialect is ಪೇರಿಯ್ವೆಂ, ಪೇರಿಯ್ವೆನು, ಪೇರಿಯ್ವೆ, or ಪೇರಿಯವೆಂ, ಪೇರಿಯವೆನು, ಪೇರಿಯವೆ, or ಹೇರಿಯವೆಂ, ಹೇರಿಯವೆನು, ಹೇರಿಯವೆ (of ಪೇರಿಯ, ಪೇರಿಯ, ಹೇರಿಯ, to say).

3. A paradigm of the future tense of ಕೊಡು, to give, in the modern dialect, is:

	Singular.	Plural.
1st pers.	ಕೊಡುವೆನು (ಕೊಡುವ+ಎನು), ಕೊಡವೆ.	ಕೊಡುವೆವು.
2nd pers.	ಕೊಡುವೆ, ಕೊಡುವಿ.	ಕೊಡುವಿರಿ.
3rd pers.		
masc.	ಕೊಡುವನು, ಕೊಡುವ.	ಕೊಡುವರು.
fem.	ಕೊಡುವಳು.	ಕೊಡುವರು.
neut.	ಕೊಡುವದು.	ಕೊಡುವವು.

Other instances of the first person singular in the modern dialect are ಹೇರಿಯವೆನು, ಹೇರಿಯವೆ (of ಹೇರಿಯ, to say), ನುಡಿಯುವೆನು, ನುಡಿಯುವೆ (of ನುಡಿ, to speak), ನಡೆಯುವೆನು, ನಡೆಯುವೆ (of ನಡೆ, to walk). The forms ಕೊಡುವದು, ಹೇರಿಯದದು, ನುಡಿಯುವದು, ನಡೆಯುವದು are bhāvavaçanas; see under No. 1; § 209, 3.

201. In § 184 there appears ಹ as a substitute of ಪ in the relative present-future participle, viz. in ಅಹ of the ancient and mediæval dialect, and in ಇಹ, ತಹ, ಬಹ, ಆಹ, ಬಾಹ, ಬೇಹ, ಹೋಹ of the mediæval one. In § 183, 7, remark, we have ಆಪ್ತ; and in §§ 189, 194 we find ಅಪ, ಅಪ್ಪ and ಅಹ as constituents of the present tense. In § 195 we have the conjugated form of ಅಹ, viz. ಅಹೆನು, etc. changed, by metathesis and lengthening of the vowels, into ಹೇನು, etc. Here follow the paradigms of the conjugation of ಅಪ or ಅಪ್ಪ, (ಆಪ್ತ), ಅಹ, ಇಹ, and some other conjugated forms.

1. A paradigm of the conjugation of ಅಪ or ಅಪ್ಪ, (ಆಪ್ತ) in the grammatical ancient dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಅಜೆಂ (see § 194) or ಅಜ್ಜೆಂ, literally 'of the becoming or being-I' (see § 186), I shall become, I shall be, (I am).	ಅಜೆಂ or ಅಜ್ಜೆಂ, ಅಜೆವು or ಅಜ್ಜೆವು.
2nd pers. ಅಪಯ್ or ಅಪ್ಪಯ್.	ಅಪಿರ್ or ಅಪ್ಪಿರ್.
3rd pers.	
masc. ಅಜಂ or ಅಪ್ಪಂ, ಅಪ್ಪೊಂ or ಅಪ್ಪೊಂ.	ಅಪರ್ or ಅಪ್ಪರ್, ಅಪ್ಪೊರ್ or ಅಪ್ಪೊರ್, ಅಪ್ಪಾರ್.
fem. ಅಪಳ್ or ಅಪ್ಪಳ್, ಅಪ್ಪೊಳ್ or ಅಪ್ಪೊಳ್.	ಅಪರ್ or ಅಪ್ಪರ್, (ಅಪ್ಪೊರ್ or ಅಪ್ಪೊರ್), ಅಪ್ಪಾರ್.
neut. ಅಪುದು or ಅಪ್ಪುದು.	ಅಪ್ಪುವು or ಅಪ್ಪುವು.

2, A paradigm of the conjugation of ಅಹ, in the mediæval dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಅಹೆಂ, ಅಹೆನು, ಅಹೆ, literally 'of the becoming or being-I', I shall become, I shall be.	ಅಹೆವು.
2nd pers. ಅಹೆ.	ಅಹಿರಿ.
3rd pers.	
masc. ಅಹಂ, ಅಹನು, (ಅಹ).	(ಅಹರ್), ಅಹರು.
fem. (ಅಹಳ್), ಅಹಳು.	(ಅಹರ್), ಅಹರು.
neut. ಅಹುದು.	ಅಹವು.

Of the above forms we have met with ಅಹಂ, ಅಹಳ್ and ಅಹುದು also in the ancient dialect.

ಅಹುದು in the form of ಹೌದು has remained in the modern dialect (*cf.* § 195); ಹೇನು, etc. and ಎನು, etc., other forms of ಅಹೆನು, etc. in this dialect, appear, as has been stated, in its conjugation of the contingent present-future tense (§ 195); compare the modern present in § 196.

3, A paradigm of the conjugation of ಇಹ, in the mediæval dialect, is:

<i>Singular.</i>	<i>Plural.</i>
1st pers. ಇಹೆಂ, ಇಹೆನು, ಇಹೆ, literally 'of the being-I', I shall be, (I am).	ಇಹೆವು.
2nd pers. ಇಹೆ.	ಇಹಿರಿ.

	<i>Singular.</i>	<i>Plural.</i>
3rd pers.		
masc.	ಇಹಂ, ಇಹನು, (ಇಹ).	(ಇಹರ್), ಇಹರು.
fem.	(ಇಹಳ್), ಇಹಳು.	(ಇಹರ್), ಇಹರು.
neut.	ಇಹುದು.	ಇಹವು.

Other instances of the first person singular of the future tense formed from relative participles with final ಹ in the mediæval dialect are ತಹೆಂ, 'of the bringing-I', I shall bring, ಬಹೆಂ, 'of the coming-I', I shall come, ಬಾಹೆಂ, 'of the coming-I', I shall come.

The only form of these left in the modern dialect is the third person neuter singular of ಬಹೆಂ, *viz.* ಬಹುದು, it will come, it comes.

202. According to note *a* of § 181 the third person singular and the third person masculine and feminine plural of the future tense occur also with ಒ and ಓ in the mediæval and modern dialect, *e. g.* ತಿರಗೊನು (for ತಿರಗುವನು), ತಿರಗೊಳು (for ತಿರಗುವಳು), ತಿರಗೊದು (for ತಿರಗುವುದು or ತಿರಗುವದು); ಹೋಗೊನು (for ಹೋಗುವುದು or ಹೋಗುವದು), ಹೋಗೊಳು (for ಹೋಗುವರು);—and according to note *b* of the same paragraph the third person neuter singular of the future tense occurs also with ಊ in those two dialects, *e. g.* ಮಾಡೊದು (for ಮಾಡುವುದು or ಮಾಡುವದು).

203. A particular third person is formed by the terminations ಗುಂ, ಕುಂ, ಕ್ಕುಂ, and ಕು, ಗು. It is used for the present, future and past tense (*cf.* § 169) without regard to number and gender.

ಗುಂ is suffixed to most verbal themes ending in consonants and vowels, *e. g.* ಅಳ್ಳುಂ, ಗೆಲ್ಲುಂ, ಒಲ್ಲುಂ, ಕಾಣ್ಕುಂ, ತೀರ್ಗುಂ, ಪೋಯ್ಕುಂ, ಮಾಡ್ಕುಂ, ಸುಯ್ಕುಂ, ನೋಗುಂ, ಅಮಗುಂ, ನಿಮಿಗುಂ, ನುಸುಳ್ಳುಂ, ಮಸುಳ್ಳುಂ, ನೆಗಲ್ಕುಂ, ಪೊಗಲ್ಕುಂ, ಉಲಿಗುಂ, ನುಡಿಗುಂ, ನಡೆಗುಂ, ಪಡೆಗುಂ, ನೋಡುಗುಂ, ಪಾಡುಗುಂ, ಪುಟ್ಟುಗುಂ, ಬೀಸುಗುಂ, ಮಾಡುಗುಂ, ಎರಿಗುಗುಂ, ಪೊಗಿಸುಗುಂ, ಮಾಡಿಸುಗುಂ, ರಾಗಿಸುಗುಂ, ಸೂಚಿಸುಗುಂ. According to the Śabdānuṣāsana also ಅಗುಗುಂ, ಪೋಗುಗುಂ, (*see* remark), ತೋಗುಗುಂ (for ತೋಯಿಸುಗುಂ, and ತೋರ್ಕುಗುಂ, *see* ಕುಂ), ಕೊಯ್ಕುಂ (for ಕೊಡುಗುಂ), ನೋಯ್ಕುಂ (for ನೋಡುಗುಂ), ಮೂಯ್ಕುಂ (for ಮೂಡುಗುಂ) are in use.

ಕುಂ, according to instances from the Śabdamaṇḍidarpaṇa, is suffixed to ಬೇರು (of ಬೇಡು), ಮಾಡು (of ಮಾಡು), ತೋರು, ಇರ್, ತರ್, ನಿಲ್ and ಬರ್, and the forms are ಬೇರುಕ್ಕುಂ, ಮಾಡುಕ್ಕುಂ, ತೋರ್ಕುಂ, ಇರ್ಕುಂ, ತರ್ಕುಂ, ನಿಲ್ಕುಂ and ಬರ್ಕುಂ; according to the Śabdānuṣāsana it is optional to use ತೋ

ಕುಂ or ತೋಗುಂ, ನಿಲ್ಲುಂ or ನಿಲ್ಲುಂ, ನೋಡುಂ or ನೋಡುಂ, ಬಾಡುಂ or ಬಾಡುಂ, ಮಾಣುಂ or ಮಾಣುಂ, ಮಾಡುಂ or ಮಾಡುಂ, ಬೆಡಕುಂ or ಬೆಡಕುಂ, ಸೋಕುಂ or ಸೋಕುಂ.

From ಪೋಗು ಪೋಕುಂ is formed, and from ಆಗು ಆಕುಂ (this form in a śāsana between 597 and 608 A. D.), generally ಅಕ್ಕುಂ (*cf.* § 176).

Verbs formed by means of the suffix ಇಸು (see § 149 *seq.*) may use ಕುಂ, in which case they drop their final ಸು, *e. g.* ಎನಿಕುಂ (of ಎನಿಸು), ಪುರುಡಿಕುಂ (of ಪುರುಡಿಸು), ಪೋಗಡಿಕುಂ, ಮಾಡಿಕುಂ, ಮಾಣಿಕುಂ, ಸಮನಿಕುಂ; ಕೇಳಿಕುಂ (of ಕೇಳಿಸು, to play), ಪರಿಹರಿಕುಂ, ಪಾಳಿಕುಂ, ಪೂಜಿಕುಂ, ಭಾವಿಕುಂ, ರಕ್ಷಿಕುಂ, ರಂಜಿಕುಂ, ರಾಗಿಕುಂ, ಸೂಚಿಕುಂ.

The forms with ಗುಂ and ಕುಂ are used in the ancient and mediæval dialect.

ಕ್ಕುಂ, in the ancient dialect, is an optional termination for ಕುಂ, the doubling of the consonant being euphonic, *e. g.* ಪುರುಡಿಕ್ಕುಂ, ಪೋಗಡಿಕ್ಕುಂ; ಪಾಳಿಕ್ಕುಂ, ಪೂಜಿಕ್ಕುಂ, ರಕ್ಷಿಕ್ಕುಂ, ರಂಜಿಕ್ಕುಂ. It is beautiful (*manōhara*) especially in verbs that come from Sanskrita.

If a form is produced that is disagreeable to the ear (*aśrāvya*), ಕ್ಕುಂ is not used in Kannada verbs, so that it is improper to use *e. g.* ಕಿಡಿಕ್ಕುಂ, ಬಿಡಿಕ್ಕುಂ, ನೋಪ್ಪಿಕ್ಕುಂ; (and ಕಿಡಿಕುಂ, ಬಿಡಿಕುಂ, ನೋಪ್ಪಿಕುಂ or ಕಿಡಿಸುಗುಂ, ಬಿಡಿಸುಗುಂ, ನೋಪ್ಪಿಸುಗುಂ would be right).

ಕು (i. e. ಕುಂ without the *sonnē*) of the ancient dialect is formed in ಅಕ್ಕು (in a śāsana of 1084 A. D.) and ಸೋಗಯಿಕ್ಕು (in a śāsana of 1123 A. D.); in the mediæval dialect it is in common use, and we meet therein *e. g.* with ಅಕ್ಕು, ತೋಕು, ಬೇಯ್ತು. In the modern dialect two forms with ಕು, found also in the mediæval one, have remained, *viz.* ಬೇಕು (for ಬೇಯ್ತು, § 316, 4) and ಸಾಕು (for ಸಾಲ್ತು).

ಗು (i. e. ಗುಂ without the *sonnē*) is a mediæval suffix which we see *e. g.* in ಎನಿಸುಗು, ಎಸೆಗು, ಒರೆಗು, ದೊರಕುಗು, ನೆಗಯ್ತು, ಪೇಯ್ತು, ವರ್ತಿಸುಗು, ವರ್ಧಿಸುಗು, ಸಲ್ಲು, ಸಾಗು, ಸಿದ್ಧಿಗು.

Instances see in § 366.

Remark.

According to sūtra 464 of the Śabdānuśāsana (*cf.* §§ 472, 498) some savants (*ācāryas*) have employed an additional ಗುಂ after the regular terminations ಗುಂ and ಕುಂ, dropping their final *sonnē*, *e. g.* ಆಗುಗುಗುಂ (for ಆಗುಗುಂ), ಓದುಗುಗುಂ, ಕುಣಿಗುಗುಂ, ನಿಲ್ಲುಗುಂ, ನೋಡುಗುಂ, ನೋಡುಗುಂ, ಪಾಡುಗುಗುಂ, ಪೋಗುಗುಂ, ಬಾಡುಗುಂ, ಬೆಡಕುಗುಂ, ಮಾಡಿಸು ಗುಗುಂ, ಮಾಣುಗುಂ, ರಾಗಿಸುಗುಗುಂ, ಸೋಗುಗುಂ; ಅಕ್ಕುಗುಂ, ಪೋಕುಗುಂ, ಮಾಡಿಕುಗುಂ,

ಸೋಕುಗುಂ, etc. It will be observed that these savants knew the forms ಗು and ಕು without the *sōnnē*, to which they suffixed their ಗುಂ.

204. With regard to the terminations of § 203 the question arises, which of them are radical, ಗುಂ, ಕುಂ or ಗು, ಕು?

From etymological reasons we are inclined to consider ಗು and ಕು to be original, as they appear to be nominal suffixes ಗು (= ಗಿ) occurring *e. g.* in ಉದಗು (of ಉರಿ) and ಸದಿಗು (of ಕಿಡಿ = a ಹೆಜ್ಜೆ, see ಕಿಡಿ and ಕೆಡಿ in Dictionary), and ಕು (= ಕೆ) *e. g.* in ಉದಿಕ್ಕು (of ಉದಿ), ಒಡಕು (of ಒಡೆ), ಹದಿಕ್ಕು (of ಹದಿ). According to this our opinion that the verbal forms with ಗು and ಕು are nouns (*bhāvavaçanas*), *e. g.* ಎಸೆಗು would originally mean 'a shining', ಒರೆಗು, 'an uttering', ಜೇಜಿಕ್ಕು, 'a saying', ಅಕ್ಕು, 'a becoming', ತೋರ್ಕು, 'an appearing', ಬೇಜಿಕ್ಕು, 'a requiring'.

This explanation at once makes it clear, why the forms by themselves have no reference whatever to tense, number and gender. Compare in this respect the verbal nouns (*bhāvavaçanas*) ಉಣ್ಣು in § 194, remark 1, and ಕುಡುವುದು in § 200, 1, those ending in ಉದು and ಅದು in § 205, and those ending in ಗಿ and ಕೆ in the same paragraph.

But why have ancient grammarians added the *sōnnē*? If we take the forms with ಗು and ಕು to be nouns, we most probably have to regard the *sōnnē* as a conventional sign of the nominative singular (*cf.* § 114). Thus ಅಕ್ಕುಂ, etc. would be the nominative with the suffix ಂ.

205. The forms of the imperative (*vidhi*, etc., § 146) are based partly on the relative present-future participle, partly on verbal nouns, as will be seen from the paradigms.

1, Paradigm of the forms of the imperative in the ancient dialect:

<i>Singular.</i>	<i>Plural.</i>
1st pers. (The first person singular of the future tense ending in ಂ, see § 200, 1, according to the Śabdānuśāsana's sūtra 491, <i>i. e.</i> ಮಾಡ್ವಂ or ಮಾಡುವಂ, I shall do, <i>i. e.</i> let me do! ಪೂಜಿಸುವಂ, let me worship!—This rule is not in the Śabdamaṇidarpana.)	ಅಂ (a short form of ಅಂ, we; see §§ 137. 138) suffixed to the relative present-future participle, <i>e. g.</i> ತಾಗುವಂ (ತಾಗುವ + ಅಂ) or ತಾಪಂ (ತಾಪ + ಅಂ), literally 'of attacking-we!', let us attack! ಇರ್ಪಂ! ಗೆಯ್ಯಂ! ಮಾಡುವಂ or ಮಾಡ್ವಂ!
2nd pers.	
a) the verbal theme, which in this case is a verbal noun (<i>bhāva-</i>	a) ಇಂ (another form of ನೀಂ or ಈಂ, you; see §§ 137. 138),

Singular.

vañana, see § 100) used with emphasis or the sense of a sign of exclamation, *e. g.* ಆಗು, (thy) becoming (is required or requested)! *i. e.* become (thou)! ತೀಡು, (thy) blowing (is required or requested)! blow (thou)! ನೋಡು! ಮೆಟ್ಟು! ನುಡಿ! ನಡೆ! ಅಡಂಗು! ಬಗ್ಗು! ಪೂಜಿಸು! ಕೇಳು! ಗೆಯ್ಯು! ನಿರ್ಲ! ಇರ! or ಇರು!

Plural.

suffixed to the verbal theme considered as a verbal noun, *e. g.* ಆರಯಿಂ or ಆರಯ್ಕಿಂ (ಆರಯ್ + ಇಂ), literally 'searching-ye!' search ye! ಇರಿಸಿಂ! ಗೆಯ್ಯಿಂ or ಗೆಯ್ಯುಂ! ತರಿಸಿಂ! ಪೂಗಿಂ! ಬೇಜಾಂ! ಬೆಸ ಸಿಂ! ಮಾಡಿಂ! ನಮಕಟ್ಟಿಂ!

- b) the theme with final ಅ (ಧಾತುವಿನ ಅತ್ವಂ), most probably a verbal noun (see § 188), *e. g.* ಕುಡ, (thy) giving (is required or requested)! *i. e.* give (thou)! ಕೇಳು! ಇರು! ಗೆಯ್ಯು or ಗೆಯ್ಯು! ನೋಡು! ಮಾಡು! ಆರಯ or ಆರಯ್ಕು! ಬಾರು! (for ಬರ, see §§ 206. 210).

- c) the third person neuter singular of the present-future tense with ಉದು, it being a verbal noun (krillīṅga and bhāvavañana, see § 200, i), *e. g.* ಈವುದು, (thy) giving (is required or requested)! *i. e.* give (thou)! mayest (thou) give! ಬೆಸಸುವುದು! ಮಾಡುವುದು or ಮಾಡ್ವುದು! ಅವಧರಿವುದು! ರಕ್ಷಿವುದು!

- b) the third person neuter singular of the present-future tense with ಉದು, *e. g.* ಈವುದು, (your) giving (is required or requested)! *i. e.* give (ye)! may (you) give!

3rd pers.

- a) ಗೆ, ಕೆ or optionally ಕೈ, suffixed in the very same manner as the terminations ಗುಂ, ಕುಂ, ಕ್ಕುಂ, etc. (see §§ 203. 204. The forms thus produced are in reality verbal nouns like ಉಡುಗೆ, ಏಜ್ಜು, ವಸುಗೆ, ಪೊಜ್ಜು, etc.; ಕಾಣ್ಕೆ, ತೆರಳ್ಕೆ, ಮಡಿ ಕೆ, ಹಡಿಕೆ, etc.; see § 243, A, 10. 12), *e. g.* ಗೆಯ್ಯಿ (ಗೆಯ್ + ಗೆ), (his, her, its) doing (is required or requested)!

- a) ಗೆ, ಕೆ or ಕೈ, the forms being the same as those of the singular, *e. g.* ಗೆಯ್ಯಿ, (their) doing (is required or requested)! *i. e.* (they) shall do! let (them) do! may (they) do!

Singular.

Plural.

i. e. (he, she, it) shall do! let (him, her, it) do! may (he, she, it) do! ಗೆಲ್ಲೆ! ಬಾಡ್ (or ಬಾಡ್ಲೆ)! ಅದಿರ್ಗೆ! ತಗಲ್! ತೊಡರ್ಗೆ! ಸುಸುಲ್! ಅಜಾಗೆ! ನುಡಿಗೇ! ಪಡೆಗೆ! ಓದುಗೇ! ಕುಡುಗೇ! ನಮ್ಮುಗೇ! ಮಾಡುಗೇ! ಓದಿಸುಗೇ! ಮಾಡಿಸುಗೇ! ಆಚರಿಸುಗೇ! ಪೂಜಿಸುಗೇ! ರಕ್ಷಿಸುಗೇ!—ಇರ್ಕೆ! ಪರ್ಕೆ! ತೋರ್ಕೆ! ಸೋರ್ಕೆ (or ಸೋರ್ಗೆ)! ನಿರ್ದೆ (or ನಿರ್ದೆ)! ಬರ್ಕೆ! ಮಾಡ್ಲೆ (or ಮಾಡ್ಲೆ)!—ಅಕ್ಕೆ! ಪೂಜೆ!—ಪರ್ಚೆ (of ಪರ್ಚೆಸು)! ಮಾಡಿ (of ಮಾಡಿಸು)! ಪರಿ ವಾಳೆ! ಪೂಜೆ! ರಕ್ಷೆ!—ಪರ್ಚೆ! ಪೂಜೆ! ರಕ್ಷೆ!

b) the third person neuter singular of the present-future tense with ಉದು, *e. g.* ಈವುದು, (his, her or its) giving (is required or requested)! *i. e.* (he, she or it) shall give! let (him, her or it) give! may (he, she, it) give!

b) the third person neuter singular of the present-future tense with ಉದು, *e. g.* ಈವುದು, (their) giving (is required or requested)! *i. e.* (they) shall give! let (them) give! may (they) give!

Further instances see in § 367.

2, Paradigm of the forms of the imperative in the mediæval dialect:

Singular.

Plural.

1st pers. (The first person singular of the future tense ending in ಎಂ, ಎನು and ಎ, see § 200, 2, *e. g.* ಕೊಡುವೆಂ, ಕೊಡುವೆನು, ಕೊಡುವೆ.)

(ಅಂ), ಅ (*i. e.* ಅ without the euphonic *sönnə*, see §§ 137. 138), *e. g.* ಉಸುರುವ, let us utter!

2nd pers.

a) the verbal theme, *e. g.* ಎದ್ or ಎದು, rise (thou)! ನುಡಿ! ಪೂರೆ! ಇರ್ or ಇರು! ಆಗು! ರಕ್ಷಿಸು!, in which case also themes like ಕಾಯ, guard (thou)! (for ಕಾ) appear (see 3, 2nd person in this paragraph).

a) (ಇಂ), ಇ (*i. e.* ಇ without the euphonic *sönnə*, see §§ 137. 138), ಇರಿ (*i. e.* ಇರ್ + the honorific *ಃ*, see § 193, remarks), *e. g.* ಇರಿ, be ye! ಎನ್ನಿ! ಎದಾ! ಕೇಳಿ! ಕೊಳ್ಳಿ! ನೋಡಿ!—ಕುಳ್ಳರಿ! ತೊಲಗಿರಿ! ಹೇದಾಂ! ಹೋಗಿರಿ!

b) the theme with final ಅ, *e. g.* ಹೇದ, speak (thou)! ಬಾರ!

Singular.

Plural.

c) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ನೋಡುವುದು, see (thou)!

b) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ವೇದ್ವಿದು, solicit (ye)!

3rd pers.

a) ನೀ, ಕೆ, *e.g.* ಈಗೇ, let (him, her or it) give! ಉದ್ಧರಿಸುಗೆ!—ಮಾಳ್ತೆ! (In mediæval-modern works, *e.g.* in the the Rāmāyana, we find also forms like ನಿಲುಗೆ, Rām. 1, 6, for ನಿಲ್ಲೆ.)

a) ನೀ, ಕೆ (as in the singular), *e.g.* ಪಾಲಿಸುಗೆ, let (them) guard!

b) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ಉಮ್ಮುದು, let (him, her or it) eat!

b) the third person neuter singular of the present-future tense with ಉದು, *e.g.* ನಡೆವುದು, let (them) walk!

c) ಅಲಿ, for which see § 207, 2, a.

c) ಅಲಿ (§ 207, 2, a).

3. Paradigm of the forms of the imperative in the modern dialect:

Singular.

Plural.

1st pers.

a) (The first person singular of the future tense ending in ಎ and ಎನು, *e.g.* ಮಾಡುವೆ, ಮಾಡುವೆನು; ನುಡಿಯುವೆ, ನುಡಿಯುವೆನು.)

a) ಅ, ಅ, (*i.e.* ಅಂ without the euphonic *sonnē*, see §§ 137, 138), ಅನು (*i.e.* ಅಂ with a euphonic ಅ), ಅನೇ (*i.e.* ಅನು+ಅ), ಅಣ (a form in which the dental ನ has been changed into the cerebral ಣ), *e.g.* ಕೇಳುವ, let us hear! ಹೋಗುವ: ನಡೆಯುವ:—ತಿಳಿಸುವಾ! ನೋಡುವಾ! ಮಾಡುವಾ! ನುಡಿಯುವಾ!—ಮಾಡೊನು! ಹೋಗೊನು! (see § 202)—ಹೋಗುವನ! ಮಾಡನ! ಹೋಗೊನ!—ಹೋಗುವಣ! ಹೋಗೊಣ! ಇರೋಣ! ಓಡೋಣ! ಮಾಡೋಣ! (see § 181, note a; § 202). (The forms ಹೋಗೊಣ, etc. are used also as verbal nouns; see § 315, 2, 7; § 316, 10.)

Singular.

b) ಅಲಿ, for which see § 207, 2, b.

Plural.

b) ಅಲಿ (§ 207, 2, b).

2nd pers.

a) the verbal theme, *e. g.* ನೋಡು, see (thou)! ಕೇಳು! ಬಾಡು! ನುಡಿ! ನಡೆ!, in which case also the lengthened themes ಕಾಯು! (for ಕಾ), ಒಯ್ಯು! (for ಒಯ್ಯ), ಕೊಯು! (for ಕೊಯ್ಯ), ಸಾಯು! (for ಸಾಯ್ಯ), ಹೊಯ್ಯು! (for ಹೊಯ್ಯ) appear (*cf.* §§ 48. 54. 92. 93).

a) ಇ, ಇರಿ, ಅರಿ (vulgarly for ಇರಿ), *e. g.* ಇರಿ, be ye! ಮಾಡಿ!—ನೋಡಿರಿ! ಮಾಡಿರಿ! ಹೋಗಿರಿ! ಕಡಿಯಿರಿ! ನಡಿಯಿರಿ or ನಡೆಯಿರಿ! ಹೊಡಿಯಿರಿ or ಹೊಡೆಯಿರಿ! or, by contraction, ಕಡಿರಿ! ನಡಿರಿ! ಹೊಡಿರಿ! (*cf.* § 198, e)—ಕೇಳರಿ! ನೋಡರಿ! ಹಾಕರಿ!

b) the theme with final ಅ (*see* Nudigattu page 78 *seq.*), *e. g.* ನೋಡೆ, see (thou)! ಬಾಡೆ! ಮಾಡೆ! ನುಡಿಯೆ! ಕರೆಯೆ!

c) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ನೋಡುವದು, see (thou)! ತಿಳಿಯುವದು! ಕರೆಯುವದು!

b) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ನೋಡುವದು, see (ye)!

3rd pers.

a) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ಹೋಗುವದು, let (him, her or it) go!

a) the third person neuter singular of the present-future tense with ಅದು, *e. g.* ನಡೆಯುವದು, let (them) walk!

b) ಅಲಿ, for which see § 207, 2, b.

b) ಅಲಿ, (§ 207, 2, b).

206. An alphabetical list of irregular forms of the imperative is as follows:

ಇರಿ (for ಇರಿ of ಇರು, the doubling of the ರ being euphonic), be ye!, in the modern dialect.

ಕೋ (for ಕೊಳ್ಳು or ಕೊಳ್ಳು, take (thou)!, in the mediæval and modern dialect (*cf.* the ಕೋ in § 187 under 2).

ಜೋ (for ಜೋಲು, swing (thou)!, in the modern dialect (Nudigattu, page 86).

ತನ್ನಿ (*i. e.* ತನ್ನ+ಇ, =ತನ್ನಿಂ, *q. v.*), bring ye!, in the mediæval and modern dialect.

ತನ್ನಿಂ (*i. e.* ತನ್ನ+ಇಂ, for ತರಿಂ of ತರ, the ನ having arisen of the past participle ತನ್ನ and being euphonicallly doubled), bring ye! (not in the text of the Śabdamaṇḍikāra, but) according to the Śabdānuśāsana (sūtras 492. 520 and Āndraprabhāpurāṇa 3, 46) in the ancient dialect.

ತನ್ನಿರಿ (*i. e.* ತನ್ನ+ಇರಿ), bring ye!, in the (mediæval and) modern dialect (*cf.* ಎನ್ನಿರಿ).

ತರಿ (for ತರಿ of ತರು, the doubling of the ರ being euphonic), bring ye!, in the modern dialect.

ತಾ (for ತರ of ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect, and, according to the Śabdānuśāsana (sūtras 519, 520), also in the ancient one.

ತಾರ, ತಾರು (for ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect. (It is, however, probable that the instances require ತಾರ for ತಾರ್ or ತಾರು; cf. ಬಾರ್.)

ತಾರ (for ತರ of ತರ್ or ತರು), bring (thou)!, in the mediæval and modern dialect.

ಬನ್ನಿ (i. e. ಬನ್ + ಇ, = ಬನ್ನಿಂ, g. v.), come ye!, in the mediæval and modern dialect.

ಬನ್ನಿಂ (i. e. ಬನ್ + ಇಂ, the ನ್ having arisen of the past participle ಬನ್ನಿ and being euphonicly doubled), come ye!, in the ancient dialect according to the Śabdānuśāsana (sūtras 470, 492).

ಬನ್ನಿರಿ (i. e. ಬನ್ + ಇರಿ), come ye!, in the mediæval and modern dialect.

ಬರಿ (for ಬರಿ of ಬರು, the doubling of the ರ being euphonic), come ye!, in the modern dialect.

ಬಾ (for ಬರ of ಬರ್ or ಬರು), come (thou)!, in the mediæval and modern dialect, and, according to an instance in Nāgavarma's Karpātaka-bhāṣābhūṣaṇa (under sūtra 27) and according to the Śabdānuśāsana (sūtras 41, 385, 400, 519, 520), also in the ancient one.

ಬಾರ, ಬಾರು (for ಬರ್ or ಬರು), come (thou)!, in the mediæval and modern dialect. (It is, however, probable that the instances require ಬಾರ for ಬಾರ್ and ಬಾರು; cf. ತಾರ್.)

ಬಾರ (for ಬರ of ಬರ್), come (thou)!, in the ancient, mediæval (and modern) dialect.

207. There are three forms connected with the imperative still to be adduced. They are produced by means of the suffixes ಅಲಿಂ, ಅಲಿ and ಅಲ್.

1. According to one translation of a rule in Keśava's Śabdamanidarpana (sūtra 234, prayōga) which has been adopted by the author of the Śabdānuśāsana (see further on under No. 1), ಅಲಿಂ is used "when (the action of) the second person of the negative (see § 209) gets the sense of the imperative" (madhyamapurushapratishēdhada vidhiyō! or madhyamapurushapratishēdhada kriyē vidhyartham ādalli). The ಇಂ in ಅಲಿಂ (ಅಲ್ + ಇಂ) indicates that the second person plural is to be understood (see § 205, 1, plural, a). Let us take e. g. the verbal theme ಸಾರ, to approach. Of this the second person plural of the negative is ಸಾರಿರ್,

you do not approach, and ಸಾರಲಿಂ would mean 'you shall not or must not approach!' (*Cf.* the use of ಅಲ್ under No. 3 of this paragraph.)

But when considering the meaning of ಅಲಿ under No. 2, *a* and *b*, the mediæval and modern form of ಅಲಿಂ, it might appear as if Kēśava's rule required another translation, *viz.* ಅಲಿಂ is used "when a prohibition (*pratiśhēdha*, given) concerning (the action of) the second person (plural, *e. g.* ನೀಂ ಸಾರ ಬೇಡ, you must not approach!) becomes an order or permission (*vidhi*)" in an indirect form, so that ಸಾರಲಿಂ means 'they may approach!' 'let them approach!', the ಇಂ of the second person plural in ಸಾರಲ್ (the meaning of which see in § 208, 2) being retained in an honorific sense (*cf.* the honorific German '*Sie*', they, used for English 'you') in order to show that now kind feelings prevail where previously more or less aversion had obtained; compare with regard to ಇಂ the free use made of the honorific ಇರಿ of the modern dialect (see the Dictionary). In order to make Kēśava's rule in this form fully correspond to No. 2, *a* and *b*, we must, by implication, take for granted that not only the second person of the plural is to be understood, but also that of the singular, and that ಇಂ in this case too is honorific, so that ಸಾರಲಿಂ signifies also 'he, she or it may approach'.

Kēśava's instances, as they are taken and adduced by him out of the context, mostly allow the meaning of both translations; they are (*sūtra* 234 of the *Śābdamaṇḍikāraṇa*) — ಉಸುರಲಿಂ! — ಸಾರಲಿಂ! ಬಲ್ಲೆಲಿಂಯನ್ ಎನ್ನುದೆ ಮಾತು. — ವಾಡಿಲಿಂ! — ಏಳಿದಂ ಗೆಯ್ಯಲಿಮ್ ಈಗಲ್ ಎಮ್ಮೋ! — ಆರಯ್ತಾರುಂ ಸಾರಲಿಂ! — ಆಂ ಪೆದಿನೆನ್ ಎನ್ನು, ಬಗೆಯಲಿಮ್ ಈಗಲ್! (page 258); but his instance ಓಹೋ, ಇರಲಿಂ ಪೆದಿನಲಿ ಮಾಹಾತ್ಮ್ಯಮುಂ! (page 68, which occurs in the *Śābdānuśāsana* under its *sūtra* 44 that treats of *nipātas*, as ಅಹೋ, ಇರಲಿಂ ಪೆದಿನಲಿ ಮಾಹಾತ್ಮ್ಯಂ!) seems to show clearly the meaning of the second translation, *i. e.* "oho, may also the greatness of other things remain!"

The *Śābdānuśāsana* (*sūtra* 529), however, plainly and exclusively teaches the meaning of the first translation; it says ಪೆನ್ನೆರಂ ನಮ್ಮಲಿಂ! means "you must not trust women!" "do not you (in any way) trust women (*sarvatrāpi strīyō mā śraddhata*)!", and ಅಕಾರ್ಯಮಂ ಮಾಡಲಿಂ! "you must not commit an improper act!" "do not commit an improper act (*akāryam mā kurudhvam*)!"

2, *a*) In the mediæval (and mediæval-modern) dialect the form of ಅಲಿಂ is ಅಲಿ (*i. e.* ಅಲ್ + ಲಿ, see § 205, 2 and 3, 2nd pers. plural, *a*), or

occasionally ಅಲೀ, and is used only in the meaning of the second translation of Kēśava's rule (or in the imperative, § 206, 2. 3), expressing request, permission, allowance, concession, and wish regarding a third person or thing, singular and plural, *e. g.* ಒಡೆಯರಿರ, ನಿಮ್ಮಡಿಗಳ್ ಎನ್ನಂ ಬಿಡದೆ ಸಲಹಲಿ! sir, may your feet continually preserve me! (Basavapurāṇa 27, 72); — ಅಧಮನ್ ಅವನು; ಇರಲಿ! he is a vile person; (but what is that to us?) let him be! (39, 47); — ನಿಮ್ಮ ಹಿರಿಯತನಂಗಳ್ ಆಗಲು ನಿಮ್ಮೊಳ್ ಇರಲೀ! ನಮಗವೇತಕೆ? let your excellencies always be among you! why should they concern us? (46, 15); — ಯುಧಿಷ್ಠಿರ ಜನಪನ್ ಆಗಲಿ! let Yudhishtira become king (Bhārata 1, 8, 5); — ಪಮ್ಮಾವಿರೂಪಾಕ್ಷಸೂರ್ಯನ್ ಆನಂದಮಂ ನಮಗೀಯಲಿ! may the sun of Pampā's Virūpāksha give us joy! (Ānabasavapurāṇa 1, 2); — ಸರಬಲವನು ಭಂಗ ಮಾಡಲಿ! ಎನ್ನು, ಜೋದರು ಮಾಡುವ ಸಿಂಹನಾದವು, a war-cry used by elephant-drivers with the object 'may it discomfit the hostile army!' (Nācīrājīya); — ಮೆಯ್ಯ ಹೂಸಲಿ! ಎನ್ನು, ಮಾಡಿದ ಗುಳಿಗೆ, (a pill or) an ointment made with the object '(people) may smear the body (with it)!' (Nācīrājīya).

b) In the modern dialect ಅಲಿಂ has the same forms and meaning as in the mediæval one, with the only difference that ಅಲಿ, ಅಲೀ are used also interrogatively for the first person, *e. g.* ಅವನು ಬರೆಯಲಿ! let him write! (or he may write). ಅವಳು ಬರೆಯಲಿ! let her write! ಅದು ಬರೆಯಲಿ! let it (the child) write! ಅವರು ಬರೆಯಲಿ! let them (the men or women) write! ಅವು ಬರೆಯಲಿ! let them (the children) write! ಕರು ತಾಯಿ ಮೊಲೆ ಉಣ್ಣಲಿ! let the calf suck (its) mother's breast! ಬೇಕಾದವರು ಈ ಹಣ್ಣುಗಳನ್ನು ತಕ್ಕೊಳ್ಳಲಿ! let those who want (them) take these ripe fruits! ದೇವರು ನಿಮ್ಮ ಮಕ್ಕಳಿಗೆ ಕಲ್ಯಾಣ ಮಾಡಲಿ! may God grant welfare to your children! ಈ ಮಾತು ನೆನಪು ಇರಲಿ! let (him, her, it or them) hold this word in mind! ಧೈರ್ಯ ಮಾತ್ರ ಇರಲಿ! let only (thy, your or their) courage remain! ಓಹೋ, ಚಂದ್ರವೆಷ್ಟೆ, ಹೇಳಲಿ? o, how shall I (or we) tell how great the beauty is? ಅವನ ಫಜೀತಿ, ಎಷ್ಟೆ, ಹೇಳಲಿ? how shall I (or we) tell how great his annoyance is? ನಾಲ್ಕು ಆಣೆ ರೊಕ್ಕಾ ಎಲ್ಲಿಂದ ತರಲಿ? whence shall I (or we) bring four annas? ರೊಟ್ಟಿಯನ್ನು ತನ್ನ, ಆಕಳಿಗೆ ಹಾಕಲೀ? shall I (or we) bring the bread and give (it) to the cow? ನಾನು ಹೋಗಲಾ (i. e. ಹೋಗಲಿ+ಅ)? shall I go? ಇದನ್ನು ನಾನು ಮಾಡಲಿ? shall (or may) I do this?

ಆಗಲಿ! means 'let (him, her, it or them) become!', and then also 'let it be, be it!', and when repeated it gets the meaning of the English 'either — or' (see § 317).

See § 316, 14.

Note.

The Śabdānuśāsana (sūtras 524, 525, 526, 527, 529) teaches another use of the ancient ಅಲಿಂ, saying that it may stand for the ಅಲ್ and ಅ of the infinitive (see § 187) before ಬೇಡ or ಬೇಡಂ, it is not requested, it must not, etc. (see § 209, note 1). Its instances (under sūtra 529) show that it wants to express the second person plural by the ಇಂ in ಅಲಿಂ, for it translates ಪೆನ್ನರಂ ನಮ್ಮರಿಂ ಬೇಡ or ಪೆನ್ನರಂ ನಮ್ಮರಿಂ ಬೇಡಂ, "you must not (in any way) trust women" (sarvatrāpi striyō mā śraddhata).

3, Instead of the ಅಲಿಂ of No. 1 of this paragraph Kēśava's sūtra and vritti (234) have the form of ಅಲ್, that of ಅಲಿಂ appearing only and alone in the prayōga, *i. e.* in his first instances, quoted under No. 1. He, no doubt, accepted ಅಲ್ to be the leading form to which ಇಂ was to be suffixed. But as to the second instances in the prayōga under his vritti he introduces ಅಲ್ again, saying "when there does not occur the sense of permission (vidhyartha) in the action of the negative (pratiśhēdhakriyā)", *i. e.* when a prohibition is not changed into a permission or when there is a direct prohibition or interdiction, "ಅಲ್ is used" (vidhyartham allada pratiśhēdhakriyāyol al akkuṁ). His two instances with ಅಲ್ are:— ಪೆರುತೊನ್ನನ್ ಅಣಂ ಬಗೆಯಲ್! ಗಡ, ನಿನಗೆ ಸುಮತಿ ಬೇರೊಂ ಬೇರೊ, do not (thou) consider any other thing! verily, thy good disposition is different, (and so) am I different, (but the good disposition of both of us is beyond doubt). ಬನದಲ್ಲಿ ಪುಗಲ್ ಪುಗಲ್! ಎಮ್ಮ ಗಣ್ಣುಗೋಗಿಲೆ, the male cuckoo which said (or says) 'do not enter, do not enter the wood!'. A similar instance is in the Āndraprabhāpurāṇa (2, after 93), *viz.* ತಳಿಗೊಮ್ಮಗೊಳಿದ್ವ, ಮುನ್ನಿನನ್ನದಿನಿನ್ನ ಪೊಕ್ಕಡೆ ಪೊಲ್ಲದಕ್ಕುಮ್ ಎನ್ನ, ಕನ್ನರಂಗಿ ಪುಗಲ್ ಪುಗಲ್! ಎಮ್ಮನ್ನದಿಂ ಸರಂಗಿಯ್ತು ಗಣ್ಣುಗೋಗಿಲೆಯ ವನಿಗಳ್, the sounds of the male cuckoo which was in the branches with young leaves, said 'if he as before enters to-day, it will be improper', and cried out to Kāndarpa as it were 'do not enter, do not enter (the wood)!'. (cf. the use made of ಅಲಿಂ according to the first translation of Kēśava's rule under No. 1).

The Śabdānuśāsana (sūtra 528) has the following instances:— ನೀಮ್ ಈ ಬನಮಂ ಪುಗಲ್! do not enter this wood! (yāyam ētaḥ vanam mā praviśata). ನೀಮ್ ಈ ಮನೆಯಂ ನೋಡಲ್! do not look at this house! (yāyam ētaḥ griham mā paśyata). ಯತಿಗಳ್, ನೀಮ್ ಅಂಗಬನ ಅಟಕ್ಕೆ ಸಲಲ್! devotees, do not you engage in Āṅgaja's sport! (bhō yatayō bhavantō madanakriyāyām mā pravartadhvam).

208. How are we to explain the possibility of the use made in § 207 of ಅರಿಂ, ಅರಿ and ಅಲ್?

It rests on the meaning of the infinitive (see §§ 170. 171. 187. 188. 210) which in the present case ends in ಅಲ್.

1. In the instance ಸಾರಲಿಂ (ಸಾರಲ್ + ಇಂ), you shall not or must not approach!, ಸಾರಲ್ means 'to approach, yet to approach', *i. e.* approaching has not yet taken place (and shall not do so), and ಇಂ means 'you'. The primitive sense of ಸಾರಲಿಂ, therefore, is 'you are yet to approach', *i. e.* you have not approached yet (and shall not do so).

2. When ಸಾರಲಿಂ (ಸಾರಲ್ + ಇಂ) or ಸಾರಲಿ (ಸಾರಲ್ + ಇ) means 'they may approach!' 'let him, her or it approach!' the meaning of the infinitive ಸಾರಲ್ is that of a verbal noun, *viz.* approaching, combined with the sense of a sign of exclamation and with the honorific ಇಂ or ಇ: 'approaching!' '(his, her, its, or their) approach may take place!'

3. When the infinitive with ಅಲ್, without the honorific ಇಂ and ಇ, is used prohibitively, as in ವುಗಲ್, do not enter!, the primitive meaning is (analogously to that of ಸಾರಲ್ + ಇಂ under No. 1) 'yet to enter', *i. e.* entering has not yet happened (and shall not do so).

209. The conjugated negative (pratishêdha, § 146) of the verb is formed by suffixing the personal terminations of § 193 to the infinitive ending in ಅ (see §§ 170. 187, 2, and note 2 of this paragraph), with the exception of the terminations ಇತು, ಇತ್ತು, ಆತ್ತು, ತು.

A difference, however, regarding those terminations in the conjugated negative is that, instead of ಉದು and ಉವು of the neuter singular and plural of the ancient dialect, ಅದು and ಅವು are used; ಉದು, the neuter singular in the mediæval dialect, becomes ಅದು; (in the modern dialect both ಅದು and ಅವು remain).

What has been stated in § 170 about the doubling of final consonants in the formation of the negative participle remains in effect also in the present case. Cf. 215, 7, f.

In the three dialects the themes ತರ್, to bring, and ಬರ್, to come, always lengthen their ಅ, changing it into ಆ, in the conjugated negative.

The conjugated negative is used for the present, past, and future tense, according to circumstances (cf. § 170).

Concerning its original meaning see § 210.

1, Paradigms of the negative in the ancient dialect:

one of ನೋಡು, to see.

Singular.

Plural.

1st pers. ನೋಡೆಂ (i. e. ನೋಡು + ಎಂ), I do not see, I did not see, I have not seen, I shall not see.

ನೋಡೆವು.

2nd pers. ನೋಡೆಯ್.

ನೋಡಿರ.

3rd pers.

masc. ನೋಡಂ.

ನೋಡರ್.

fem. ನೋಡಳ್.

ನೋಡರ್.

neut. ನೋಡದು.

ನೋಡವು.

one of ಉರಿತೆ, to remain.

Singular.

Plural.

1st pers. ಉರಿತೆಯೆಂ (i. e. ಉರಿಯು + ಎಂ), I do not remain, I did not remain, (I have not remained), I shall not remain.

ಉರಿತೆಯೆವು.

2nd pers. ಉರಿತೆಯಯ್.

ಉರಿತೆಯಿರ.

3rd pers.

masc. ಉರಿತೆಯಂ.

ಉರಿತೆಯರ್.

fem. ಉರಿತೆಯಳ್.

ಉರಿತೆಯರ್.

neut. ಉರಿತೆಯದು.

ಉರಿತೆಯವು.

one of ನಿಲ್ಲ, to stand.

Singular.

Plural.

1st pers. ನಿಲ್ಲೆಂ (i. e. ನಿಲ್ಲ for ನಿಲ + ಎಂ), I do not stand, I did not stand, (I have not stood), I shall not stand.

ನಿಲ್ಲೆವು.

2nd pers. ನಿಲ್ಲಯ್.

ನಿಲ್ಲಿರ.

3rd pers.

masc. ನಿಲ್ಲಂ.

ನಿಲ್ಲರ್.

fem. ನಿಲ್ಲಳ್.

ನಿಲ್ಲರ್.

neut. ನಿಲ್ಲದು.

ನಿಲ್ಲವು.

one of ತರ, to bring.

Singular.

Plural.

1st pers. ತಾರೆಂ (ತಾರ for ತರ + ಎಂ), I do not bring, I did not bring, (I have not brought), I shall not bring.

ತಾರೆವು.

2nd pers. ತಾರಯ್.

ತಾರಿರ.

3rd pers.

masc. ತಾರಂ.

ತಾರರ್.

fem. ತಾರಳ್.

ತಾರರ್.

neut. ತಾರದು.

ತಾರವು.

2, A paradigm of the negative of ನೋಡು, to see, in the mediæval dialect:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ನೋಡೆಂ, ನೋಡೆನು, ನೋಡೆ, I do not see, etc., etc.	ನೋಡೆವು.
2nd pers.	ನೋಡೆ.	ನೋಡರಿ (<i>i. e.</i> ನೋಡ + ಇರಿ).
3rd pers.		
masc.	ನೋಡಂ, ನೋಡನು, (ನೋಡ).	(ನೋಡರ್), ನೋಡರು.
fem.	(ನೋಡಳ್), ನೋಡಳು.	(ನೋಡರ್), ನೋಡರು.
neut.	ನೋಡದು.	ನೋಡವು.

Other instances in the first person singular are *e. g.* ಉರಿಯೆಂ, ಉರಿಯೆನು, ಉರಿಯೆ (of ಉರಿ); ಕಡೆಯೆಂ, ಕಡೆಯೆನು, ಕಡೆಯೆ (of ಕಡೆ); ಗೆಲ್ಲೆಂ, ಗೆಲ್ಲೆನು, ಗೆಲ್ಲೆ or ಗೆಲೆಂ, ಗೆಲೆನು, ಗೆಲೆ (of ಗೆಲ್); ಬಾರೆಂ, ಬಾರೆನು, ಬಾರೆ (of ಬರ್).

3, A paradigm of the negative of ನೋಡು, to see, in the modern dialect:

	<i>Singular.</i>	<i>Plural.</i>
1st pers.	ನೋಡೆನು, ನೋಡೆ, I do not see, etc., etc.	ನೋಡೆವು.
2nd pers.	ನೋಡೆ.	ನೋಡರಿ (<i>i. e.</i> ನೋಡ + ಅರಿ, see Nudigattu page 78).
3rd pers.		
masc.	ನೋಡನು, ನೋಡ.	ನೋಡರು.
fem.	ನೋಡಳು.	ನೋಡರು.
neut.	ನೋಡದು.	ನೋಡವು.

Other instances in the first person singular are *e. g.* ಅರಿಯೆನು, ಅರಿಯೆ (of ಅರಿ); ನಡೆಯೆನು, ನಡೆಯೆ (of ನಡೆ); ತಾರೆನು, ತಾರೆ (of ತರ್).

The conjugated negative is somewhat seldom used in the modern colloquial dialect (except in proverbs and in the verb ಒಲ್, see § 316, 12), and its second person plural ನೋಡರಿ is anomalous, its termination ಅರಿ standing for ಇರಿ. The same dialect generally uses the third person neuter singular of the (present-)future tense which is a bhāvavaçana (§ 200, 1. 3), and the infinitive with ಅಲು (ಅಲ್) which too is a bhāvavaçana or verbal noun (§ 188), followed by ಇಲ್ಲ (see note 1), *e. g.* ಕೊಡುವದಿಲ್ಲ, ಕೊಡಲಿಲ್ಲ, the first form for the present and future (I, etc. do not give, I, etc. shall not give), and the second one for the past (I, etc. did not give). See §§ 298, 3; 299, 1. 2; 316, 1. 2; 368.

When in the ancient dialect repetition of the conjugated negative (§ 211, e) is used, the first verb may drop its personal termination and the *ಃ* of the infinitive, e. g. ಬಾರ್, ಬಾರೆಂ (for ಬಾರೆಂ ಬಾರೆಂ, Śabdānuśāsana sūtra 398). Cf. *ಏಡ ಏಡೆ* in § 170.

Notes.

1. It is a peculiarity of the only two defective verbs *ಏರ್*, to be fit, and *ಇರ್* (another form of *ಏರ್*), to be, that in the three dialects they have the forms *ಏಲ್ಲ* and *ಇಲ್ಲ* for all persons in the singular and plural of the conjugated negative. The formation is the following: the infinitives are *ಏಂ* and *ಇಂ*, to which *ಏ* is added with the regular doubling of the final *ರ್* of the theme, this *ಏ* representing all the personal terminations (cf. the suffix *ಇಂ* in § 243, and see their use in §§ 298; 316, 1. 9). The meaning of *ಏಲ್ಲ* and *ಇಲ್ಲ* depends on their nominative or subject which is either expressly put or is to be supplied (see § 210). Occasionally a euphonic *sonnē* may be added to *ಏಲ್ಲ* and *ಇಲ್ಲ*, so that we get *ಏಲ್ಲಂ*, *ಇಲ್ಲಂ* (see e. g. Śabdānuśāsana sūtra 523; § 298, 4; § 300), which (*sonnē*) may change into *ಮ್* or *ವ್* when it meets with a following vowel. The same holds good with regard to *ಬೇಡ* of *ಬೇಡು*, to be required, and, with the *sonnē*, *ಬೇಡಂ* (see e. g. Śabdānuśāsana sūtra 524 seq.; §§ 207, note; 316, 9). In the modern dialect *ಸಲ್ಲ* of *ಸಲ್* (§ 316, 15), to be proper, is another instance of this kind. The Śabdānuśāsana (sūtras 19. 584) introduces also *ಆಗ* or *ಆಗಾ*, for *ಆಗದು*.

The grammarian Kēśava calls *ಇಲ್ಲ* a particle (avyaya) that partakes of the nature of a verb (kriyātmaka); see § 212, 7; 298.

2. When the author has stated at the beginning of this paragraph that in the conjugation of the negative the personal terminations are attached to the infinitive with *ಏ*, he seems to be at variance with what Kēśava in and under his sūtra 216 writes, viz. that a verb's theme (dhātu, according to his instances a theme ending in *ಉ*) appears when one removes the termination (vibhakti) *ಏಂ* of the conjugated negative (pratishēdhakriyē), so that e. g. the themes *ನೋಡು*, *ಮಾಡು*, *ಕೂಡು* are formed from *ನೋಡಂ*, *ಮಾಡಂ*, *ಕೂಡಂ*; but because his rule is superficial (see § 143) and therefore seems to give only a certain practical hint to students, we must not lay too much stress on its wording, and not conclude that *ನೋಡಂ*+*ಏಂ*, *ಮಾಡಂ*+*ಏಂ*, *ಕೂಡಂ*+*ಏಂ* showed the exact final rule for the formation of the negative; we have to take the infinitive with final *ಏ* and the termination *ಏಂ*, i. e. *ನೋಡಂ*+*ಏಂ*, *ಮಾಡಂ*+*ಏಂ*, *ಕೂಡಂ*+*ಏಂ* in order to get *ನೋಡಂ*, *ಮಾಡಂ*, *ಕೂಡಂ*, and find the theme by removing the termination and by adding *ಉ* in the instances given by Kēśava.

210. In examining the origin of the conjugated negative we have to reject the thought, as if the change of the suffixes *ಉದು* and *ಉವು* into

ಅದು and ಅವು could help us to find it, for already in the ancient dialect we have, side by side with ಉದು, ಅತ್ತು (that is another form of ಅದು, § 193 under remarks) as a termination of the past tense, and the positive forms ಒಳವು, they are (§ 194, remark 1) and ಬೆರಗುವು they scratched (§ 198, 1); then in the mediæval one ಅವು in the third person neuter plural of the present, past and future tense (§§ 194; 198, 4; 200, 2; 201, 2. 3), and in the modern one ಅದು in the third person neuter singular of the future tense (§ 200, 3) and ಅವು in the third person neuter plural of the past and future tense (§§ 198, 5; 200, 3). Also the change of the vowel ಅ into ಆ in ತರ and ಬರ (§ 209) cannot assist us to do so, as some other monosyllabic verbs appear in their positive forms with long and short vowels (see §§ 52. 53), as we have the positive forms ತಾರಲ್, ಬಾರಲ್ for ತರಲ್, ಬರಲ್ (§ 187, 1), ತಾರೆ for ತರೆ (§ 187, 4), ತಾರ, ಬಾರ, ತಾ, ಬಾ for ತರ, ಬರ, ತರ್, ಬರ್ (§§ 205, 1, 2nd pers., b; 205, 2, 2nd pers., b; 206), ಬಾಹ for ಬಹ (§ 184), and the negative forms ತರದೆ, ಬರದೆ for ತಾರದೆ, ಬಾರದೆ (§ 170).

There can be no doubt that the origin of the conjugated negative is based, as has been stated in § 209, on the so-called infinitive ending in ಅ (§ 187) in the same manner as that of the negative participle is (see § 170). That infinitive originally was a verbal noun and only in course of time came to get its specific meanings (§ 188). Thus *e. g.* ನೋಡ at first meant 'seeing', 'a seeing', and thereupon 'to see', 'about to see', 'yet to see'. ನೋಡೆಂ (ನೋಡ+ಎಂ), therefore, signifies 'a yet to see-I', *i. e.* my seeing (is or was) yet to be or (will be) yet be, or my seeing (is) not actually existing, (was) not so, or (will) not be so, whence we arrive at the meaning 'I do not see', 'I did not see', '(I have not seen)', 'I shall not see'.—Regarding the meaning of ಅಲ್ಲ, ಇಲ್ಲ, ಬೇಡ and ಸಲ್ಲ it has been stated in note 1 of § 209 that their meaning depends on their nominative or subject which is either expressly put or is to be supplied. Originally they denote 'a yet to be fit—', 'a yet to be—', 'a yet to be required—', 'a yet to be proper—', (the dashes denoting the ಅ of § 209, note 1), *i. e.* fitting (is, was or will be) yet to be, being (is, was or will be) yet to be, requiring (is, was or will be) yet to be, being proper (is, was or will be) yet to be, or being fit (is or was) not really existing or (will) not be so, being (is or was) not really existing or (will) not be so, requiring (is or was) not really existing or (will) not be so, etc. Now if for instance ಅವಂ (ಅವನು), he, becomes the

subject, the translation is 'he is not fit, he was not fit, he will not be fit', 'he is not, he was not, he will not be', 'he is not required, he was not required, he will not be required', etc. *Cf.* the prohibitive forms of the infinitive with ಅಲ್ in § 208.

That ಅದು and ಅವು are suffixed for ಉದು and ಉವು is very probably done to show off the use of the infinitive with ಅ in the formation of the tense.

211. In § 152 (*cf.* § 165, *b*, 1-3; § 170) there is the statement that frequentative or iterative action of the verb is expressed by simple or triple repetition. Without respect to the various meanings created by that process (see § 339) we give here a number of instances as they occur in the three dialects:—

1, regarding doubling the verb without any alteration (in the present, future, past, imperative, infinitive, participle, and conjugated negative) ಉಣ್ಣುಣ್ಣು (ಉಣ್ಣು ಉಣ್ಣು); ಅಪ್ಪದಪ್ಪದು (ಅಪ್ಪದು ಅಪ್ಪದು), ತೋರ್ಪುದು ತೋರ್ಪುದು, ಪೋವೆಂ ಪೋವೆಂ, ಅಕ್ಕಕ್ಕು (ಅಕ್ಕು ಅಕ್ಕು), ಸಾಕು ಸಾಕು, ಅಹುದಹುದು (ಅಹುದು ಅಹುದು), ಹೌದು ಹೌದು; ಆದುದಾದುದು (ಆದುದು ಆದುದು), ಕಣ್ಣಂ ಕಣ್ಣಂ, ಪೋದಂ ಪೋದಂ, ಬನ್ನಯ್ ಬನ್ನಯ್; ಒಪ್ಪಿಸೊಪ್ಪಿಸು (ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು), ಕೊಯ್ ಕೊಯ್, ಬಾ ಬಾ, ನುತಿಸು ನುತಿಸು, ಕುಡಿ ಕುಡಿ, ಪಿಡಿ ಪಿಡಿ, ನಿಲ್ ನಿಲ್, ಹೇರಿಯ ಹೇರಿಯ, ಕೋ ಕೋ, ಆಗಲಾಗಲಿ (ಆಗಲಿ ಆಗಲಿ); ಕೂಡೆ ಕೂಡೆ, ಪುಗೆ ಪುಗೆ, ಬರೆವರೆ (for ಬರೆ ಬರೆ); ಆಗುತ್ತಾಗುತ್ತಾ (ಆಗುತ್ತಾ ಆಗುತ್ತಾ), ಆಡಿಯಾಡಿ (ಆಡಿ ಆಡಿ), ಮಾಡಿ ಮಾಡಿ, ಅತ್ತತ್ತು (ಅತ್ತು ಅತ್ತು), ಉಣ್ಣುಣ್ಣು (ಉಣ್ಣು ಉಣ್ಣು), ಬನ್ನ ಬನ್ನ, ಆದ ಆದ, ಬನ್ನ ಬನ್ನ; ಬಾರೆಂ ಬಾರೆಂ, ಬೇಡ ಬೇಡ;

2, regarding tripling the verb without any alteration (in the imperative, past, and past participle) ಒಡ್ಡೊಡ್ಡೊಡ್ಡು (ಒಡ್ಡು ಒಡ್ಡು ಒಡ್ಡು), ಒಪ್ಪಿಸೊಪ್ಪಿಸೊಪ್ಪಿಸು (ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು ಒಪ್ಪಿಸು), ಕುಡು ಕುಡು ಕುಡು, ನೋಡು ನೋಡು ನೋಡು, ಬಾ ಬಾ ಬಾ; ಬನ್ನಂ ಬನ್ನಂ ಬನ್ನಂ; ಉಣ್ಣುಣ್ಣುಣ್ಣು (ಉಣ್ಣು ಉಣ್ಣು ಉಣ್ಣು);

3, regarding doubling the verb, dropping ಅಲು (or also ಅಲು+ಎ *i. e.* ಅಲೆ) of the first one (in the infinitive) ಹೋಗ ಹೋಗಲು, ಬರ ಬರಲು, ಕೂಡ ಕೂಡಲೆ;

4, regarding doubling the verb, dropping the termination of the past participle of the first one, *e. g.* ಕಡಿ ಕಡಿದು, ಕುಡಿ ಕುಡಿದು, ಕಾಯ್ ಕಾಯ್ದು, ಸೆಳೆ ಸೆಳೆದು (see § 165, *b*, 1), and also its vowel, *e. g.* ಕಳ ಕಳೆದು, ತೆಗೆ ತೆಗೆದು (see § 165, *b*, 2), to which class may likewise be referred the doubled negative participle dropping its ಅದೆ, *viz.* ತಪ್ಪ ತಪ್ಪದೆ, ನಿಲ್ಲ ನಿಲ್ಲದೆ, ಬಿಡ ಬಿಡದೆ (§ 170);

5, regarding doubling the verb, dropping the termination of the relative present participle or that of the present participle of the first one, *e. g.* ನೋಡ ನೋಡುವ, ಮಾಡ ಮಾಡುವ;¹⁾ ಇರ ಇರುತ್ತ, ಬರ ಬರುತ್ತ, ಹೋಗ ಹೋಗುತ್ತ;

6, regarding doubling the verb, dropping the personal termination of the first one, *e. g.* ಪೋಷ ಪೋಷೆಂ, ಪೋದ ಪೋದಂ, ಬನ್ನ ಬನ್ನಯ್, ಬಾರ್ ಬಾರೆಂ (for ಬಾರೆಂ ಬಾರೆಂ or ಬಾರ ಬಾರೆಂ, see § 209);

7, regarding doubling the verb, dropping the final syllable of the first one, *e. g.* ತಿರ ತಿರಗು, ತೊಲ ತೊಲಗು, ಮುಯಿ ಮುಯಿಗು, ಮೊಗ ಮೊಗಸು, ಸೊಗ ಸೊಗಸು (see § 165, *b*, 3, and *cf.* § 183, 1 and remark 1 and 2 of this paragraph; *cf.* also § 253, 3; § 243, *A*, 16);

8, regarding tripling the verb, dropping the termination of the past participle of the two first ones, *e. g.* ಬಡ ಬಡ ಬಡೆದು (§ 165, *b*, 2, remark, where ಬಡ ಬಡ ಕೊಳ್ is adduced as a peculiar form);

9, regarding tripling the verb, dropping the personal termination of the two first ones, *e. g.* ಅಪ್ಪಪ್ಪಪ್ಪೆಂ (ಅಪ್ಪ ಅಪ್ಪ ಅಪ್ಪೆಂ), ಬನ್ನ ಬನ್ನ ಬನ್ನಂ;

10, regarding tripling the verb, dropping the last syllable of the two first ones, *e. g.* ತೊಳ ತೊಳ ತೊಳಗು, ಬೆಳ ಬೆಳ ಬೆಳಗು (see § 165, *b*, 3, remark). *Cf.* also ನಡ ನಡ ನಡುಗು.

11, Observe also the curious repetition of verbs wherein the initial of the second one is changed, *e. g.* ಕೊಡು ಗಿಡುವುದು, ತನ್ನರೆ ಗಿನ್ನರೆ. *Cf.* § 303, 1, after *e*. Observe also the colloquial expression ನೀರ ತ ತಾ (for ತಾ ತಾ).

Remarks.

1, Also by setting a sort of adverb which is of the same root as the verb, before the verb and occasionally doubling it repetition is expressed, *e. g.* ಚಿಮಿ ಚಿಮಿಸು; ನಡ ನಡಗು, ನಡ ನಡುಗು; ಮಲ ಮಲಗು; ಮಿಡು ಮಿಡುಕು; ಮಿನು ಮಿನಿಸು, ಮಿನು ಮಿನುಗು;— ಚಿಟ್ ಚಿಟ್ ಚೀಚು; ಚಿಟ್ಟ ಚಿಟ್ಟನೆ ಚೀಚು; ನಡ ನಡ ನಡುಗು; ನಡ ನಡನೆ ನಡುಗು; ಮಲ ಮಲ ಮಲಗು; ಮಲ ಮಲನೆ ಮಲಗು; ಮಲ ಮಲನೆ ಮಲಗು; ಮಿಡ ಮಿಡನೆ ಮಿಡುಕು, ಮಿಡು ಮಿಡನೆ ಮಿಡುಕು; ಮಿಣ ಮಿಣನೆ ಮಿಣು; ಮಿಣು ಮಿಣನೆ ಮಿಣು.

It is possible that some of the instances are connected with No. 7 above.

2, Of double nouns not seldom verbs are formed by means of ಇಸು (§ 149 *seq.*) which may be regarded as frequentative ones, *e. g.* ಅಟಿ ಮಟಿಸು (of ಅಟಿ ಮಟಿ), ಅಡ ಬಡಿಸು, ಅಡ ಹಡಿಸು, ಕದ ಕದಿಸು, ಕರ ಕರಿಸು, ಕಳ ಕಳಿಸು, ಕಳ ದಳಿಸು, ಕಡ ಕಡಿಸು, ಗಡ ಬಡಿಸು, ಗಡ ಗಡಿಸು, ಗಲ ಗಲಿಸು, ಗೂಡಿ ಗೂಡಿಸು, ಗುಡು ಗುಡಿಸು, ಗುಯಿ ಗುಯಿಸು, ತಡ ಬಡಿಸು, ತಳ ತಳಿಸು, ತಳ ತಳಾಯಿಸು, ತಳ ದಳಿಸು, ದಳ ದಳಿಸು, ಮಗ ಮಗಿಸು, ಮಜಿ ಮಜಿಸು, ಸರ ಸರಿಸು.

¹⁾ ನೋಡ and ಮಾಡ might however be ನೋಡೊ and ಮಾಡೊ (see § 181, note *c*) so that there would be no dropping.

VI. On adverbs, etc. (See § 281 seq.)

212. In the present paragraph a class of words is introduced which are called indeclinables (avyaya) by Kannada grammarians; some of the words they term also particles (nipāta, see remark 1). Many of the words would be called adverbs by Europeans.

The expression of 'indeclinables' is not quite exact, as some admit of being declined, to which the letter *d* (declinable) in parenthesis will be added in the alphabetical lists given below.

These alphabetical lists are composed of the adverbs, etc. found in the Śabdamanidarpaṇa and Śabdānuśāsana. The adverbs, etc. contained in these two works belong to the ancient dialect and are left unmarked; if they occur also in the mediæval one, they are marked with *med.* (mediæval) in parenthesis; and if they are used also in the modern one, with *mod.* (modern) in the same parenthesis; the additional words in brackets have not been met with in the ancient one. Slight differences of form in the three dialects have not been regarded. A few words and peculiar meanings rest on the Śabdānuśāsana.

1. Numeral adverbs

(exceptionally arranged according to their natural order).

ಒಮ್ಮೆ, once (*med.*); ಇಮ್ಮೆ, twice; ಮೂಮ್ಮೆ, thrice; ಕೆಲಮ್ಮೆ, sometimes; ಪಲಮ್ಮೆ, several times; ಸಾವಿರಮ್ಮೆ, a thousand times. [ಒಮ್ಮೆ, once, ಇಮ್ಮೆ, twice, ಮೂಮ್ಮೆ, thrice, are other forms in the mediæval dialect; ಒಮ್ಮೆ occurs also in the *mod.* one.] See § 279.

2. Adverbs of place.

ಅತ್ತ, ಅತ್ತಲ್, that direction; in that direction (*d*; *med.*, *mod.*); ಅನ್ನರಾಂ, after, afterwards; ಅಲ್ಲಿ, there (*d*; *med.*, *mod.*); ಇತ್ತ, ಇತ್ತಲ್, this direction; in this direction (*d*; *med.*, *mod.*); ಇದಿಲ್, the front; in the front (*d*; *med.*, *mod.*; *mod.* also ಎದಿರು, ಎದುರು); ಇಲ್ಲಿ, here (*d*; *med.*, *mod.*); ಉತ್ತ, ಉತ್ತಲ್, in this intermediate direction; ಉಲ್ಲಿ, in this intermediate place; ಎತ್ತ, ಎತ್ತಲ್, what direction? (*d*; *med.*, *mod.*); ಎಲ್ಲಿ, where? (*d*; *med.*, *mod.*); ಒಡನೆ, together with (*med.*, *mod.*); ಒಳಗೆ, in, within, into (*med.*, *mod.*); ಕೂಡೆ, together (*med.*, *mod.*); ಕೆಳಗೆ, below (*med.*, *mod.*); ಕೆಂಕ, ಕೆಂಕಲ್, the south; in the south (*d*; *med.*, *mod.*); ನಡುವೆ, in the middle (*med.*, *mod.*); ಪಡುವ, ಪಡುವಲ್, the west; in the west (*d*; *med.*, *mod.*); ಪಿನ್ನೆ, behind (*mod.*); ಪೆನ್ನೆ, behind; ಪೊನ್ನೆ, outside (*med.*, *mod.* ಹೊನ್ನೆ); ಬದಗ, ಬದಗಲ್, the north; in the north (*d*; *med.*, *mod.*); ಬೇಟ್, ಬೇಟ್ ಬೇಟ್, separately, apart (*med.*, *mod.*); ಮುನ್ನೆ, in front; forward (*med.*, *mod.*); ಮೂಡ, ಮೂಡಲ್, the east; in the east (*d*; *med.*, *mod.*); ಮೇಲ್, above (*d*; *med.*, *mod.*); ಮೇಲೆ, above (*med.*, *mod.*); ಸುತ್ತು, around; that surrounds (*d*; *med.*, *mod.*). [ಅಡೆ, that side; on that side (*d*), ಈಡೆ this side; on this side (*d*),

ಮುಂಚೆ, in advance, first, occur in the med. and mod. dialect;—ಹತ್ತಿರ, ಹತ್ತಿರು, nearness; near, close by (d) belong to the med. one, and appear as ಹತ್ತರ, ಹತ್ತ in the mod. one.]

3. Adverbs of time.

ಅನ್ನು, that time; then (d; med., mod.); ಅನ್ನಂ, at the time that, when; (so that); ಅನ್ನೆಗಂ = ಅನ್ನಂ (see § 365; until, in med.); ಅನ್ನೆವರಂ, ಅನ್ನೆವರೆಗಂ, until that time, so long as; ಅರೊಡಂ, ಅರೊಡನೆ = ಅನ್ನಂ (§ 365; ಅರೊಡನೆ, med.); ಆಗದು, that time; then (d); ಆಗಲ್, that time; then (d; med.); ಆವಗಂ, continually (med.); ಇಂ, ಇನ್, from that time, afterwards (med.); ಇನಂ = ಅನ್ನಂ (§ 365); ಇನೆಗಂ = ಅನ್ನಂ (§ 365); ಇನ್ನು, this time; to-day (d; med., mod.); ಇನ್ನೆಗಂ, up to this time (in med.); ಇನ್ನೆವರಂ, ಇನ್ನೆವರೆಗಂ, until this day; ಈಗದು, this moment; now (d); ಈಗಲ್, this time; now (d; med.); ಈವದು, a little while ago (d); ಉನ್ನು, at this intermediate time; ಉನ್ನೆವರಂ, ಉನ್ನೆವರೆಗಂ, up to this intermediate time; ಎನ್ನು, when? (d; med., mod.); ಎನ್ನೆಗಂ, ಎನ್ನೆವರಂ, ಎನ್ನೆವರೆಗಂ, till what time?; ಏಡನೆ, forthwith (med.); ಕದುವಾಯ್, subsequent time; subsequently, afterwards (d; med., mod.); ಕಳಿಸಲ್, at dawn; ನಾಡಿಮೆ, the day after to-morrow; on the day after to-morrow (d; med., mod.); ನಾಳೆ, to-morrow (d; med., mod.); ನಿನ್ನೆ, yesterday (d; med., mod.); ಪೊತ್ತದೆ (ಪೊತ್ತಲ್, ಪೊತ್ತಲ್, ಪೊತ್ತಲ್, ಪೊತ್ತಲ್), daybreak; at dawn (d); ಬಬಾ (d), ಬಬಾಕಂ, ಬಬಾಕೆ, ಬಬಾಕ್ಕಂ, ಬಬಾಕ್ಕೆ, ಬಬಾಯಿ, afterwards (ಬಬಾ, ಬಬಾಕೆ, med., mod.; ಬಬಾಕಂ, ಬಬಾಕ್ಕ, ಬಬಾಕ್ಕಂ, med.); ಮಗುಬಾ, again (med.); ಮುನ್, that is before; before (d; med., mod.); ಮೊನೆಯಿಡು, ಮೊನೆಯಾಡು, some time ago (d); ಮೊನ್ನೆ, the day before yesterday; on the day before yesterday (d; med., mod.); ಸವಳದೆ, at daybreak; ಸವಳ್ತದೆ, daybreak; at daybreak (d). [ಆಗ, that time; then (d); ಈಗ, this time; now (d); ಈಡೆ, after this, afterwards, are med. and mod.; ಪೊತ್ತದೆ appears as ಹೊತ್ತದು and ಹೊತ್ತರು (d) in the med. dialect, and as ಹೊತ್ತಾಡು (d) in the mod. one; ಕೊಡದೆ, forthwith, and ಕೊನ್ನೆ, at dawn, are mod. words; ಹೊತ್ತುಬ್ಬಿರೆ, ಹೊತ್ತುಬ್ಬೆ (i. e. ಹೊತ್ತು ಹೊಡದು ತ್ತರೆ), at daybreak, early (mod.); regarding ಇನ್ನು, still, etc. see Dictionary.]

4. Adverbs of circumstance and manner.

(The meanings given are to be somewhat modified according to circumstances.)

ಅಗುನ್ನದೆ, abundantly, exceedingly; ಅಣಂ, soever: whatsoever; ಅಣೆಯರಂ, abundantly, exceedingly; ಅನ್ನಿರೆ, ಅನ್ನಿರೆಪೊಲ್, ಅನ್ನಿರೆಪೋಲ್ = ಅನ್ನು, etc. ಅನ್ನು, ಅನ್ನುಟು (ತಥಾ Śābdānūsāsana), ಅನ್ನೆ, ಅನ್ನೆಪೊಲ್, ಅನ್ನೆಪೋಲ್, in that manner, in like manner; like; similar to; in the manner in which (ಅನ್ನು, ಅನ್ನೆ, med., mod.; ಅನ್ನುಟು med.); ಅಯ್ಯ, excessively, exceedingly (med.); ಅರಮೆ, ಅರೆ, ಅರೆ ಉಬಾ, a little, to some extent (ಅರೆ med.); ಅಬ್ಬವಳ್, causelessly; ಅಹಗೇ = ಅನ್ನು, etc. (med.); ಆಣಂ, soever: whatsoever; ಆದಂ, further; ಆಯ್ಯಗೆ, ಆಯ್ಯನೆ, vehemently, quickly; ಆರ್ವನಂ, excessively, exceedingly; ಇನ್ನು, ಇನ್ನುಟು (ಇತ್ಥಂ Śābdānūsāsana), ಇನ್ನೆ, in this manner (ಇನ್ನು, med., mod.; ಇನ್ನುಟು, med., also ಇನಿತುಟು); ಇಮ್ಮನೆ, in a proper manner; ಇಹಗೇ, in this manner (med.); ಉಣ್ಣುವಾಯದು, greatly, much; ಉನ್ನು, ಉನ್ನೆ, in this intermediate manner; how (ತಥಂ Śābdānūsāsana); ಉನ್ನುಟು, how? (ತಥಂ Śābdānūsāsana); ಉನ್ನೆ, silently (ತಥಾನ್ಯಂ)

Sabdānuśāsana); ಉರ್ವಿಸಂ, excessively, exceedingly; ಉಸಿಕಂ, ಉಸಿಕನೆ, silently (ಉಸಿಕನೆ, med.); ಎಕ್ವಕ್ವ, by degrees, slowly, irresolutely; ಎದೆ, spaciously, extensively; ಎನ್ನ, ಎನ್ನೆ, how? (ಎನ್ನ, med., mod.); ಎನ್ನುಟು, how? (ಕಥಂ Śabdānuśāsana; med.); ಎಹಗಿ, how? (med.); ಎಗಂ, most certainly; ಒಡಂ, certainly (ನಿಶ್ಚಯಾರ್ಥಂ Śabdānuśāsana); ಒದ್ದುನೆ, clearly, evidently; ಕಡು, excessively; ಕಮ್ಮನೆ, ಕಮ್ಮನೆ, swiftly (med.); ಕಮ್ಮನೆ, ಕಮ್ಮನೆ, fragrantly, deliciously (med., mod.); ಕರಂ, excessively, greatly (med.); ಕಡ್ಡನೆ, suddenly; ಕೆಡಾಡು (o. r. ಕೆಡಾಡು), closely, densely; ಕೆಟ್ಟನೆ, redly (med., mod.); ಕೆನ್ನಂ, excessively, exceedingly; ಕುಟಲನೆ, ಕುಟಲನೆ, ಕುಟಲೆ, in a shrill, piercing, rough manner; ಗಡ, ಗಳ, certainly (ಗಡ, med., ಗಡಾ is used in emotion and command); ಗಡ ಗಡನೆ, quickly (med.; ಗಳಗಳ, mod.); ಗಿಟ್ಟನೆ, ಗಿಟ್ಟನೆ, spinningly, round and round (med.); ಗುಡುಗುಮ್ಮನೆ, inactively, silently; ಭದಾಲನೆ, quickly; ಚಕ್ಕನೆ, quickly (med.); ಚದುರುಡನೆ quickly (see § 307, a); ಚಿಕ್ಕನೆ, quickly; ಚಿಕ್ಕರಂ, quickly; ಚಿಕ್ಕರಂ, manifestly, clearly, certainly; ಕಡಬಡ, with embarrassment (in speaking, med., mod.); ತಣ್ಣನೆ, ತಣ್ಣನೆ, coolly, refreshingly (med., mod.); ತಳಮಳಂ, decisively (ನಿರ್ಧಾರವಾಚಿ Śabdānuśāsana); ತಳತಳನೆ, ತಡತಡನೆ, glitteringly (med.); ತಿಟ್ಟನೆ, ತಿಟ್ಟನೆ, ತಿಕ್ಕನೆ, ತಿಕ್ಕನೆ, whirlingly, round and round (ತಿಕ್ಕನೆ, med.); (ತೆಪ್ಪನೆ, see § 307, a); ತೆಳ್ಳನೆ, thinly (med., mod.); ತೇನಂ, not firmly, irresolutely (ಅದೃಢಾರ್ಥಂ Śabdānuśāsana); ತೇನತೇನಂ, by degrees, slowly, irresolutely; ತೊಟ್ಟನೆ, ತೊಟ್ಟನೆ, vehemently (med.); (ತೊಪ್ಪನೆ, see § 307, a); ದಣ್ಣನೆ, wearisomely (med., mod.); ದಲಾ, certainly (med.); ಧಿಗಿಲನೆ, with consternation (med., mod.); ನಾಡೆ, excessively, greatly, further (med.); ನಿಕ್ಕುವಂ, certainly; ನಿರ್ಗರ್, ನಿರ್ಗರಂ, causelessly; ನೀಡು, ನೀಡುಂ, extensively, excessively; ನುಣ್ಣನೆ, ನುಣ್ಣನೆ, softly (med., mod.); ನೂಳಮ, much, exceedingly; ನೆಟ್ಟನೆ, ನೆಟ್ಟನೆ, clearly, distinctly, nicely (med., mod.); ನೆಟ್ಟನೆ, ನೆಟ್ಟನೆ, vehemently (ನಿರ್ಭರಾರ್ಥಂ Śabdānuśāsana); ನೆಲೆ, exceedingly; much (med.); (ನೊಪ್ಪನೆ, see § 307, a); ಪಕ್ಕನೆ, ಪಕ್ಕನೆ, suddenly (med., mod.); ಪಟ್ಟನೆ, greenly (med.); ಪಯ್ಯನೆ, quickly; ಪಿರಿದು, ಪಿರಿದುಂ, extensively, greatly, further (med.); ಪೀನಂ, profusely, much, further; ಪಾವನೆ, ಪಾವನೆ (ಪವ್ವನೆ, ಪವ್ವನೆ), suddenly; ಬಯ್ಯನೆ, quickly; ಬಾಡೆ, in vain (med., mod.); ಬಾಡಂ, much, further; ಬನ್ನನೆ, ಬನ್ನನೆ, silently, inactively; ಬಿಮ್ಮನೆ, ಬಿಮ್ಮನೆ, silently; ಬಿಟ್ಟನೆ, firmly, tightly; ಬಿಟ್ಟನೆ, hotly, warmly (med., mod.); ಬಿಟ್ಟರಂ, quickly; ಬಿಟ್ಟರಂ, clearly (ವ್ಯಕ್ತಾರ್ಥಂ Śabdānuśāsana); ಬೆಳ್ಳಡಂ, ಬೆಳ್ಳಳಂ, timidly, tremblingly; ಭೋರನೆ, swiftly, quickly (med.); ಭೋರಕಲಾ, swiftly, quickly, without restraint; ಭೋರನೆ, swiftly, quickly; ಮತ್ತಿನ, other, different; ಮಿಗೆ, excessively, much (med.); ಮಲ್ಲನೆ, ಮಲ್ಲನೆ, slowly (med., mod.); ವರಂ, ವಲಂ, ವಲ್ಲಂ, ವಹಂ, most certainly; clearly; (ಸಪ್ಪನೆ, see § 307, a); ಸಲೆ, perpetually, constantly (med.); ಸಿಡ್ಡುನೆ, sweetly; ಸುಮ್ಮನೆ, ಸುಮ್ಮನೆ, silently, inactively (med., mod.); ಸೊಡಂ, ಸೊಡಂ ಬಾಡಂ, much, more, further; ಸೊಡಂ ಬಾಡಂ, causelessly; ಹುಂ, how? ಹಾವನೆ (ಹವ್ವನೆ), suddenly (med., mod.). [ಅಹನೆ, ಇಹನೆ appear also as ಹಾಗೆ, ಹಾಂಗೆ, ಹೀಗೆ, ಹೀಗಂ in the med. dialect, and always so in the mod. one; ಎಹನೆ is also ಹ್ಯೆಗೆ, ಹ್ಯೆಗಂ, ಹೆಂಗೆ in the med. dialect, and always ಹ್ಯಾಗೆ, ಹ್ಯಾಗಂ in the modern one.] Regarding ಎಹನೆ—ಅಹನೆ, ಹೆಂಗೆ—ಹಾಗೆ, ಹ್ಯಾಗೆ—ಹಾಗೆ, ಎನ್ನು—ಅನ್ನೆ see § 327. (ಮೇರೆ, a tadbhava of ಮಾರು, may be adduced here too, e. g. ಈ ಮೇರೆ or ಈ ಮೇರೆಗೆ, in this manner, thus; ಅವನ ಅಪ್ಪನೆಯ ಮೇರೆಗೆ, according to his command. Samskr̥ita ಪ್ರಕಾರ is similarly used, e. g. ಈ ಪ್ರಕಾರ

in this manner; ಅದರಿ ಪ್ರಕಾರ, according to that; ವಿವಿಧ ಪ್ರಕಾರದಿಂದ, in various ways. Likewise ಕ್ರಮ, ತರ, ರೀತಿ, ವಿಧ are used. Cf. also ಕಮವಾಯ್, ಪಿರಿವಿಡಿ.)

5, Conjunctions.

ಅಂ, ಉಂ, and (med.); ಬದ್ಲೆ, again, further, and; ಬದ್ಲೆ, again, further; ಮುತ್ತಂ, ಮುತ್ತೆ, again, further, and (med.); ಮುತ್ತೆ, mod.; also the form ಮುತ್ತು is used in the mod. dialect); ಮೇರ್, further, and, or (med.). [ಉಂ appears also as ಉ, ಊ in the mediaval dialect, and generally as ಊ, exceptionally as ಉ in the modern one.] See §§ 284 *seq.*; 297.

6, Postpositions.

Several of the above-mentioned adverbs of place and time and of the conjunctions are used also as postpositions; they are adduced under this heading again, but without their meaning.

Postpositions, *i. e.* words and letters (particles) placed after, or at the end of, nouns, pronouns, participles, etc. (see § 282), are:

ಅ, a particle of emphasis; a vocative particle; ಅಂ; ಅತ್ತ (ಅತ್ತಣೆಂ, etc., see § 109, *a*, 5); ಅತ್ತಲ್; ಅತ್ತರೆ; ಅತ್ತರೆಫೋಲ್; ಅನ್ನೆ; ಅನ್ನೆಫೋಲ್; ಅನ್ನು; ಅನ್ನಂ; ಅನ್ನೆಗಂ; ಅಲ್, in; to; at the time that, when, whilst (med., mod.; see §§ 109, *a*, 5, 187, 1); ಅಲ್ಲಿ (med., mod.; see §§ 109, 117 *seq.*); ಅಹಗೆ; ಆ, a particle of emphasis; a vocative particle (med., mod.); ಆ, there (med., mod.); ಆಂ, from that place or time; thence (med.; see *e. g.* §§ 109, 120, *a*, 5); ಇದಿರ್; ಇನಂ; ಇನೆಗಂ; ಉ; ಉಂ; ಉಮಂ, at the time that, when (§ 286); ಊ; ಎ, by means of, from (see § 109, *a*, 5); ಎ, at the time that, when; so that (med.; see § 187, 4); ಎ, ಎ, particles of emphasis; vocative particles; particles of interrogation (med., mod.); ಒ, ಓ, vocative particles; particles of interrogation (med., mod.); ಒದನೆ, together with, along with (med., mod.); ಒದೆ, if (med.); ಒಳ್, (ಉಳ್), in, within; into (med.; see *e. g.* § 109); ಒಳಗೆ; ಕಳಗೆ; ಪಿನ್ನೆ; ಪೊಣಗೆ; ಬದಾಕಂ, ಬದಾಕೆ, ಬದಾಕ್ಕಂ, ಬದಾಕ್ಕೆ, ಬದಾಯಂ; ಮುಟ್ಟೆ, as far as; till (med., mod.); ಮುನ್ನೆ; ಮೇರೆ; ವರಂ, ವರೆಗಂ, until; ಫೋಲ್, ಫೋಲ್, like; as; in the manner in which; so that (med.; see § 242). [ಅದೆ, if, another form of ಒದೆ, appears in a *śāsana* of 1076 A. D. (ಇದ್ದದೆ), in one of 1123 A. D. (ಎನ್ನದೆ, ಅವದೆ), in one of 1181 A. D. (ನೇಲ್ದದೆ = ನೆಲ್ದದೆ), and in one of 1182 A. D. (ನದೆವದೆ); ಒದೆ occasionally has the form of ಅದೆ and ಅರೆ in the med. dialect, and always that of ಅರೆ in the mod. one;—ಅನಕ, till (med., mod.); ಆಗ, at the time that, when (med., mod.); ಅರೆ (see sub ಅದೆ), ಅಚೆ; ಈಚೆ; ಒನ್ನಿಗೆ, together with (mod.); ಓಸುಗ, ಓಸುಗರೆ, ಓಸ್ಕರೆ, on account of (med.; ಓಸ್ಕರೆ also mod.); ತನಕ, till, until; as far as (med., mod.); ತುಸುಕ, for, on account of, in order to (mod.); ಬಗ್ಗೆ, ಬಗ್ಗೆ, on account of; concerning; for, in order to (mod.); ಮುಂತೆ, previously, before; ಮುನ್ನೆ; ಹಾಗೆ; ಹೊತೂ, except (mod.).]

7, Some verbal forms, etc.

which are classed under the avyayas by the *Śābdānuśāsana*, but of which only one, *ವಿಜ*, ಇಲ್ಲ (see § 209, note 1), is called an avyaya by the *Śābdamaṇḍikāraṇa*.

They are:

ಅಲ್ಲ (= an ಅಲ್ಲು § 122 or ಅಲ್ಲಮು, of ಅರ್, § 209, note 1), a bhāvaśāna or verbal noun, (literally 'a yet to be fit-it', 'a not actually being fit-it', used for all persons singular and plural, expressly put or not, in the three tenses, *viz.*) I am not fit or meant, thou art not fit or meant, he, she or it is not fit or meant; we, you or they are not fit or meant; I was not fit or meant, etc., etc. (see §§ 301. 338); ಅಲ್ಲೆ (*i. e.* ಅಲ್ಲ + ಎ) am I not fit or meant? etc.; I am indeed not fit or meant, etc. (§§ 301. 338); ಅಲ್ಲ (or ಅಲ್ಲಂ; see § 209, note 1; § 210; med., mod.; § 300); ಅಲ್ಲದೆ, except (see §§ 170. 171; med., mod.; §§ 301. 338); ಅನುಂ — ಅನುಂ, either — or, § 293; ಇಲ್ಲ (or ಇಲ್ಲಂ; see § 209, note 1; § 210; med., mod.; mod. also ಇಲ್ಲವು; see § 298, 1-4; § 316, 1. 2); ಇಲ್ಲದೆ, in absence of, without (see §§ 170. 171; med., mod.; § 338); ಎಲ್ಲಂ, wholly (§ 301); ಎನುವೆಂ, what shall I do? (med.; § 301); ಎವೆ, what? how? why? (med., mod.; § 301); ಎವೆಂ, what shall I do? (§ 301); ಏಡ (or ಏಡಂ; see § 209, note 1; § 210; med., mod.; §§ 301. 318, 5).

8. Interjections.

ಅ, ah! (in admiration); alas! (in affliction or grief); ಅಕ್ಕಟೆ, ಅಕ್ಕಟು, alas! (in affliction or grief, med., mod.); ah! (in wonder or surprise, med.); ಅಮ, ha! ah!, in surprise and in grief, med., mod.); ಅಯ್ಯೋ, alas! (in affliction or grief, med., mod.); ah! (in pity, med., mod.); ಅಹಹ, alas! (in grief); aha! ah! (in surprise, med., mod.); ಅಹಹಂ, oh! alas! (in pain); ಅಹೋ, oh! (in pain); ಹೋ! stop!; ಆ, alas! (in affliction or grief); ಆ, ah! (in surprise, med., mod.); alas! (in affliction or grief, med., mod.); ಇನ್ನೆ, fie! (med., mod.); ಉ, fie!; ಉ, ah! ha! (in pleasure); fie!; alas! (in pain or sorrow); ಉ, fie!; ಉ, alas! (in pain or sorrow); ಎಮ, well, all right! certainly!; ಎಲಮೆ, ಎಲಮೇ, ಎಲೆ, ಎಲೆರೆ, ಎಲೆ, ah! oh! (in recollection); let us see! (in deliberation or investigation); ಹೋ! halloo! (in calling, med., mod.); ಹಿಹೋ, ho! stop! (med.); ಒ! alas! (in pain); ಹಿ, fie! (med., mod.); ಹೀ, fie!; ಹವ್ವದೆ, oh! woe to me!; ಹೋ, ಹೋ ಹೋ, ho! stop! (med., mod.); ಒ! alas! (in pain, med.). Cf. § 308.

9. Imitative sounds.

Imitative sounds (anukarāṇa, anukarāṇapada, anukṛiti), *i. e.* sounds used in imitation of the effects of the operations of nature (as the rolling of thunder, agitations of water, pattering of hail-stones, voices of birds, bodily functions, falling, breaking and the like) are very frequent in Kannada and essential parts of the language; in fact there is scarcely any sound in nature that has not been imitated in it. Such sounds are often idiomatical and therefore strange to the ear of foreigners. For the vast number of imitative sounds the Dictionary is to be consulted.

Those mentioned in the Śābdamaṇidarpaṇa and Śābdānuśāsana are ಕವಕವ, the sound of kavakava (a particular sound of the cuckoo); ಖಾಲನೆ with the sound of khalil (in speaking); ಗಹಗಹಂ, the sound of gahagaham (in laughing); ಗಜಗಜ, the sound of galagala (in running water); ಗುಲ್ಲುಲ, the sound of gulgul (e. g. in the clanging of bracelets); ಗುಳುಗುಳು, ಗುಡುಗುಡು, the sound of gulugulu or gulugulu (in the gurgling of water, etc., med., mod.); ಭಟಭಟಂ, the sound of bhatabhataṁ (in breaking); ಭಜಾಲನೆ, with the sound of bhajil; ಝುಮ್ಮನೆ, with the sound of jhum (in oozing); ಡಪ್ಪನೆ, with the sound of darr (in belching, med., mod.); ಥಮ್ಮನೆ, with the sound of dhamm (in banging, mod.); ತಳತಳ, ತದತದ, ತದ್ದದ, the sound of talatala or talatala or talatala (in boiling with a briskly bubbling noise, med., mod.); ದುಡುಮ್ಮನೆ, with the sound of dudhum (in plumping or plunging into water, mod.); ಧದಮ್ಮನೆ, with the sound of dhalamm (e. g. of a kettle-drum when beaten, med.); ಧುಮ್ಮನೆ, with the sound of dhum (in jumping down suddenly from above, med., mod.); ನೆಜಾಲನೆ, with the sound of nēḷil (in breaking); ನೆಡ್ಡನೆ, with the sound of nēḷk (in breaking); ಪಲಿಲ್ಲನೆ, with the sound of paḷhill (in banging or slapping, mod.); ಪದಪದನೆ, ಪದ್ದದನೆ, with the sound of palapala or palapala (e. g. in the pattering of hail-stones, mod.); ಭುಗಿಲ, the sound of bhugil (e. g. in the blazing of flames, med., mod.); ಭೋರ; the sound of bhōr (e. g. in the running of streams, med., mod.); ಸಿಗ್ಗನೆ, with the sound of sigg (in splitting); ಸುಡ್ಡನೆ, with the sound of surr (e. g. in flowing or showering); ಹಿಳ್ಳನೆ, with the sound of hiḷḷ (in cracking). Cf. § 309.

Remarks.

1. The Śābdamaṇidarpaṇa expressly calls only ಅರಮೆ, ಅರೆ, ಎ, ಎಲೆ, ಎಲೆ, ಎ, ಒ, ಓ and ಓಹೋ nipātas, to which the Śābdānuśāsana adds ಅ, ಅಃ, ಅಕ್ಕಟಾ, ಅಯ್ಯೋ, ಅರೆ ಉಯ್ಯೋ, ಅಲೆ ಅಲೆ, ಅಹೋ, ಅ, ಅಃ, ಉ, ಊ, ಊಃ, ಎದೆ, ಎಮೆ, ಎಲಮೆ, ಕಡು, ಗಡಾ (ಗಡ+ಅ), ಗಳಾ (ಗಳ+ಅ), ಚೆ, ಚೇ, ನಾಡೆ, ನನ್ನೆ, ನೆಲೆ, ಮಗ್ಗಿ, ಮೊನ್ನೆ, ಹೋ, ಹೋ ಹೋ. Nāgavarma's Karpāṭakabhāṣābhūṣaṇa has the following nipātas: — ಅಂ (used in bhēda and vismaya), ಅಃ, ಅಯ್ಯೋ, ಅಯ್ಯೋ, ಅರಮೆ, ಅರೆ, ಅಲೆ, ಅಹ, ಎ, ಎಲೆ, ಎಲೆ, ಎ, ಓಹೋ.

2. Regarding the formation of adverbs, etc. it may be stated that not unfrequently ಅಗೆ or ಅನೆ appears at their end, e. g. ಕಮ್ಮಗೆ, ನೆಟ್ಟಗೆ, ಬಿನ್ನಗೆ, ಸುಮ್ಮಗೆ; ಕಮ್ಮನೆ, ನೆಟ್ಟನೆ, ಬಿನ್ನನೆ, ಸುಮ್ಮನೆ. ಅಗೆ may be the same as ಅಗೆ, 'so that it becomes' (both ಅಗು and ಅಗು appearing as Kannaḍa verbal themes, § 176); ಅನೆ may be another form of ಅಗೆ (§ 176), or belong (especially in anukarṇas which not unfrequently are written either with final ಅನೆ or ಎನೆ, e. g. ಭಜಾಲನೆ or ಭಜಾಲನೆ) to ಅನ್ and ಎನ್, to say, and mean 'so that it says'. Cf. § 275; § 281 note below the text.

3. Some of the adverbs of circumstance and some imitative sounds exhibit consonants with strong aspiration or aspirates (mahāprāṇa, § 29), e. g. ಖಾಲನೆ, ಧಿಗಲನೆ, ಭೋಂಕನೆ, ಝುಮ್ಮನೆ, ಪಲಿಲ್ಲನೆ, ದುಡುಮ್ಮನೆ (see § 218).

4. There are no prepositions in true Kannaḍa.

VII. Euphonic junction of letters.

213. Euphonic junction of letters (sandhi, samhitē) has not unfrequently been referred to in the preceding paragraphs. It occurs in the ancient, mediæval and modern dialect, especially in poetry. The colloquial dialect and modern prose writings often disregard it. We in the main follow the Śābdamaṇḍarpana in describing it.

Generally speaking it takes place when a consonant with a final vowel (svarayuktavyañjana) is followed by a vowel, e. g. ಕೂರ್ತು ಅವಂ becomes ಕೂರ್ತವಂ, ಎನ್ನ ಅರಸಂ ಎನ್ನರಸಂ, ಮುನ್ನೆ ಇದ್ದಿವಂ ಮುನ್ನೆದಿವಂ; and when a consonant without a final vowel (svararāhitavyañjana) is followed by a vowel or consonant, e. g. ಜಾಣ್ ಉಣ್ಣು becomes ಜಾಣುಣ್ಣು, ಕುರುಳ್ ಕೊಂಕು ಆಯ್ತು ಕುರುಳ್ಕೊಂಕಾಯ್ತು.

It would, therefore, be wrong to use e. g. ಅಸಿಯ ಒದ್ದಿ (for ಅಸಿಯೊದ್ದಿ), ಮಿಸುಗುವ ಆದಿಂ (for ಮಿಸುಗುವದಿಂ), ವೊನ್ನ ಅನ್ನಳಂ (for ವೊನ್ನನ್ನಳಂ).

214. According to the place where euphonic junction of letters takes place, it is stated to be of two kinds, viz.

a) the junction in the middle of words (padamādhyaśandhi), i. e. either the junction of a declinable word and a case-termination (nāma-vibhakti), or that of a verbal theme and a personal termination (kriyā-vibhakti), e. g. ಮಾತು+ಅಂ becomes ಮಾತಂ, ಮಾತು+ಇಂ ಮಾತಿಂ, ಮಾತು+ಇಂಗಿ ಮಾತಿಂಗಿ, ಮಾತು+ಇನ ಮಾತಿನ, ಮಾತಿನ+ಅತ್ತಣಿಂ ಮಾತಿನತ್ತಣಿಂ, ಮಾತಿನ+ಒಳ್ ಮಾತಿನೊಳ್ (see § 122); ನುಡಿದ+ಅಂ becomes ನುಡಿದಂ, ನುಡಿದ+ಅರ್ ನುಡಿದರ್, ನುಡಿದ+ಆಯ್ ನುಡಿದಯ್, ನುಡಿದ+ಇರ್ ನುಡಿದಿರ್, ನುಡಿದ+ಎಂ ನುಡಿದೆಂ, ನುಡಿದ+ಎವು ನುಡಿದೆವು (see § 198, 2);

b) the junction at the end of words (padāntyaśandhi), i. e. either the junction of a declinable word (nāmapada) and another declinable word, or that of a conjugated verb (kriyāpada) and a declinable word, e. g. ಅವನ ಆಳ್ತನಂ becomes ಅವನಾಳ್ತನಂ, ಕಾಮನ ಅಣ್ಣಲಿ ಕಾಮನಣ್ಣಲಿ; ನುಡಿದರ್ ಅವರ್ becomes ನುಡಿದರವರ್, ಬೆಸಸಿದೆವು ಒಳ್ಳೆಂ ಬೆಸಸಿದೆವೊಳ್ಳೆಂ.

215. Euphonic junction takes place by elision (lōpa), the insertion of ಯ್ and ವ್, the permutation of consonants (uṭṭākṣharāgama), and the doubling of final consonants.

Sometimes it is optional whether elision happens or ಯ್ and ವ್ are inserted, sometimes euphonic junction itself is optional, sometimes also

euphonic junction is forbidden, sometimes the permutation of consonants and sometimes their doubling are necessary, and sometimes do not take place.

1, Euphonic junction by elision.

a) When the final vowel of a case-termination (vibhaktisvara), either of a Samskrita declinable base (samskritaparakṛiti) or of a Kannaḍa (or Tadbhava) one (karnāṭakaparakṛiti), is followed by a vowel, it suffers elision, *e. g.* ಕ್ರಮದೆ ಆಯಿತು becomes ಕ್ರಮದಾಯಿತು, ಇನ್ನಂಗೆ ಐರಾವತಂ ಇನ್ನಂಗೈ ರಾವತಂ, ಗಿರಿಯತ್ತಣೆನ್ನೆ ಇರಿದಂ ಗಿರಿಯತ್ತಣೆನ್ನಿರಿದಂ, ಗೃಹದಲ್ಲಿ ಇದಂ ಗೃಹದಲ್ಲಿದಂ, ಈತ್ತರನ ಒಲವು ಈತ್ತರನೊಲವು; ನೆಲದಿನ್ನೆ ಉಣ್ಣಂ becomes ನೆಲದಿನ್ನಡ್ಡಂ, ಲೇಸಿಂಗೆ ಒಡೆಯಂ ಲೇಸಿಂಗೊಡೆಯಂ, ಮರದತ್ತಣೆನ್ನೆ ಇರಿದಂ ಮರದತ್ತಣೆನ್ನಿರಿದಂ, ಚಲದ ಆಣ್ಣಂ ಚಲದಾಣ್ಣಂ, ಪೊಲದಲ್ಲಿ ಇದಂ ಪೊಲದಲ್ಲಿದಂ, ಪೊಲದೆ ಎಲ್ಲಿನ್ನಂ ಪೊಲದೆಲ್ಲಿನ್ನಂ.

b) The same happens when a case-termination, or a conjugated verb, or the formative ಇಸು (§§ 150. 151, remarks) is suffixed to a Samskrita word ending in the vowel ಅ, *e. g.* ಬುಧ+ಅರ್ becomes ಬುಧರ್, ಉದ್ಧತ+ಅರ್ ಉದ್ಧತರ್; ದೇವ ಎವ್ವರ್ ದೇವೆವ್ವರ್; ರಾಗ+ಇಸು ರಾಗಿಸು, ಭಂಗ+ಇಸು ಭಂಗಿಸು, ಭಾವ+ಇಸು ಭಾವಿಸು (*cf.* 2, c).

c) Likewise a final ಆ, ಇ, ಎ, or a euphonic ಉ (§§ 96. 98) suffers elision when it is followed by a vowel, *e. g.* ಅರಸ ಆಳ್ becomes ಅರಸಾಳ್, ಅಜ್ಜ ಆನೆ ಅಜ್ಜಾನೆ, ಬೆಯ ಎವ್ವಂ ಬೆಯೆವ್ವಂ, ಬಡಬಡ ಆದಂ ಬಡಬಡಾದಂ, ಸಾವನ್ನ ಓಲಗಂ ಸಾವನ್ನೋಲಗಂ, ನೋಡಿದ+ಅಂ ನೋಡಿದಂ, ಮಾಡಿದ+ಅಂ ಮಾಡಿದಂ, ಕೂಡಿದ+ಅಂ ಕೂಡಿದಂ;—ದಾಯಿ ಇಟ್ಟಂ ದಾಯಿಟ್ಟಂ, ಹನ್ನಿ ಇಟ್ಟಂ ಹನ್ನಿಟ್ಟಂ, ಸವಡಿ ಇಟ್ಟಂ ಸವಡಿಟ್ಟಂ (*cf.* 4);—ಸೇನೆ ಇಕ್ಕಿದಂ ಸೇಸಿಕ್ಕಿದಂ, ಮುಡಿಗಿ ಇಕ್ಕಿದಂ ಮುಡಿಗಿಕ್ಕಿದಂ, ಮತ್ತೆ ಎಲ್ಲಂ ಮತ್ತೆಲ್ಲಂ, ಮುನ್ನೆ ಇರಿದಂ ಮುನ್ನಿರಿದಂ (*cf.* 2, f. 1);—ಸುತ್ತು ಓಲೆ ಸುತ್ತೋಲೆ, ಹತ್ತು ಎಣ್ಣು ಹತ್ತೆಣ್ಣು, ಲೇಸು ಎಲ್ಲಂ ಲೇಸೆಲ್ಲಂ, ಸೊವಡು ಒನ್ನ ಸೊವಡೊನ್ನ (*cf.* 4). *Cf.* §§ 213. 214.

d) Also when the final vowel is that of a personal termination (§ 198) or of the participial suffixes ಇ, ತು and ದು (§§ 155. 156. 166), elision happens, *e. g.* ಮಾಡಿದೆವು ಒಳ್ಳಂ becomes ಮಾಡಿದೆವೊಳ್ಳಂ; ಕೂಡಿ ಇದಂ ಕೂಡಿದಂ; ಕೂರ್ತು ಈವಂ ಕೂರ್ತೀವಂ, ಪಸಿದು ಉಣ್ಣಂ ಪಸಿದುಣ್ಣಂ.

2, Euphonic junction by the insertion of ಯ್.

a) If the ಆ of the genitive is followed by the ಎ of emphasis, ಯ್ generally comes between (*cf.* 6, g.), *e. g.* ಆತನ+ಎ becomes ಆತನಯೆ, ಅವಳ+ಎ ಅವಳಯೆ, ಅದರಿ+ಎ ಅದರಿಯೆ, when, as the Śābdānuśāsana states (sūtra 45), for ತನ್ನಯೆ, ನಿನ್ನಯೆ and ಎನ್ನಯೆ ತನ್ನಯ, ನಿನ್ನಯ and ಎನ್ನಯ may be put.

b) If the final ಅ of imitative sounds (§ 212, 9) is followed by a vowel, ಯ್ is generally put between, e. g. ಪಟಿಪಟಿ ಎನ್ನು becomes ಪಟಿಪಟಿ ಯೆನ್ನು, ಗಟಿಗಟಿ ಎನ್ನು ಗಟಿಗಟಿಯೆನ್ನು (cf. 3, d).

c) If to a class of Sanskrita and Kannada themes with final ಅ the formative ಇಸು is suffixed (cf. 1, b and 3, a), ಯ್ comes between, e. g. ಶುದ್ಧ+ಇಸು becomes ಶುದ್ಧಯಿಸು, ತಾರ+ಇಸು ತಾರಯಿಸು, ಪೂರ+ಇಸು ಪೂರಯಿಸು, ಮೇಳ+ಇಸು ಮೇಳಯಿಸು, ತೇರ+ಇಸು ತೇರಯಿಸು, ತೆಲ್ಲ+ಇಸು ತೆಲ್ಲಯಿಸು, ಸೊಗ+ಇಸು ಸೊಗಯಿಸು. Cf. § 151, remarks.

d) If the letter ಅ is followed by a vowel, ಯ್ is often inserted (cf. 3, b and 3, h), e. g. ಅ ಇರ್ದ ಮಾರಿಕ್ಕಿ becomes ಆಯಿರ್ದ ಮಾರಿಕ್ಕಿ, ಅ ಇರವು ಆಯಿರವು, ಅ ಎಡೆ ಆಯೆಡೆ, ಕಾ+ಅಲ್ ಕಾಯಲ್ (§ 187, 1), ಜ್ಯಾ+ಒಳ್ ಜಾಯೊಳ್.

e) If the letter ಇ of a declinable base is followed by a cases termination beginning with a vowel, ಯ್ always comes between (§ 130), e. g. ಬಲಿ+ಅಂ becomes ಬಲಿಯಂ, ಗಿರಿ+ಅತ್ತಣೆನೆ ಗಿರಿಯತ್ತಣೆನೆ.

f) If the letter ಇ of a declinable base is followed by a vowel that is not the initial of a case-termination (cf. 1, e), or if a verb with final ಇ is followed by a vowel, ಯ್ is generally put between, e. g. ಕವಿ ಆರ್ becomes ಕವಿಯಾರ್, ನಿಷ್ಕಾಮಿ ಆವಳ್ ನಿಷ್ಕಾಮಿಯಾವಳ್, ಮುನಿ ಈತಂ ಮುನಿಯೊತಂ, ನದಿ ಎಲ್ಲಂ ನದಿಯೆಲ್ಲಂ, ದಧಿ ಇಲ್ಲದುಣೆಸು ದಧಿಯೆಲ್ಲದುಣೆಸು, ಕುಪ್ಪಿ ಇದು ಕುಪ್ಪಿಯಿದು, ಜತಿ ಇತ್ತಂ ಜತಿಯೆತ್ತಂ; ನುಡಿ ಎನ್ನು ನುಡಿಯೆನ್ನು, ಅಪ್ಪಿ+ಅಲ್ ಅಪ್ಪಿಯಲ್ (§ 187, 1).

g) If the letter ಈ is followed by a vowel, ಯ್ is mostly inserted (cf. 3, c), e. g. ಶ್ರೀ ಎಡೆ becomes ಶ್ರೀಯೆಡೆ, ಶ್ರೀ+ಅಂ ಶ್ರೀಯಂ, ಸ್ತ್ರೀ+ಅಂ ಸ್ತ್ರೀಯಂ (§ 130), ಸ್ತ್ರೀ ಎವ್ವು ಸ್ತ್ರೀಯೆವ್ವು; ವಿಶಾ+ಇಸು ವಿಶಾಯಿಸು (§ 151, a, 5), ಈ+ಅಲ್ ಈಯಲ್ (§ 187, 1).

h) If the letter ಎ of a declinable base is followed by a case-termination beginning with a vowel, ಯ್ is always put between (§ 130), e. g. ತೊಪ್ಪಿ+ಅಂ becomes ತೊಪ್ಪಿಯಂ, ಕೆಪ್ಪಿ+ಅ ಕೆಪ್ಪಿಯು.

i) If the letter ಎ of a declinable base is followed by a vowel that is not the initial of a case-termination (cf. 1, e), or if a verb with final ಎ is followed by a vowel, ಯ್ is mostly put between, e. g. ಪಡೆ ಇದು becomes ಪಡೆಯಿದು, ಆನೆ ಒಡ್ಡು ಆನೆಯೊಡ್ಡು, ಕದುರೆ ಅಕ್ಕುಂ ಕುದುರೆಯಕ್ಕುಂ, ಪನೆ ಇರ್ದಂ ಪನೆಯಿರ್ದಂ; ನಡೆ ಎನ್ನು ನಡೆಯೆನ್ನು, ಮಪ್ಪಿ+ಅಲ್ ಮಪ್ಪಿಯಲ್ (§ 187, 1).

k) If the letter ಏ is followed by a vowel, ಯ್ comes between, e. g. ತೇ+ಇಸು becomes ತೇಯಿಸು, ಮೇ+ಇಸು ಮೇಯಿಸು (§ 151 a, 5), ಏ ಎನ್ನು ಏಯೆನ್ನು, ಉಘೇ ಎನ್ನು ಉಘೇಯೆನ್ನು, ತೇ+ಅಲ್ ತೇಯಲ್ (§ 187, 1).

l) If the letter ಏ is followed by a vowel, ಯ್ is inserted, *e.g.* ರೈ ಒದವಿತ್ತು becomes ರೈಯೊದವಿತ್ತು, ದೈ ಎನ್ನಂ ದೈಯೆನ್ನಂ, ಭೈ ಎಮ್ಮಿನಂ ಭೈಯೆಮ್ಮಿನಂ.

m) If the letter ಓ is followed by a vowel, ಯ್ is often put between (*cf.* 8, *g*; 8, *a-d*), *e.g.* ನೋ + ಇಸು becomes ನೋಯಿಸು (§ 151, *a*, 8), ತೋ + ಅಲ್ ತೋಯಲ್ (§ 187, 1), ಭೋ ಎನ್ನು ಭೋಯೆನ್ನು, ಅವಧೋ ಎನಲ್ ಅವಧೋಯೆನಲ್.

3. Euphonic junction by the insertion of ವ್.

a) If to the class of Sanskrita and Kannada themes with final ಅ mentioned under 2, *c*, the formative ಇಸು is suffixed, ವ್ comes frequently between, *e.g.* ತಾರವಿಸು, ಪೂರವಿಸು, ಬಿನ್ನವಿಸು, ಮೇಳವಿಸು, ಹಾರವಿಸು. See § 151, remarks.

b) If ಆ is followed by a vowel, ವ್ does not unfrequently come between (*cf.* 2, *d*; 8, *h*), *e.g.* ಆ ಉದಕಂ becomes ಆವುದಕಂ, ಆ ಊಟಂ ಆವೂಟಂ, ಆ ಊರ್ ಆವೂರ್, ಆ ಒಲೆ ಆವೊಲೆ, ಆ ಓಲೆ ಆವೊಲೆ.

c) If ಈ, which stands for ಇದು and ಇವು, is followed by a vowel, ವ್ comes between (*cf.* 2, *g*), *e.g.* ಈ ಉದ್ಯಾನಂ becomes ಈವುದ್ಯಾನಂ, ಈ ಇದು ಗ್ರಂಥಂ ಈವಿದು ಗ್ರಂಥಂ, ಈ ಇವು ಗ್ರಂಥಂಗಳ್ ಈವಿವು ಗ್ರಂಥಂಗಳ್, in which case the ಈ may be shortened, *e.g.* ಈ ಇದು may become ಇವಿದು.

d) If a radical ಉ (see §§ 97, 128) or radically used ಉ is followed by a vowel, ವ್ always comes between, *e.g.* ಪಟು ವಿಕವಾಕ್ಯಂ becomes ಪಟುವೇಕವಾಕ್ಯಂ, ವಿಧು ಇದು ವಿಧುವಿದು, ವಿಧು ಇಲ್ಲದ ವಿಧುವಿಲ್ಲದ, ನೆಗೆಟ್ಟಿನಾ ವಿಧು ಇಳೆಯೊಳ್ ನೆಗೆಟ್ಟಿನಾ ವಿಧುವಿಳೆಯೊಳ್, ಸುರಸಿನ್ಧು + ಎ ಸುರಸಿನ್ಧುವೆ, ಗುರು + ಇನ ಗುರುವಿನ, ಮನು + ಇನ ಮನುವಿನ, ಕುಡು ಇಲ್ಲ ಕುಡುವಿಲ್ಲ, ಮಡು ಇದು ಮಡುವಿದು, ಮಡು + ಇಂ ಮಡುವಿಂ; ಕುಡು + ಉದು ಕುಡುವುದು.

e) If ಊ is followed by a vowel, ವ್ is always inserted, *e.g.* ಭೂ ಇದು becomes ಭೂವಿದು, ಪೂ + ಇನ ಪೂವಿನ (§ 129).

f) If ಋ and ೠ are followed by a vowel, ವ್ is always put between, *e.g.* ಕರ್ತೃ ಆದಂ becomes ಕರ್ತೃವಾದಂ, ಹೋಕ್ತೃ + ಎ ಹೋಕ್ತೃವೆ, ಪಿತ್ಯ + ಇಂ ಪಿತ್ಯವಿಂ (§ 129); ಪೂ ಎನ್ನಂ ಪೂವೆನ್ನಂ, ಪೂ ಇತ್ತಂ ಪೂವಿತ್ತಂ, ಪೂ + ಇನ ಪೂವಿನ (§ 129).

g) If the final ಓ of a declinable base is followed by a vowel, ವ್ always comes between, *e.g.* ಗೋ + ಅಂ becomes ಗೋವಂ, ಗೋ + ಇನ ಗೋವಿನ, ಗೋ + ಇನ್ನಂ ಗೋವೆನ್ನಂ (§ 129).

h) If ಔ is followed by a vowel, ವ್ always comes between, *e.g.* ನೌ + ಅಂ becomes ನೌವಂ, ಗ್ಲೌ + ಅಂ ಗ್ಲೌವಂ, ಗ್ಲೌ + ಇನ ಗ್ಲೌವಿನ (§ 129).

4. Cases wherein euphonic elision is optional.

If Kannaḍa words end in (ಇ), ಎ, or a euphonically used ಉ, elision is sometimes optional (*cf.* 1, *e*), *i. e.* in its stead ಯ್ or ವ್ may be inserted, *e. g.* ಒತ್ತೆ ಇಟ್ಟಂ may become ಒತ್ತಿಟ್ಟಂ or ಒತ್ತೆಯಿಟ್ಟಂ, ತಗವೆ ಅಪ್ಪೊಡೆ ತಗವಪ್ಪೊಡೆ or ತಗವೆಯಪ್ಪೊಡೆ, ಮಾತು ಎಲ್ಲಂ ಮಾತೆಲ್ಲಂ or ಮಾತುನೆಲ್ಲಂ, ಸೊವಡು ಒನ್ನು ಸೊವಡೊನ್ನು or ಸೊವಡುವೊನ್ನು (*cf.* § 97 and remark thereon), (ಅದು+ಎ) ಅದುವೆ or ಅದೆ, (ಇದು+ಎ) ಇದುವೆ or ಇದೆ, (ಅದು+ಎನ್ನು) ಅದುವೆನ್ನು or ಅದೆನ್ನು.

5. Cases in which euphonic junction itself is optional.

a) If ಅಲ್ is added to ಕರೆ (§ 187, 1) and ಅದೆ to ಇರ್ (§ 170), euphonic junction is optional, *viz.* ಕರೆ ಅಲ್ or ಕರೆಯಲ್, ಇರ್ ಅದೆ or ಇರದೆ.

b) At the end of a half (kanda) verse (padyārdha) euphonic junction is optional, *e. g.*

either

ಅಲ್ಲಿ ಯಮುಣ್ಣಿವ್ವರ್ಧದೊ
ಳಲ್ಲಿಯುಮುಳ್ಯೊಡೆಯನನ್ನೆ ಶಬ್ದಮುಮಕ್ಕುಂ |
ಎಲ್ಲೆನ್ನ ದೊಳಂ ಪೋಲಿಸು
ವಲ್ಲಿ ಗುಣಾಧಿಕರೊಳನೆ ಪೋಲಿಸಲಕ್ಕುಂ ||

in the sense 'there is this' there occur everywhere the words ಉಳ್ಳ, ಒಡೆಯ, ವನ್ನ (§ 243, B, 20, 23, 36); where comparison in any way takes place among excellent persons, ಅನ್ನೆ, ಪೋಲ್ are used;

or

ಬಸದೊಳಗೆ ಪೋಗಿ ಪೊಸ ಪೂ
ವಿನ ಗೊಂಚಲನಕ್ಕ ನಿನಗೆ ತನ್ನಪ್ಪೆಂ ನೀ |
ನಿನತೊನ್ನು ಬೇಗದಿಂ ನೀ
ನ್ನಿನಯನ ಪಡ್ಡಿಯೊಳರೆನ್ನು ಸಖಿ ತೊಲಗುವುದುಂ ||

when the female friend said "Sister, I will go into the garden and bring thee a bunch of nice flowers; (go) thou a little quick (and) remain in the dormitory of thy beloved one", and went away.

c) In a quotation from Samskr̥ita (vākyavēṣṭana) euphonic junction is optional, *e. g.*

either

ಕಃ ಕೇನಾರ್ಥಿ ಕೋ ದಂದ್ರಃ ಎನಿತುಮನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಕಗೊಟ್ಟಂ,

or

ಕಃ ಕೇನಾರ್ಥಿ ಕೋ ದಂದ್ರಃ ಎನಿತುಮನಿತುಮಂ ಧರ್ಮಜಂ ಸೂಕಗೊಟ್ಟ, "who? why a petitioner? who? a poor man": how much soever, Dharmaja gave (it) all away;

either

ವರ್ಣಾನಾಂ ಬ್ರಾಹ್ಮಣೋ ಗುರು ಎನ್ನು ವಚನಂ,

or

ವರ್ಣಾನಾಂ ಬ್ರಾಹ್ಮಣೋ ಗುರುಃ ಎನ್ನು ವಚನಂ.

d) If a Kannada imitative sound (§ 212, a) is followed by a vowel, euphonic junction is occasionally optional (*cf.* 2, b), *e. g.*

either

ಕವಕ್ಕವ ಎಲೆ ಎಲೆ ಉ ಉ ಪುಗಲ್ ಪುಗಲ್ ಎನ್ನೊಟ್ಟತ ಉಳ್ಳ ಕೊಗಿಲೆಯುಂ;

or

ಛಪಛಪವ್ವು ಛಮಮ್ವು ಛಮ್ವಮ್ವು.

But if the imitative sound is from Samskrita, it has always to retain its original form, *e. g.* ಧಗಧಗ never becomes ಧಗಧಗವ್ before a vowel.

e) If ಋ is preceded by a sōnnē or a vowel, euphonic junction is optional, *e. g.*

either

ಎನೆಗುಂ ಪುಟ್ಟಾಗತಂ, ಕಣ್ಣೊಳಿಸುಗುಮಳವಟ್ಟರ್ ಪುಟ್ಟಾಗತಂ; ಆಯನದ ಪುತು; ಸ್ತ್ರೀ ಪುತುಮತಿ; ಕ್ರತು ಪುಟ್ಟಿರ್ಗೇ;

or

ಸರಸಮ್ಪಜುನೀರನೇನ್ದ ಪರುಣೆಯನೊನಿವಿತ್ತಂ.

6. Cases in which euphonic junction is forbidden.

a) If the nipātas ending in ಎ, ಏ, ಒ and ಓ (§ 212, remark 1) are followed by a vowel, they do not form junction with it, *e. g.* ಅರಮೆ ಅರಲ್ಟ ಬಯಲ್ಟಾವರೆಗಳ್; ಅರೆ ಎದೆ ಹಸ್ತಿಶಿಕ್ಷಣವಿಜ್ಞಾನರಾ; ಅರೆ ಎಡೆಯೋಳ್; ಎಲೆ ಅಭಿಮನ್ಯು!; ಎಲೇ ಇದಲ್ಲೆ ತುಹಿನಕ್ಕೋಣೀಧ್ರದುತ್ತುಂಗಸಾಸುಗಳ್? ಓಹೊ (or ಓಹೋ) ಇದಲಿಂ ಪೆದಿ ವಡಿ ಮಾಹಾತ್ಮ್ಯಂ! *Cf.* remark 1.

b) If the vowels ಎ, ಏ, ಒ and ಓ are used as nipātas, ಎ, ಏ expressing emphasis (avadhāraṇa) or doubt (viśaṅkē, or also simple question) and ಒ, ಓ, doubt, and are followed by a vowel, there is no euphonic junction, *e. g.* ಇನ್ನ ನಾತನೆ ಗುಣೋನ್ನತನಾತನೆ ಅಮ್ಮುಜೋದರಂ!;

ನುಡಿದನೆ ಕಾವುದನೇ ಎರ್

ಗಿಡದಿರ್ ಜವನಿಟ್ಟುರಕ್ಕೆ ನಿನಗೀವುದನೇ |

ನುಡಿದನೆ ಅದು ಕಯ್ಯದು ಮೇಣ್

ನುಡಿದುದು ತಪ್ಪುಗುಮೆ ಗಂಗಚೂಡಾಮಣಿಯಾ || did he say he would certainly protect? Let not thy courage fail on account of Yama's gruffness! Did he say he would certainly give? That seems to be scarcely possible. But will what he said fail to occur, o best of the Gāngas?; ಈತನೇ ಈವಂ; ಕೂರ್ಪನೇ ಆಪ್ತಂ; ಪೊರವನೇ ಆಳ್ತಂ;—ಇನಿಯನೆ ಬೆಲ್ಲದಿನ್ನಿ ನಿಯನೀವನೆ ಆ ಪಿರಿದೀವನಿತ್ತುದಂ ನೆನೆವನೆ ಚೆ ಅದಂ ನೆನೆಯಂ; ಗುರುವಿಲ್ಲ ಕರ್ಣನಿಲ್ಲ ಗುರುವಿನ ಮಗನಿಲ್ಲ ಎನ್ನಿರೆ ಎನ್ನಿನಿಯಂ ಕವಿರಾಜಕುಂಜರಂ; ಅಕ್ಕುಮೇ ಆಗದು;—ಅನೆಯೊ ಅದ್ರಿಯೋ?; ರಜ್ಜುಪೋ ಅಹಿಯೋ?; ನಿಜಮನಃಪ್ರಿಯನಪ್ಪಿದನೋ ಅಗಲ್ಟನೋ?

c) If ಓ is used in approval (mēḍēu) or abuse (ākshēpa) and followed by a vowel, there is no euphonic junction, *e. g.* ಎನ್ನೆನ್ನೋ ಈ ಕಬ್ಬುಮೊಳ್ಳಿ ತಾಯಿತು! ಏನ್ನೆನ್ನೋ ಓದಿನ ಪರಿ ಲೇಸು!;—ಎಡದೊಡನೋ ಅವನ ನೊಸಲಕ್ಕರವಂ ತೊಡೆ ದುದಕ್ಕುಂ; ಮುತ್ತಿದನೋ ಇನ್ನೆ ಕೋಣ್ಣೆ ಧೂಳಿಪಟಂ.

d) If ಅಯ್ಯೋ and ಅಕ್ಕಟಾ express 'sorrow, grief' (khēda) and are followed by a vowel, there is no euphonic junction, *e. g.* ಅಯ್ಯೋ ಅಕ್ಕಟಾ ಇನ್ನಂಗಿ ಕೊಡಾಯಿತೆ?

e) If ಎಮ (§ 212, 8) is used in the sense of 'certainly, well' (aṅgikāra; *cf.* another ಎಮ in 137, a, plural) and followed by a vowel, no euphonic junction takes place, *e. g.* ನಿಮಗಕ್ಕೆಮ ಅಬ್ಬಗರ್ಭನಾಯುಂ ತ್ರೀಯುಂ!; ಸಿಂಗಮಕ್ಕೆಮ ಅಂಜೆಂ!

f) If ಆ is used in the sense of 'indeed' (gaḍa; § 212, 4. 8) and followed by a vowel, there is no euphonic junction, *e. g.* ಪಾಲಾ ಅಮರ್ತಾ ಇನಿದು ಗಡಾ!; ಆನಾ ಇಮರ್ಡಿಯಾ ಎರಬ್ಬಿದುರೆಯಾ ಇವರ್ಗೊರಬ್ಬಿಯ್ಯವಾ!

g) If the ಆ of the genitive or its lengthened form ಆ is followed by the vowel of a nipāta, the Śabdānuśāsana says (sūtra 45), there is exceptionally no euphonic junction (*cf.* 2, a), *e. g.* ಆತನ ಎ ತೋರದೊಡೆಗಳ್; ಕನ್ನುವ ಆ ಕಬ್ಬುವಿಲ್ಲನೀತಂ ಮುದೊದಂ; ಎನ್ನಾ ಉ ಪಾಪಫಲಂ.

h) If ಆ is followed by ಅ and ಆ, there is not unfrequently no euphonic junction (*cf.* 2, d; 3, b), and if followed by ಎ and ಔ, there is always none, the Śabdānuśāsana says (sūtra 43), *e. g.* ಆ ಅರಸಂ, ಆ ಅಂಜೆ, ಮೃದನಾ ಅರ್ಥೆನ್ನ, ಸತಿಯಾ ಆಯ್ಲಕಂ;—ಆ ಏತ್ತರ್ಯಂ, ಆ ಏಲವಿಲಂ, ಆ ಔನ್ನಕ್ಕಂ, ಆ ಔಫಂ.

i) If ವೊದಿ, ಒಳ, ವೊಸ, ಪದಿ and ಎಳ are followed by a vowel, there is no euphonic junction, *e. g.* ವೊದಿ ಅಡಿ, ಒಳ ಅಟ್ಟಂ, ವೊಸ ಅಡಿಕೆ, ಪದಿ ಅಲಗು, ಎಳ ಅಂಜೆ. *Cf.* § 246, b; § 247, d, 5.

k) If a protracted vowel (pluta, § 20) is followed by a vowel, no euphonic junction takes place, *e. g.* ಕು ಕೂ ಕೋ ಎನ್ನು, ಕೋಯಿ ಕೂಗಿತ್ತಾ ಗಳ್; ಹಾ ರಾಮೋ ಎನ್ನು, ಸೀತೆ ಬಾಯಬೊದ್ಬಿಳ್; ಎಲೇ ಅಣ್ಣೋ, ಇತ್ತ ಬಾ!; ಅಕ್ಕೋ ಇಲ್ಲಿ ಬಾ!

Remarks.

1. With regard to 3, a and b it is to be observed that when the ಎ of emphasis loses its exact meaning, *e. g.* in ಅಲ್ಲದೆ (§§ 170, 171), or when the nipāta ಅರೆ (§ 212, 4; 212, remark 1) gets the meaning of 'half a thing', there is euphonic junction, *e. g.* ಮಾಮರವಲ್ಲದೆ ಇಲ್ಲ becomes ಮಾಮರನಲ್ಲದಿಲ್ಲ, ತನಗಮ್ಮನ ಮಲ್ಲಿಗೆ ಯಲ್ಲದೆ ಇಲ್ಲ ತನಗಮ್ಮನ ಮಲ್ಲಿಗೆಯಲ್ಲದಿಲ್ಲ (see § 338 under ಅಲ್ಲದೆ); — ಕುರುಪೆಯಂ ವಿಷ್ಣು ವೊದಿದಂ ಧರೆಯರೆಯಂ.

2, If two rôphas come together or in any other way cacophony (śrutikashṭa) happens, it is wrong to form sandhi, *e.g.* ಬನ್ನರಾಮರ್; ದೇವರಕ್ತಿ ಸುಗ; — ಎದ್ದಿಟ್ಟು ಯುರ್.

3, If a bad notion (dushpratīti) is likely to be produced, sandhi is to be avoided, as *e.g.* ಪೂವಕಯಸ್ತರವೇದನೇ (does he not tell to bring a bodice with flowers?) may be read ಪೂವ ಕೇ ಅಸ್ತರವೇದನೇ; ಪೂವ ತುಲ್ಲಾರಂ ಪೂವ ತುಲ್ಲ ಆರಂ; ಮೆಚ್ಚುತುಣ್ಣೆ ಮೆಚ್ಚು ತುಣ್ಣೆ. (*Cf.* § 241.)

7, Euphonic junction of consonants: their permutation in the formation of compounds (samāsa, see §§ 244. 246. 247. 248. 249. 251. 252) and in their doubling when final.

a) As a general rule it may be stated that the hard letters ಕ, ತ, ಪ become the soft ones ಗ, ದ, ಬ (see § 28), *e.g.* ಪರಿ ಕನ್ನಡಂ becomes ಪರಿ ಗನ್ನಡಂ, ಗಡ್ಡೆ ಕೂಸು ಗಡ್ಡೆಗೂಸು, ಪಣೆ ಕಟ್ಟು ಪಣೆಗಟ್ಟು, ಆರಿ ಕುಲಿ ಆರಿಗುಲಿ, ಮಾನ್ ಕುಲಿ ಮಿನಂಗುಲಿ; ಕಣ್ ತೆಡ್ಡೆ ಕಣ್ಣೆಡ್ಡೆ, ಮೇಲ್ ತುಡುಗೆ ಮೇಲ್ಪುಡುಗೆ, ಉಡಿ ತೊವಲ್ ಉಡಿದೊವಲ್, ನಿರ್ದಿ ತಲೆ ನಿರ್ದಿದಲೆ, ಬಳೆ ತುಡು ಬಳೆದುಡು; ಕಣ್ ಪನಿ ಕಣ್ಣನಿ, ತಣ್ ಪುರ್ದಿಲ್ ತಣ್ಣುರ್ದಿಲ್, ಕಣ್ ಪೊಲಂ ಕಣ್ಣೊಲಂ; ಬೆಳರ್ ಕೆನ್ನು ಬೆಳರ್ಗೊನ್ನು; ಅಲರ್ ತೋರಣಂ ಅಲದೋರಣಂ; ಮುಗುಳ್ ಕಾಯ್ ಮುಗುಳ್ಕಾಯ್; ಅಮಳ್ ತೊಂಗಲ್ ಅಮಳ್ತೊಂಗಲ್; ಎತ್ತುಂ ಕೋಲ್ ಎತ್ತುಂಗೋಲ್; ತೂಗುಂ ತೊಟ್ಟಲ್ ತೂಗುನ್ನೊಟ್ಟಲ್; ಆಡುಂ ಪೊಲಂ ಆಡುವೊಲಂ; ಸಿದಿಯುಂ ತಲೆ ಸಿದಿಯುನ್ನಲೆ. See § 243, B, 26.

Exceptions are *e.g.* ತಲೆಕಟ್ಟು, ಬೆಸೆಕೋಲ್, ಒಳಕೆಯ್, ಎದುಪನ್ನಿ, ದಿಣ್ಣೊರ್ದಿ.

Further specific exceptions are that after ಒರ್ (ಒಫ), one, and ಇರ್ (ಇಫ), two, after a rôpha (ಫ) that is a substitute (ādhēṣa) of ಲ್, and after ಾ ಲ್ that is a substitute of ಡ್ or ಳ್, the letters ಕ, ತ, ಪ retain their shape, *e.g.* ಒರ್ಕೆಯ್, ಒರ್ತುತ್ತು, ಒರ್ಪಡಿ; ಇರ್ಕೋಡಿ, ಇರ್ತಲೆ; ಮಾರ್ಕೊರಲ್ ಮಾರ್ಕಟ್ಟಲೆ, ಮಾರ್ತಲೆ, ಬೇರ್ಪಡು, ಎರ್ಪೆರು; ಎರಡ್ಪಿಡುರೆ, ಕಾಡ್ಪಿಡ್ಪು, ಕೋಡ್ಪಿಡ್ಪು, ನಾಡ್ಪಿಡುಗುಣೆ, ನಾಡ್ಪಿಗರಣಂ, ನಾಡ್ಪಿರಂ; ಕಿರ್ದಿಡ್ಪಿಡೆ, ಕಿರ್ದಿಡ್ಪಿಡೆ (see under letter b). *Cf.* § 234.

ಚ and ಟ always remain as they are, *e.g.* ಕಡುಚಾಗಿ, ಕಣ್ಣಲ್ಲಂ, ಚೆಕ್ಕಡೋ ಬೆಗಂ; ಕಡುಟಕ್ಕು, ಪೊಸಟೊಪ್ಪಿಗೆ, ಕಳ್ಳಟಪ್ಪಣಂ.

b) After vowels and radical consonants (sahajavyāñjana) ಪ, ಬ and ಮ are generally changed into ವ, *e.g.* ಎಳ ಪಿಡಿ becomes ಎಳವೆಡಿ, ಬೆಳ ಪೊಲಂ ಬೆಳವೊಲಂ, ಕಡು ಬೆಳ್ಳು ಕಡುವೆಳ್ಳು, ಮರ ಮಣೆ ಮರವಣೆ, ಪಲ ಪಣ್ ಪಲವಣ್; ನಿರ್ ಪೊನಲ್ ನಿರ್ವೊನಲ್, ಬಾರ್ ಪಣಂ ಬಾರ್ಪಿಣಂ; ಮೆಯ್ ಬಸಂ ಮೆಯ್ವಸಂ, ಗೇಣ್ ಬಾಯ್ ಗೇಣ್ವಾಯ್, ಆಳ್ ಬಲ್ಲೆ ಆಳ್ವಲ್ಲೆ, ತೋಳ್ ಬಲ್ಲೆ ತೋಳ್ವಲ್ಲೆ, ಬೇರ್ ಬೆರಸು ಬೇರ್ವರಸು; ಮೇಲ್ ಮಾತು ಮೇಲ್ವಾತು; ಪೊಗರ್ ಬಟ್ಟಿ ಪೊಗರ್ವಟ್ಟಿ; ಎಸಳ್ ಬಯ್ ಎಸಳ್ವಯ್ (*cf.* ಮೂವತ್ತು, ಅಯಿವತ್ತು, etc. see § 278, 1, ಮೂವಡಿ, etc. in § 280).

This rule holds good also in sentences (vākya, *i. e.* cases of nouns or the infinitive of verbs to which a relative participle or a conjugated verb is suffixed), *e. g.* ತಮರೂರ್ಗಪೋಪ (- ಪೋಪ) ಕುಲಜಾಗನೆಯರ್; ದಿವದಿಂ ಕೆಲಸಕ್ಕೆ ವರ್ಪ (- ಬರ್ಪ) ದೇವಾಂಗನೆಯರ್; ಬೆಂಗೆವನ್ನಂ (- ಬನ್ನಂ); ನೆಲೆಗೆವನ್ನಂ (- ಬನ್ನಂ); ತರ ವೇಲ್ವಂ (- ವೇಲ್ವಂ).

Exceptions are *e. g.* ಕೆಯ್ಯರಿಸಿ, ಪೂಪುಣಮ್ಮ, ಪಲ್ಲರಿಸಿ; ಕಣ್ಣೇಟಂ, ಸುಡುಬಾಡು; ಬಾಳೊನೆ, ಪಾರ್ವಿನೆ, ಕತ್ತುರಿಮಿಗಂ, ಬಿಡುಮುಡಿ, ಬೆಳ್ಳುಗಿಲ್.

Further specific exceptions are that after ಇರ್, two, the substitute of ಎರಡು, and after ಕಿರಿ, the substitute of ಕೆಳಗು, the letters ಪ, ಬ and ಮ remain unchanged, *e. g.* ಇರ್ಬಾಳ; ಇರ್ಮಡಿ; ಕಿರಿಯ್ಯಡೆ (see sub letter a).

c) After final consonants the letter ಸ generally becomes ಚ and ಜ, and when the numeral ಸಾಸಿರಂ is concerned, ಛ, *e. g.* ನುಣ್ ಸರಂ becomes ನುಣ್ಚರಂ, ಇನ್ ಸರಂ ಇಂಡರಂ; ಪೊನ್ ಸುರಿಗೆ ಪೊಂಜುರಿಗೆ, ಮುನ್ ಸೂರ್ ಮುಂಜೂರ್, ಮುನ್ ಸೆದಿಂಗು ಮುಂಜೆದಿಂಗು, ತನ್ ಸೊಡರ್ ತಂಜೊಡರ್; ಇರ್ ಸಾಸಿರಂ ಇರ್ಬಾಸಿರಂ (§ 278, 1), ನೂರಿಸಿ ಸಾಸಿರಂ ನೂರ್ಬಾಸಿರಂ (§ 278, 1), ಪದಿನೆಣ್ ಸಾಸಿರಂ ಪದಿನೆಣ್ಬಾಸಿರಂ (see § 218); further remark ಕಟ್ಟುಂ+ಸುರಿಗೆ ಕಟ್ಟುಂಜುರಿಗೆ, ತೂಗುಂ+ಸೊಡರ್ ತೂಗುಂಜೊಡರ್.

Exceptions are ಕಣ್ಣೋಲಂ, ಬೆಳ್ಳರಿ, ಕಳ್ಳವಿ.

Further specific exceptions are that after ಯ್ and ಲ್ the letter ಸ retains its shape, *e. g.* ಬಾಯ್ಸವ, ಮೆಯ್ಸಿಬಗು, ಕೆಯ್ಸರಿಗೆ; ಬಲ್ಲೋನೆ, ಕಲ್ಲರಿಸಿ, ಮೆಲ್ಲರಂ.

Another rule is that ಸ after a short vowel sometimes becomes double ಚ (*i. e.* ಚ್ಚ) or ಜ, *e. g.* ಮು ಸೆರೆ becomes ಮುಚ್ಚೆರೆ, ಮು ಸಾಲ್ ಮುಚ್ಚಾಲ್, ಮು ಸವಡಿ ಮುಚ್ಚವಡಿ, ಮು ಸೋಟು ಮುಚ್ಚೋಟು; ತುಡು ಸೊಡರ್ ತುಡುಜೊಡರ್. Cf. ಮುಚ್ಚಾಸಿರ in § 278, 1.

d) When the vowel of monosyllabic declinable bases ending in ನ್, ಣ್, ಲ್, ಯ್ and ಳ್ is short, and such bases are followed by a vowel, their final consonant is doubled, *e. g.* ಬಿಡುಮುಡಿ ಬೆನ್ ಅಪ್ಪಳಿಸೆ becomes ಬಿಡುಮುಡಿ ಬೆನ್ನಪ್ಪಳಿಸೆ, ಪೊನ್+ಇಂ ಪೊನ್ನಿಂ, ಪೊನ್+ಉಳ್ಳವನೆ ಪೊನ್ನಳ್ಳವನೆ, ಪನ್+ಒನ್ನ ಪನ್ನೊನ್ನ; ಕಣ್+ಅಂ ಕಣ್ಣಂ, ಪೆಣ್+ಅಂ ಪೆಣ್ಣಂ, ಪಣ್+ಅಂ ಪಣ್ಣಂ, ಪುಣ್+ಎಂ ಪುಣ್ಣಂ; ಕಲ್+ಅ ಕಲ್ಲ, ಕಲ್+ಎಲ್ಲಂ ಕಲ್ಲೆಲ್ಲಂ, ಪುಲ್+ಉಂ ಪುಲ್ಲಂ, ನೆಲ್+ಉಂ ನೆಲ್ಲಂ; ಮೆಯ್+ಅಂ ಮೆಯ್ಯಂ, ಕೆಯ್+ಅಂ ಕೆಯ್ಯಂ; ಮುಳ್+ಅಂ ಮುಳ್ಳಂ, ಕಳ್+ಅಟಂ ಕಳ್ಳಾಟಂ, ಒಳ್+ಅಳ್ ಒಳ್ಳಾಳ್, ಎಳ್+ಅಂ ಎಳ್ಳಂ. (Cf. §§ 120, a; 247, d, n.)

But if their vowel is long, that doubling does not take place, *e. g.* ವಿನಾಸಾಗಿಯುಮೆಸದಿಯಾಗಿಯುಮೇನಾಗಿಯುಂ ತಾನೆಲ್ಲಂ, ಬಾನುದ್ವಂ, ವಿನಾಯ್ತು;

ಜಾಣಂ, ನಾಣಂ, ಏಣುಣ್ಣು; ಕೇಲಂ, ಕೇಲಂ, ಕೋಲಂ, ನೂಲಂ; ತಾಯೇವರ್ಘ, ಬಾಯಾ
ವರ್ಘ; ಆಕೋಳಿ, ತೋಳಾಟಂ, ಬಾಕೊಪ್ಪಂ; nor if the declinable base is
polysyllabic (anékākshara), e. g. ಸರಣಾರ್, ಪರಲೆಲ್ಲಂ, ತೊದಳುಣ್ಣೆ, ಪವಣೆಲ್ಲಂ;
nor if the final consonant of a monosyllabic avyaya having a short
vowel meets with a vowel, e. g. ಕಲಿ ದಲಿವಂ (see § 212, 4).

e) When to monosyllabic verbal themes with a short vowel ending in
ನ್, ಣ್, ಲ್ and ಳ್ the formatives ಆಲ್, ಆಲೊಡಂ (ಆಲ್ + ಒಡಂ) and ಎ are
suffixed (cf. § 187, 1 and 4), there is no doubling, e. g. ತಿನಲೊಪ್ಪಂದಂ, ಉಣ
ಲ್ಪಂದಂ, ಮೆಲಲೊಪ್ಪಂದಂ, ಕೊಲಲ್ಪಂದಂ, ಕೊಳಲ್ಪಂದಂ, ಕಳಲೊಪ್ಪಂದಂ; ಉಣಲೊಡಂ,
ಕಳಲೊಡಂ; ಎನೆ, ಕೊಲೆ, ಉಣೆ; when such verbal themes end in ಯ್, the
doubling is optional, e. g. ಪೊಯಲುಂ (ಪೊಯ್ + ಆಲ್ + ಉಂ) or ಪೊಯ್ಯಲುಂ,
ಕೊಯಲುಂ or ಕೊಯ್ಯಲುಂ, ಗೆಯಲುಂ or ಗೆಯ್ಯಲುಂ; — the verbal themes
ಉಯ್, ನೆಯ್, ಸುಯ್ and ಬಯ್, however, always double their final conso-
nant, e. g. ಉಯ್ಯಲುಂ, ನೆಯ್ಯಲುಂ.

ಆರಯ್, which has a long initial and is dissyllabic, may or may not
double the final consonant before ಆಲ್, ಆಲೊಡಂ, ಎ, and before a personal
termination, e. g. ಆರಯಲುಂ or ಆರಯ್ಯಲುಂ; ಆರಯೆ or ಆರಯ್ಯೆ; ಆರಯಿಂ or
ಆರಯ್ಯಿಂ.

f) In the negative form of the verb, either the conjugation (§ 209)
or the participle (§ 170), monosyllabic themes with a short vowel ending
in ನ್, ಣ್, ಲ್, ಯ್ and ಳ್ always double their final, e. g. ಎನ್ನಂ, ಎನ್ನರ್;
ಉಣ್ಣಂ, ಉಣ್ಣರ್; ಉಯ್ಯಂ, ಉಯ್ಯರ್; ನೆಯ್ಯಂ, ನೆಯ್ಯರ್; ಮೆಲ್ಲಯ್, ಮೆಲ್ಲಿರ್;
ಸುಯ್ಯಯ್, ಸುಯ್ಯಿರ್; ಬಯ್ಯನ್, ಬಯ್ಯವು; ಕೊಳ್ಳಿನ್, ಕೊಳ್ಳಿವು; ಬಯ್ಯದು, ಬಯ್ಯವು;
ಎನ್ನದೆ, ತಿನ್ನದೆ, ಉಣ್ಣದೆ, ಬಲ್ಲದೆ, ಬಯ್ಯದೆ, ಕೊಳ್ಳದೆ.

The only exception forms ಕಳ್, e. g. ಕಳದೆ ಬನ್ನಂ.

Remark.

When, in samāsa, ಣ್ is followed by ನ್, this ನ್ may take the form of ಣ್, e. g.
ಕಣ್ ನೆಲರ್ may become ಕಣ್ಣೆಲರ್, ಕಣ್ ನೀರ್ ಕಣ್ಣೀರ್, ಕಣ್ ನೋಟಂ ಕಣ್ಣಿಟಂ. Cf. § 222.

8. Rules concerning the final sōnnē (ಂ) are the following:—If the
sōnnē precedes a consonant, it may change into ನ್ (in the singular), into
ಮ್ (in the plural) or retain its form, e. g. ಆನ್ ವಾದಿ or ಆಂ ವಾದಿ, ನೀನ್
ತುಚಿ or ನೀಂ ತುಚಿ, ತಾನ್ ಸುಜನಂ or ತಾಂ ಸುಜನಂ; ನೀಮ್ ಯೋಗ್ಯರ್ or ನೀಂ
ಯೋಗ್ಯರ್, ಆಮ್ ಸುಖಿಗಳ್ or ಆಂ ಸುಖಿಗಳ್, ತಾಮ್ ಸೇವ್ಯರ್ or ತಾಂ ಸೇವ್ಯರ್;—

concerning the ವರ್ಗಪಂಚಮ see § 220;—when the sōnnē of the nominative singular of Kannaḍa neuter nouns ending in ಅ (§ 109) meets with a vowel, it often changes into ನ್, *e. g.* ಮರಂ ಇರ್ದುದು becomes ಮರನಿರ್ದುದು, ನೆಲಂ ಇದು ನೆಲನಿದು, ಪೊಲಂ ಇದು ಪೊಲನಿದು, ನೆಲಂ ಒಳ್ಳಿತ್ತು ನೆಲನೊಳ್ಳಿತ್ತು, but may also become ಮ್, *e. g.* ಮರಮಿದು, ನೆಲಮಿದು, ಪೊಲಮಿದು, ನೆಲಮೊಳ್ಳಿತ್ತು; in Samskr̥ita and Tadbhava nouns (which are neuter in Kannaḍa) it uses to change into ಮ್ or ವ್, *e. g.* ವೃಕ್ಷಮಿದು, ಪಕ್ಷಮಿದು, ಕಬ್ಬಮೊಳ್ಳಿತ್ತು, ನಿರ್ದಾಣಮೆಸೆದುದು, ದೋಷವಿದು, ನಾಸಿಕವಡ್ಡಂ;—when the sōnnē of the nominative singular of masculines and feminines ending in ಅ (§ 117) is followed by a vowel, it becomes ನ್, *e. g.* ಜಿನನೀತಂ, ಅವನೊಳ್ಳಿದಂ, ಅರಸನಾಳ್ವಂ, ಅಕ್ಕನಿವಳ್, ಅಮ್ಮನಿವಳ್;—when the sōnnē of the pronouns ಆಂ, ನೀಂ and ತಾಂ (§ 137) is followed by a vowel, it becomes ನ್ in the singular, *e. g.* ಆನ ದೊವೆಂ, ನೀನರಸಂ, ತಾನೆಡ್ಡಂ, and ಮ್ in the plural, *e. g.* ಆಮದೊವೆಡಂ, ನೀಮರೆ, ತಾಮೊಳ್ಳಿದರ್;—when the sōnnē of the accusative singular and plural is followed by a vowel, it changes into ನ್, *e. g.* ಕೊಪ್ಪನೊದ್ದೆದು, ವರಮನರಸಂಗಿ ತ್ತರ್, ಎಡದೊದರನಟ್ಟಿ, ಅರಸುಗಳನನಿಬರುಮಂ ಗೆಲ್ವಂ, ಗಂಗೆಯ ಮಡುಗಳನಡಹಡಿಸಿ ಪುಗುವಿನಂ;—when the sōnnē of the third person singular meets with a vowel, it becomes ನ್, *e. g.* ಗೆಲ್ವನೊರ್ವನೆ ಪಾರ್ಥಂ, ಗೆಲ್ವನಾ ವಿಘ್ನು;—when ಗುಂ and ಕುಂ (§ 203) precede a vowel, their sōnnē becomes ಮ್, *e. g.* ಬರ್ಕುಮೆ (ಬರ್ಕುಂ+ಎ), ಸೊಗಯಿಸುಗುಮೆ, ಪೋಳುಮವಳ್;—when the ಇಂ and ಅಲಿಂ of the imperative (§§ 205, 207), the adverbs of time and postpositions ಬರೊಕಂ, ಬರೊಕ್ಕಂ, ಬರೊಯಂ, the postpositions ಅನ್ನಂ, ಅನ್ನೆಗಂ, ಇನಂ, ಇನೆಗಂ, ಇನ್ನೆಗಂ, ಉದುಂ, etc., the copulative conjunctions ಅಂ, ಉಂ, and the ಒಡಂ in ಅಲೊಡಂ are followed by a vowel, their sōnnē becomes ಮ್, *e. g.* ತಿವ ಸುಖಮಂ ಮಾಡಿಮೆಮಗೆ ಪರಮಜಿನೇಸ್ಥರ್, ಬಗೆಯಲಿಮಾಗಳ್, ಬರೊಕ್ಕಮಾತಂ, ವರ ಮ್ಪಡೆವನ್ನಮಾರಾಧಿಸಿದಂ, ಈವನ್ನೆಗಮಿದ್ವಂ, ಓಲಗಂ ಪರೆವುದುಮಾಲೋಡನೆಗೆ ಪೊಕ್ಕಂ, ಎಲ್ಲೆಡೆಯೊಳಮೆಲ್ಲ ತೆದಿದೊಳಂ, ಆರ್ಗಮಧಿಕಂ, ಎಲ್ಲರುಮಾ ಕರ್ಣನನ್ನಿರೇನ್ ಚಾಗಿಗಳ್, ಶರಣಾರುಮೊಳರೆ, ಗಾಳಿ ಬೀಸಲೊಡಮೆಲೆ ಕಪಿಲ್ದುವು, ಗುಣಮಾಣಮಿಲ್ಲೆನಲೊಡಮೇನು ಮಿಲ್ಲೆವ್ವರ್ಥಂ.—ಛಟಛಟಮೆವ್ವು may become ಛಟಛಟವ್ವು (see § 215, 5, d).

216. In §§ 213-215 Kannaḍa euphonic junction of letters has been introduced. Now as many Samskr̥ita compounds, joined together according to the rules of Samskr̥ita grammar, have been borrowed by Kannaḍa scholars and used in their writings, it becomes necessary to point out also some of the principal ways of Samskr̥ita euphonic junction of letters. Because there are no Samskr̥ita rules of sandhi in the Śabdamaṇidarpaṇa, etc., we make the following alphabetical selection ourselves.

1, Junction of vowels (svarasandhi).

ಅ + ಅ = ಆ,	e. g. ಪಟ್ಟಿ + ಅಭಿಷೇಕ = ಪಟ್ಟಾಭಿಷೇಕ.
ಅ + ಆ = ಆ,	e. g. ದೇವ + ಅಲಯ = ದೇವಾಲಯ.
ಅ + ಇ = ಏ,	e. g. ಕಾವ್ಯ + ಇಷ್ಟ = ಕಾವ್ಯೇಷ್ಟ.
ಅ + ಈ = ಏ,	e. g. ಗಣ + ಈಶ = ಗಣೇಶ.
ಅ + ಉ = ಓ,	e. g. ಸೂರ್ಯ + ಉದಯ = ಸೂರ್ಯೋದಯ.
ಅ + ಊ = ಓ,	e. g. ಗುಣ + ಊರ್ಜಿತ = ಗುಣೋರ್ಜಿತ.
ಅ + ಋ = ಅರ್,	e. g. ದೇವ + ಋಷಿ = ದೇವರ್ಷಿ.
ಅ + ಏ = ಐ,	e. g. ಪುಣ್ಯ + ಏಕಕರ್ಮ = ಪುಣ್ಯೈಕಕರ್ಮ.
ಅ + ಐ = ಐ,	e. g. ರಾಮ + ಏತ್ಸರ್ಯ = ರಾಮೈತ್ಸರ್ಯ.
ಅ + ಓ = ಔ,	e. g. ಸರ್ವ + ಓಘ = ಸರ್ವಾಘ.

(The ಅ + ಓ in ಆಧರ + ಓಷ್ಠ, ಬಿವ್ವು + ಓಷ್ಠ, and ಸ್ಥೂಲ + ಓತು may become either ಓ or ಔ.)

ಅ + ಔ = ಔ,	e. g. ದಿವ್ಯ + ಔಷಧ = ದಿವ್ಯೌಷಧ.
ಆ + ಆ = ಆ,	e. g. ವಿದ್ಯಾ + ಆಭ್ಯಾಸ = ವಿದ್ಯಾಭ್ಯಾಸ.
ಆ + ಆ = ಆ,	e. g. ವಿದ್ಯಾ + ಅಲಯ = ವಿದ್ಯಾಲಯ.
ಆ + ಇ = ಏ,	e. g. ಮಹಾ + ಇನ್ದ್ರ = ಮಹೇನ್ದ್ರ.
ಆ + ಈ = ಏ,	e. g. ಇಲಾ + ಈಶ = ಇಲೇಶ.
ಆ + ಉ = ಓ,	e. g. ಮಹಾ + ಉತ್ತಲ = ಮಹೋತ್ತಲ.
ಆ + ಊ = ಓ,	e. g. ಮಹಾ + ಊರು = ಮಹೋರು.
ಆ + ಋ = ಅರ್,	e. g. ಮಹಾ + ಋಷಿ = ಮಹರ್ಷಿ.
ಆ + ಏ = ಐ,	e. g. ಪ್ರಥಮಾ + ಏಕವಚನ = ಪ್ರಥಮೈಕವಚನ.
ಆ + ಐ = ಐ,	e. g. ಮಹಾ + ಐತ್ಸರ್ಯ = ಮಹೈತ್ಸರ್ಯ.
ಆ + ಓ = ಔ,	e. g. ಮಹಾ + ಓಜಸ್ = ಮಹಾಜಸ್.
ಆ + ಔ = ಔ,	e. g. ಮಹಾ + ಔನ್ನತ್ಯ = ಮಹಾನ್ನತ್ಯ.
ಇ + ಆ = ಯ,	e. g. ಅತಿ + ಅಲ್ಪ = ಅತ್ಯಲ್ಪ.
ಇ + ಆ = ಯಾ,	e. g. ಅತಿ + ಆಶೆ = ಅತ್ಯಾಶೆ.
ಇ + ಇ = ಈ,	e. g. ಕವಿ + ಇನ್ದ್ರ = ಕವೀನ್ದ್ರ.
ಇ + ಈ = ಈ,	e. g. ಮುನಿ + ಈಶ್ವರ = ಮುನೀಶ್ವರ.
ಇ + ಉ = ಯು,	e. g. ಅತಿ + ಉತ್ತಮ = ಅತ್ಯುತ್ತಮ.
ಇ + ಊ = ಯೂ,	e. g. ಅತಿ + ಊರ್ಧ್ವ = ಅತ್ಯೂರ್ಧ್ವ.
ಇ + ಋ = ಯೀ,	e. g. ಪ್ರತಿ + ಋಕ = ಪ್ರತೀಕ.
ಇ + ಓ = ಯೋ,	e. g. ಶಾಲಿ + ಓದನ = ಶಾಲೋದನ.
ಇ + ಔ = ಯೌ,	e. g. ಮಸ್ತಿ + ಔದಾರ್ಯ = ಮಸ್ತೌದಾರ್ಯ.
ಈ + ಇ = ಈ,	e. g. ನದೀ + ಇನ = ನದೀನ.
ಈ + ಈ = ಈ,	e. g. ಮುನಿ + ಈಶ = ಮುನೀಶ.
ಉ + ಅ = ವ,	e. g. ಗುರು + ಅಕ್ಷರ = ಗುರ್ವಕ್ಷರ.
ಉ + ಆ = ವಾ,	e. g. ಮಧು + ಆಸವ = ಮಧ್ವಾಸವ.
ಉ + ಇ = ವಿ,	e. g. ಮಧು + ಇವ = ಮಧ್ವಿವ.
ಉ + ಉ = ಊ,	e. g. ಮೃದು + ಉಕ್ತಿ = ಮೃದ್ವುಕ್ತಿ.
ಉ + ಊ = ಊ,	e. g. ಸಿಂಹ + ಊರ್ವಿ = ಸಿಂಹೂರ್ವಿ.

ಉ + ಏ = ಊ, e. g. ಗುರು + ಐತ್ಸರ್ಯ = ಗುರೈತ್ಸರ್ಯ.
 ಊ + ಉ = ಊ, e. g. ಭೂ + ಉತ್ತಮ = ಭೂತ್ತಮ.
 ಋ + ಅ = ರ, e. g. ಶಿಷ್ಯ + ಅರ್ಜಿತ = ಶಿಷ್ಯರ್ಜಿತ.
 ಋ + ಆ = ರಾ, e. g. ಮಾತೃ + ಆದರ = ಮಾತೃವರ.
 ಋ + ಋ = ಋ, e. g. ಶಿಷ್ಯ + ಋಣ = ಶಿಷ್ಯಣ.

2, Junction of consonants (vyāñjanasandhi).

ಕ್ arises from ಕ್ and ಕ್, e. g. ಪುಕ್ = ಪುಕ್, ತಿಯುಕ್ = ತಿಯುಕ್, ತ್ತುಕ್ = ತ್ತುಕ್, ಪಾಕ್ = ಪಾಕ್, ದಿಕ್ = ದಿಕ್, and remains unaltered when no special rule is given.

ಕ್ before a vowel becomes ಗ್, e. g. ತಿಯುಕ್ + ಈಶ = ತಿಯುಗೀಶ, ತ್ತುಕ್ + ಅಂಕುರ = ತ್ತುಗಂಕುರ, ಪಾಕ್ + ಈಶ = ಪಾಗೀಶ, ದಿಕ್ + ಇಭ = ದಿಗಿಭ.

ಕ್ before the consonants ಗ, ಙ,

ದ, ಧ, (ನ), ಬ, ಭ, (ಮ),

ಯ, ರ, ಲ, ವ becomes ಗ್, e. g. ಪುಕ್ + ಗಾಥೆ = ಪುಗ್ಗಾಥೆ, ದಿಕ್ + ಗಜ = ದಿಗ್ಗಜ, ತಿಯುಕ್ + ಗ್ರಾಸ = ತಿಯುಗ್ರಾಸ, ದಿಕ್ + ಜಯ = ದಿಗ್ಜಯ, ತಿಯುಕ್ + ಜೀವ = ತಿಯುಗ್ಜೀವ, ದಿಕ್ + ದಸ್ತ = ದಿಗ್ದಸ್ತ, ತಿಯುಕ್ + ಧಾರ = ತಿಯುಗ್ಧಾರ, (ದಿಕ್ + ನಾಗ = ದಿಗ್ನಾಗ), ದಿಕ್ + ಬಲಿ = ದಿಗ್ಬಲಿ, ದಿಕ್ + ಭ್ರಮಣ = ದಿಗ್ಭ್ರಮಣ, (ದಿಕ್ + ಮಣ್ಣುಲ = ದಿಗ್ಗಣ್ಣುಲ), ಪುಕ್ + ಯಜುಸ್ = ಪುಗ್ಯಜುಸ್, ಪಾಕ್ + ರೋಧ = ಪಾಗ್ರೋಧ, ದಿಕ್ + ಲಾಭ = ದಿಗ್ಲಾಭ, ಪುಕ್ + ವೇದ = ಪುಗ್ವೇದ, ಪಾಕ್ + ವಿಭವ = ಪಾಗ್ವಿಭವ, ದಿಕ್ + ವಿಜಯ = ದಿಗ್ವಿಜಯ.

ಕ್ before the consonants ನ

and ಮ becomes also ಪ್, e. g. ತಿಯುಕ್ + ನಾಸ = ತಿಯುಪ್ನಾಸ (or ತಿಯುಗ್ನಾಸ), ದಿಕ್ + ನಾಗ = ದಿಪ್ನಾಗ (or ದಿಗ್ನಾಗ), ದಿಕ್ + ಮಣ್ಣುಲ = ದಿಪ್ಪಣ್ಣುಲ (or ದಿಗ್ಪಣ್ಣುಲ), ಪಾಕ್ + ಮಯ = ಪಾಪ್ಪಯ (or ಪಾಗ್ಪಯ).

ಛ after the vowels ಅ, ಇ

and ಉ becomes ಚ್ಛ, e. g. ಅಕ್ಷರ + ಛಂದಸ್ = ಅಕ್ಷರಚ್ಛಂದಸ್, ಗೃಹ + ಛಿದ್ರ = ಗೃಹಚ್ಛಿದ್ರ, ಪದ + ಛೇದ = ಪದಚ್ಛೇದ, ಶ್ವೇತ + ಛತ್ರ = ಶ್ವೇತಚ್ಛತ್ರ, ಪ್ರತಿ + ಛನ್ನ = ಪ್ರತಿಚ್ಛನ್ನ, ತನು + ಛದ = ತನುಚ್ಛದ, ತನು + ಚ್ಛಾಯೆ = ತನುಚ್ಛಾಯೆ, ಬಹು + ಛದ = ಬಹುಚ್ಛದ, ಬಹು + ಛಿನ್ನೆ = ಬಹುಚ್ಛಿನ್ನೆ, ಮಧು + ಛನ್ನಸ್ = ಮಧುಚ್ಛನ್ನಸ್.

ಛ arises from ಷ in ಷಷ್ = ಷಪ್, and remains unaltered when no special rule is given.

ಛ before a vowel becomes ಷ್, e. g. ಷಪ್ + ಅಂಗ = ಷದಂಗ, ಷಪ್ + ಯತು = ಷದ್ಯತು.

ಹೀ before the consonants ಗ, ಜ,

ದ, ಧ, ಛ, ರ, ವ becomes ದ್, e. g. ಪಹೀ + ಗುಣ = ಪದ್ಗುಣ, ಪಹೀ + ಜ = ಪದ್ಜ, ಪಹೀ + ದರ್ಶನ = ಪದ್ಧರ್ಶನ, ಪಹೀ + ಧಾ = ಪದ್ಧಾ, ಪಹೀ + ಭಾಗ = ಪದ್ಭಾಗ, ಪಹೀ + ರಸ = ಪದ್ರಸ, ಪಹೀ + ಮರ್ಗ = ಪದ್ಮರ್ಗ.

ಹೀ before the consonants ನ

and ಮ becomes ಹೀ, e. g. ಪಹೀ + ನವತಿ = ಪಹ್ನಾವತಿ (ನ becoming ಣ), ಪಹೀ + ಮುಖ = ಪಹ್ನುಖ.

ಹೀ before a vowel becomes ದ್, e. g. ಜಗತ್ + ಆತ್ಮೆ = ಜಗದ್ವೈ, ಬೃಹತ್ + ಆರಣ್ಯಕ್ = ಬೃಹದಾರಣ್ಯಕ್, ಜಗತ್ + ಈಶ = ಜಗದೀಶ.

ಹೀ before the consonants ಗ, ದ,

ಛ, ಬ, ಭ, ಯ, ರ, ವ becomes ದ್, e. g. ಜಗತ್ + ಗುರು = ಜಗದ್ಗುರು, ಜಗತ್ + ದರ್ಶನ = ಜಗದ್ದರ್ಶನ, ಜಗತ್ + ಧಾತ್ಯ = ಜಗದ್ಧಾತ್ಯ, ಜಗತ್ + ಬಲ = ಜಗದ್ಬಲ, ಜಗತ್ + ಭಾರ = ಜಗದ್ಭಾರ, ಜಗತ್ + ಯೋನಿ = ಜಗದ್ಯೋನಿ, ಬೃಹತ್ + ರಥ = ಬೃಹದ್ರಥ, ಲಸತ್ + ವಚನ = ಲಸದ್ವಚನ.

ಹೀ before ಚ becomes ಚ್, e. g. ಜಗತ್ + ಚಕ್ಷುಸ್ = ಜಗದ್ಚಕ್ಷುಸ್, ವಿಯತ್ + ಚರ = ವಿಯಚ್ಚರ, ಸತ್ + ಚರಿತ = ಸಚ್ಚರಿತ.

ಹೀ before ಜ becomes ಜ್, e. g. ಜಗತ್ + ಜೀವ = ಜಗಜ್ಜೀವ, ವಿದ್ಯುತ್ + ಜಿಹ್ವ = ವಿದ್ಯುಜ್ಜಿಹ್ವ, ಸರಿತ್ + ಜಲ = ಸರಿಜ್ಜಲ.

ಹೀ before ಡ becomes ಡ್, e. g. ರಟತ್ + ಡಮರು = ರಟಡ್ಡಮರು.

ಹೀ before ನ and ಮ becomes ನ್, e. g. ಜಗತ್ + ನಾಥ = ಜಗನ್ನಾಥ, ಝಣತ್ + ನೂಪುರ = ಝಣನ್ನೂಪುರ, ಚಿತ್ + ಮಯ = ಚಿನ್ಮಯ, ಜಗತ್ + ಮಯ = ಜಗನ್ಮಯ, ಭವತ್ + ಮತ = ಭವನ್ಮತ, ಸತ್ + ಮಾರ್ಗ = ಸನ್ಮಾರ್ಗ.

ಹೀ before ಲ becomes ಲ್, e. g. ಬೃಹತ್ + ಲಲಾಟ = ಬೃಹಲ್ಲಲಾಟ, ವಿದ್ಯುತ್ + ಲತೆ = ವಿದ್ಯುಲ್ಲತೆ.

ಹೀ before ಶ becomes ಶ್, e. g. ಚಿತ್ + ಶಕ್ತಿ = ಚಿಶ್ಚಕ್ತಿ (ಶ becoming ಛ), ಮಹತ್ + ಶಬ್ದ = ಮಹಶ್ಚಬ್ದ, ಸತ್ + ಶೀಲ = ಸಶ್ಚೀಲ.

ದ್ before the consonants ಕ,

ಕ, ಫ, ಛ, ಸ becomes ತ್, e. g. ತದ್ + ಕಾಲ = ತತ್ಕಾಲ, ವಿಪದ್ + ಕಾಲ = ವಿಪತ್ಕಾಲ, ತದ್ + ಶೀರ್ಘ = ತತ್ತೀರ್ಘ, ತದ್ + ವರ = ತತ್ವರ, ತದ್ + ಫಲ = ತತ್ಫಲ, ತದ್ + ಸಮ = ತತ್ಸಮ, ವಿಪದ್ + ಸಾಗರ = ವಿಪತ್ಸಾಗರ.

ದ್ before ಚ becomes ಚ್, e. g. ತದ್ + ಚಾತುರ್ಯ = ತಚ್ಚಾತುರ್ಯ.

ದ್ before ಜ becomes ಜ್, e. g. ತದ್ + ಜಯ = ತಜ್ಜಯ, ತದ್ + ಜ್ಞ = ತಜ್ಜ.

ದ್ before ಟ becomes ಟ್, e. g. ತದ್ + ಟೀಕೆ = ತಟ್ಠೀಕೆ.

ದ್ before ನ and ಮ becomes ನ್, e. g. ತದ್ + ನಾಶ = ತನ್ಮಾಶ, ತದ್ + ಮಾತೃ = ತನ್ಮಾತೃ.

ದ್ before ಶ becomes ಶ್, e. g. ತದ್ + ಶೀಲ = ತಶ್ಚೀಲ (ಶ becoming ಛ), ತದ್ + ಪಾಪ್ತ = ತಶ್ಚಾಪ್ತ.

ಸ್ (preceded by ಇ and ಉ)

before a vowel becomes ರ್, e. g. ಬಹಿಸ್ + ಅಂಗ = ಬಹೀರಂಗ, ಹವಿಸ್ + ಅಶನ = ಹವಿರಶನ, ಚ್ಯೋತಿಸ್ + ಇಂಗ = ಚ್ಯೋತಿರಂಗ, ಚಕ್ವಸ್ + ಇಷ್ಟಿಯ = ಚಕ್ವುರಿಷ್ಟಿಯ, ಧನುಸ್ + ಆಕಾರ = ಧನುರಾಕಾರ.

ಸ್ before the vowel ಅ becomes ಓ, e. g. ಅಯಸ್ + ಅಸ್ತ = ಅಯೋಸ್ತ, ತಿರಸ್ + ಅಹ್ವ = ತಿರೋಹ್ವ, ತಪಸ್ + ಅನುಭಾವ = ತಪೋನುಭಾವ, ತಮಸ್ + ಅಪಹ = ತಮೋಪಹ, ಮನಸ್ + ಅಧಿನಾಥ = ಮನೋಧಿನಾಥ, ಮನಸ್ + ಅನುಗ = ಮನೋನುಗ, ಮನಸ್ + ಅಪಹಾರಿ = ಮನೋಪಹಾರಿ, ಮನಸ್ + ಅಮ್ಬುಜ = ಮನೋಮ್ಬುಜ, ತಿರಸ್ + ಅಸ್ತಿ = ತಿರೋಸ್ತಿ.

ಸ್ before the consonants ಗ,

ಜ, ಛ, ಘ, ನ, ಬ, ಫ, ಮ, ಯ,

ರ, ಲ, ವ, ಹ becomes ಓ, e. g. ತಮಸ್ + ಗುಣ = ತಮೋಗುಣ, ಮನಸ್ + ಗತ = ಮನೋಗತ, ಮನಸ್ + ಜ = ಮನೋಜ, ಮನಸ್ + ದ್ವಾ = ಮನೋದ್ವಾ, ತಪಸ್ + ಧನ = ತಪೋಧನ, ತಿರಸ್ + ಧರೆ = ತಿರೋಧರೆ, ಮನಸ್ + ನಿಗ್ರಹ = ಮನೋನಿಗ್ರಹ, ತಪಸ್ + ಬಲ = ತಪೋಬಲ, ಮನಸ್ + ಧವ = ಮನೋಧವ, ತಿರಸ್ + ಮಣಿ = ತಿರೋಮಣಿ, ಮನಸ್ + ಯೋಗ = ಮನೋಯೋಗ, ಮನಸ್ + ರಥ = ಮನೋರಥ, ಮನಸ್ + ಲಯ = ಮನೋಲಯ, ಮನಸ್ + ಏಕಾರ = ಮನೋಏಕಾರ, ಮನಸ್ + ಹರ = ಮನೋಹರ.

ಸ್ before the consonants ಕ,

ಖ, ಪ, ಫ, ತ, ಸ becomes ಿ, e. g. ತಪಸ್ + ಕ್ಲೇಶ = ತಪೋಕ್ಲೇಶ, ಧನುಸ್ + ಖಣ್ಡ = ಧನುಖಣ್ಡ, ಚಕ್ವಸ್ + ಪಥ = ಚಕ್ವುಪಥ, ತಪಸ್ + ಪ್ರಭವ = ತಪೋಪ್ರಭವ, ತಪಸ್ + ಫಲ = ತಪೋಫಲ, ಆಯುಸ್ + ಶೇಷ = ಆಯುಶೇಷ, ತಪಸ್ + ಶೀಲ = ತಪಶೀಲ (or ತಪಶೀಲ), ಮನಸ್ + ಶಾಸ್ತ್ರ = ಮನಶಾಸ್ತ್ರ (or ಮನಶ್ಶಾಸ್ತ್ರ), ಹವಿಸ್ + ಶೇಷ = ಹವಿಶೇಷ, ಚಕ್ವಸ್ ಕ್ರವಸ್ = ಚಕ್ವುಕ್ರವಸ್, ತಪಸ್ + ಸಾಧ್ಯ = ತಪೋಸಾಧ್ಯ, ಮನಸ್ + ಸಾಕ್ಷಿ = ಮನಸಾಕ್ಷಿ (or ಮನಸ್ಸಾಕ್ಷಿ), ಬಹಿಸ್ + ಸಂಸ್ಥ = ಬಹೀಸಂಸ್ಥ.

ಸ್ (preceded by ಇ, ಉ, ಓ)

before the consonants ಗ,

ಜ, ಛ, ಘ, ನ, ಬ, ಫ, ಮ,

ಯ, ಲ, ವ, ಹ becomes ರ್, e. g. ಬಹಿಸ್ + ನಿರ್ಗಮನ = ಬಹೀರ್ನಿರ್ಗಮನ, ಚ್ಯೋತಿಸ್ + ಮಯ = ಚ್ಯೋತಿರ್ಮಯ, ಬಹಿಸ್ + ವೇದಿ = ಬಹೀರ್ವೇದಿ, ಧನುಸ್ + ಗುಣ = ಧನುಗುಣ, ಧನುಸ್ + ಜ್ಯಾ = ಧನುಜ್ಯಾ, ಧನುಸ್ + ದ್ವಾ = ಧನುರ್ದ್ವಾ,

ಧನುಸ್ + ಧರ = ಧನುರ್ಧರ, ಧನುಸ್ + ಬಲ = ಧನು
ಬಲ, ಬಿನ್ + ಭಾಗ = ಬಿಬಿಭಾಗ, ಧನುಸ್ +
ಮಧ್ಯ = ಧನುರ್ಮಧ್ಯ, ಧನುಸ್ + ಯಾಸ = ಧನು
ಯಾಸ, ಯಜುಸ್ + ಲಕ್ಷ್ಮಿ = ಯಜುರ್ಲಕ್ಷ್ಮಿ, ಆ
ಯುಸ್ + ವೇದ = ಆಯುರ್ವೇದ, ಧನುಸ್ + ಹಸ್ತ =
ಧನುರ್ಹಸ್ತ, ದೋನ್ + ದಣ್ಣ = ದೋರ್ವಣ್ಣ, ದೋನ್
+ ಬಲ = ದೋರ್ಬಲ.

ಸ್ before ಟ and ಥ becomes ತ್, *e. g.* ತವಸ್ + ಚರಣ = ತವತ್ಚರಣ, ವಯಸ್ + ಚಯ = ವಯ
ತ್ವಯ, ಉರಸ್ + ಭವ = ಉರತ್ಭವ, ಶಿರಸ್ + ಫೇದ =
ಶಿರತ್ಫೇದ.

ಸ್ (preceded by ಇ and ಉ)
before the consonants ತ್,

ಸ, ಮ often becomes ಸ್, *e. g.* ಬಿನ್ + ಕೃತ = ಬಿನ್ಕೃತ, ಸರ್ಪಿನ್ + ಕುಣ್ಣಿಕೆ = ಸರ್ಪಿ
ನ್ಕುಣ್ಣಿಕೆ, ಆಯುಸ್ + ಕಾಮ = ಆಯುಷ್ಕಾಮ, ಧ
ನುಸ್ + ಲೋಟಿ = ಧನುಷ್ಲೋಟಿ (or ಧನುಕೋಟಿ),
ಧನುಸ್ + ಪಟ = ಧನುಷ್ಪಟ (or ಧನುಸಪಟ), ಚಕ್ಷುಸ್
+ ಪತಿ = ಚಕ್ಷುಷ್ಪತಿ, ಸರ್ಪಿನ್ + ಮತ್ = ಸರ್ಪಿ
ಷ್ಮತ್, ಧನುಸ್ + ಮತ್ = ಧನುಷ್ಮತ್.

VIII. Particulars of some letters, also in prosody.

217. That the vowels ಎ, ಐ, ಓ and ಔ are no real diphthongs, *i. e.* compound vowels, in true Kannada has been stated in § 21. Kannada ಎ does never arise of ಇ preceded by ಅ, nor its ಓ of ಉ preceded by ಅ, *i. e.* they are never formed by Saṃskṛita guṇa (§ 22); likewise its ಐ does never arise of ಇ, ಈ and ಎ, nor its ಔ of ಉ, ಊ and ಓ, *i. e.* they are never formed by Saṃskṛita vṛiddhi (§ 22). ಎ, ಐ, ಓ, ಔ are innate (sahaja) in Kannada or exist therein by nature (svabhāva). Kēśava states that an ಅಯ್ or ಆಯಿ may optionally be written ಎ, *e. g.* ಕಯ್ಯಾರಂ may be written ಕೈವಾರಂ, ಕೋರಯಿಸಿದಂ ಕೋರೈಸಿದಂ, ತೇರಯಿಸಿದಂ ತೇರೈಸಿದಂ, ತೆಲ್ಲಯಿಸಿದಂ ತೆಲ್ಲೈಸಿದಂ, ಹೊಲ್ಲಯಿಸಿದಂ ಹೊಲ್ಲೈಸಿದಂ (see § 151, under remarks); and an ಅವು ಔ, *e. g.* ಕವುಂಗು may be written ಕಾಂಗು, ಕವುಂಕುಡ್ ಕಾಂಕುಡ್, ಅವುಂಕಿದಂ ಕಾಂಕಿದಂ, ಅವುಣ್ಣು ಔಣ್ಣು, ಕವುಣ್ಣಿ ಕಾಣ್ಣಿ, ತವುಂಕಲ್ ಕಾಂಕಲ್. It is also customary to write ಅವ for ಔ, as ಕವರು for ಕಾರು, ಸವಳು for ಸೌಳು (see § 21).

218. In § 29 letters with strong aspiration or aspirates have been mentioned, in § 212, remark 3 it has been stated that some Kannada adverbs of circumstance and some imitative sounds exhibit aspirates;

and in § 215, *r, c* the aspirate ಘ has been introduced, for which there is the instance ವದಿನೆಣ್ಣಾಸಿರಂ ಲೋಪವಕ್ತರೆಯು ಜಾತ್ಯುತ್ಪಂಗೀಭಾಸಿರಂ ಮದಮಂ ಮುಕ್ತುಳಿಸಿದ ದನ್ನಿಘಟೆಗಳ್, ನೂರ್ಭಾಸಿರಂಗಳ ಪೋಲಾಯ್ತು ರಥಕಡುವೇಗದಿಂ.

Aspirates, however, are rare in pure Kannaḍa. The grammarian Kēśava adduces the following probably for the greatest part uncommon Tadbhava terms (regarding the form of which MSS. disagree; cf. § 370) in which aspirates are used — ವಕ್ಪಾಣ (o. r. ವಕ್ಪಾಣ), ದೆಪ್ಪಾಣ (o. r. ದೆಪ್ಪಾಳ), ಪಪ್ಪಾಳ (§ 370), ಅಪ್ಪಣ್ಣ (o. r. ಅಪ್ಪಡ), ಪೊಪ್ಪರ, ಪಾಣ, ಪಾರಿಗೆ (§ 370), ಭಲ್ಲ (o. r. ಭಲ್ಲಿ), ಭರ್ಪಿಸು (o. r. ಭರ್ಪಿಸು), ಎಕ್ಪಾಘಾಯ (o. r. ಎಕ್ಪಾಘಾಯ), ತಾವು, ತಾಣ, ತಕ್ಕಿಸು (o. r. ತಕ್ಕಿಸು), ತಾಣಿಸು, ಧಟ್ಟು, ಧಾಪಣೆ (§ 370), ಸುತ್ತಣೆ (o. r. ಸುತ್ತಣೆಯಂ, ಸತ್ತಣೆ), ಮತ್ತವಟ್ಟಿಗೆ (?), ಕಥಾಯ (o. r. ಕಥಾಯ್ತು), ಫಳಿಯಕಾಲಿ, ಫಳಾವುಗ, ಫಳಿ (probably ಫೇಳಿ), ಅಫಳಿಯ (o. r. ಅಫಳಿಯ), ಫುಲಿಯ, ಫಾರಿಗೆ (o. r. ಫಾರಿಗೆ), ಫೋಲಿಗೆ (§ 370), ಫೋಪ, ಫಾಸಿ (o. r. ಫಾಸೆ), ಫಾಸರ, ಝಳ (§ 370), ಝಳಕ (o. r. ಝಳಿಕ; § 370), ಝಲ್ಲಲಿ (§ 370), ಝಾಳಿಸು, ಝುಲಿಸು (?), ಝುಳಿಸು (o. r. ಝುಳಿಸು), ಝಲ್ಲಿ, ಝುಕೆ, ಧೊಂಕಣೆ, ಧೆಂಕಣೆ, ಧೊಕ್ಕರ, ಧೆಂಕೆ, ಧಾಳ, ಅಧಾಳ (?), ವೇಧೆಯ, ಧಲಿ, ಧಾಳಿ (§ 370), ಧೂಳಿ (? § 370), ಧಾರಿ (?), ಧವಳ (ಧವಡ), ಧನಿ (§ 370), ಭಂಗಾರ, ಭಣ್ಣಾರ, ಭರಿಕೆಯ, ಭಲ್ಲಿಯ, ಭಾವ; ಕಮ್ಮ or ಕಮ್ಮ, ಭಾವೆ or ಬಾವೆ (§ 370).

The true place of aspirates is in some Kannaḍa adverbs of circumstance (§ 212, 4 and remark 3, that originally were imitative sounds), e. g. ಖಣಿಲನೆ, ಖಲಿಲನೆ, ಖಲಿಲೆ, ಫಲಿಲನೆ, ಧಿಗಿಲನೆ, ಫೋಂಕನೆ, ಫೋಂಕಲ್, ಫೋರನೆ; and in some imitative sounds (§ 212, 9), e. g. ಫಲಫಲಂ, ಝುಮ್ಮನೆ, ಧಮ್ಮನೆ, ದುಧುಮ್ಮನೆ, ಧುಮ್ಮನೆ, ಧುಮ್ಮನೆ, ಫುಲಿಮ್ಮನೆ (o. r. ಫುಲಿಮ್ಮನೆ), ಫುಲಿಲನೆ, ಫುಲಿಲನೆ, ಪತಿಲ್ಲನೆ, ಭುಗಿಲ್, ಭೋರ್, ಫಲಲಲೆ, ಭಮ್ಮನೆ, ಧಣುಮ್ಮನೆ, ಝುಲುಮ್ಮನೆ, ಝಲ್ಲನೆ, ಝಳಮ್ಮನೆ, ಧೊಪ್ಪನೆ, ಧೊಪ್ಪನೆ, ಫೊಟ್ಟನೆ (the form of a few of which is doubtful).

219. In § 33 it has been stated that the letters ಯ, ಲ, ವ are not nasal and sometimes nasal. Such is the case in some Kannaḍa and Tadbhava (§ 370) words. According to Kēśava ಯ is not nasal in ಬಯಕೆ, ಬಿಯದ, ಬಿಯಳ, ದಯಕಾಲಿ, ದಾಯಗ, ವಾಯ, ಬಯಲ್, and nasal in ಮೇಯಿಸಿದಂ, ನೋಯಿಸಿದಂ, ಮಯಣ, ನಯಣ, ಮಾಯ; ಲ is not nasal in ಪಾಲಿಗೆ, ಹಲಸಿಗ, ಹಲಗೆ, ನೆಲಕಲ, and nasal in ಕೊಲ್ಲಣೆಗೆ, ಅಲ್ಲಣೆಗೆ, ಹಲ್ಲಣ, ಇಲ್ಲಣ; ವ is not nasal in ಕವಳ, ಹವಳ, ತಿವಳಿ, ತವಳ, and nasal in ಸೇವ, ಸೋವೆ, ಸಾವೆ, ಪಾವ, ಮಾವ, ಮಾವನ್ನ, ಕೋವಣ, ಕಾವಣ, ಸೇವಗೆ, ನೋವ.

220. In § 39 it has been shown how the upper nasals without a vowel may take the form of the circle called *sonné*, and in § 40 how

they also in connection with a vowel may take that form. We give here an ancient Kanda verse quoted by Kēśava in which not the sōnnē, but the vargapañcama letters (§ 28) themselves have been used:

ಬಿಜ್ಜುಮೈತ್ತಿಸೆವಜ್ಜಿಯು
ಸಜ್ಜುಳಮುಂ ತೊಣ್ಣುಗೆಡೆವ ಶುಕಸಾರಿಕೆಯುಂ |
ನೊಜ್ಜು, ಬಲವಸ್ತು ತೀಡುವ
ತೆಜ್ಜುಣ ಗಾಳಿಯುಮದೇಮ್ಮನಜ್ಜೊಳಿಸುದುವೋ? ||

His further instances refer to final *o* or sōnnē (see § 215, s) which may likewise take the form of the vargapañcama letters without and within compounds, *e. g.* ಅವಂ ಕಡುಗಲಿ may be written ಅವಜ್ಜುಡುಗಲಿ, ಅವಂ ಜಲವಾದಿ ಅವಜ್ಜುಲವಾದಿ, ಕರಂ ಟಕ್ಕಂ ಕರಣ್ಣಕ್ಕಂ; ಕೆಂದಳಿರ್ ಕೆನ್ನಳಿರ್, ಕೆಂಮಣ್ ಕೆಮ್ಮಣ್, ಹೊಂಬಣ್ಣಂ ಹೊಮ್ಮಣ್ಣಂ, ಪೊಂದುದಿಲ್ ಪೊಮ್ಮದಿಲ್.

221. There are several words that in the ancient dialect always have the sōnnē or bindu (§ 34) or are nityabindugā, *e. g.* ಬೆಡಂಗು, ಕಡಂಗು, ಅಡಂಗು, ತೊಡಂಬೆ (ತೊಡವ್ವೆ), ತೊಡಂಕು, ಕೊಡಂತಿ (ಕೊಡನ್ನಿ), etc. (see Śābdamañidarpaṇa p. 48; Śābdānuśāsana p. 69). In the mediæval and modern dialect this rule is not found; there is rather the tendency of leaving out the sōnnē, especially in the modern one wherein scarcely once the sōnnē is employed.

Other words of the ancient dialect optionally appear with the bindu and without it or are sabinduka and abinduka words, *e. g.* ಕದಂಪು (ಕದಮ್ಮು), ಕದಪು; ಕೊಡಂಕೆ, ಕೊಡಕೆ; ಇದಿಂಬೆ (ಇದಿಮ್ಮೆ), ಇದಿಬೆ; ನೊರಂಬು, ನೊರಬು.

Others of the same dialect appear always with double letters or are nityadritvaṅgā, *e. g.* ವಪ್ಪುಕ, ಬಿವ್ವಣ್ಣ, ತಿಪ್ಪಲಿ, ಬಗ್ಗ, ವೊಗ್ಗರ, ಕೊಬ್ಬು, ಕಟ್ಟಿ, ತೊಟ್ಟಿ, etc. This rule holds good also in the other dialects and regarding the same words as far as they occur in them.

222. It has been remarked in § 215 (7, remark after *f*) that in samāśas or compounds ನ್ preceded by ಣ್ may become ಣ್. Such is also the case in the ancient dialect when there is no composition of words (asamāśa, bhinnapada), *e. g.* ಕಣ್ ನೊನ್ನಪ್ಪದು may become ಕಣ್ಣೊನ್ನಪ್ಪದು, ಪುಣ್ ನಾಳಿವೋದಪ್ಪದು ಪುಣ್ಣಾಳಿವೋದಪ್ಪದು, ಜಾಣ್ ನೆರೆದಪ್ಪದು ಜಾಣ್ಣೆರೆದಪ್ಪದು.

223. The change of the letter ಪ into ಹ has been referred to in §§ 64 and 184. Kēśava teaches that in Kannaḍa and Tadbhava words an initial ಪ may optionally be changed into ಹ, *e. g.* ಪನ್ನರ್ may become ಹನ್ನರ್,

ಪನಿ ಹನ್ನಿ, ಪುಲಿ ಹುಲಿ, ಪಲಗೆ ಹಲಗೆ, ಪಲಸು ಹಲಸು (see § 370), and says that this change is (especially) beautiful (*sundara*, *śelva*) in a provincial or native dialect (*dēśi*).

But the change is bad (*dushkara*) and as a rule does not occur, if ಪ is not initial and is a double letter (*dvitva*), e. g. ಉಪ್ಪರಂ, ಕಪ್ಪರಂ, ಟಪ್ಪಣಂ, ತಪ್ಪ, ಬಿಪ್ಪಣ್ಣಂ, ಮುಪ್ಪ, ಮುಪ್ಪರಿ, ಸೊಪ್ಪ, ಹೆಪ್ಪ.

Howbeit, as we have learned already from § 184 (*cf.* § 194), the present-future participle ಅವ್ವ exceptionally becomes ಅಹ, also when it stands at the end of ಅನ್ನು, ಇನ್ನು, ಉನ್ನು, ಎನ್ನು, *viz.* ಅನ್ನಹ, being such as that, ಇನ್ನಹ, being such as this, ಉನ್ನಹ, being such as this intermediate one, ಎನ್ನಹ, being like what?, which forms occur as well in the mediæval dialect (except ಉನ್ನಹ) as in the ancient one.

Besides, the mediæval dialect has changed ಅನ್ನಹ, ಇನ್ನಹ and ಎನ್ನಹ into ಅನ್ಢ, ಇನ್ಢ and ಎನ್ಢ, and, with a euphonic ಅ into ಅನ್ಢಾ, ಇನ್ಢಾ and ಎನ್ಢಾ, which forms exist also in the modern one; at the same time the modern one has also the mutilated forms ಅನ್ನ, ಇನ್ನ, ಎನ್ನ; ಅನ್ಞಾ, ಇನ್ಞಾ, ಎನ್ಞಾ. See § 224.

224. Kêśava says that ಅನ್ನಹ, ಇನ್ನಹ, ಉನ್ನಹ, ಎನ್ನಹ (§ 223) in the ancient dialect become ಅನ್ಢ, ಇನ್ಢ, ಉನ್ಢ, ಎನ್ಢ (*cf.* § 275), and, with the addition of ಅ, ಹ, and ಂ, the sign of the nominative (§ 115), ಅನ್ಢಂ, such a man as that, ಇನ್ಢಂ, such a man as this, ಉನ್ಢಂ, such a man as this intermediate one, ಎನ್ಢಂ, what kind of man?

He gives the following instances in which the genitive precedes ಅನ್ಢಂ, etc.

ಸಿಡಿಲನ್ನಂ ಸಿಂಗದನ್ನಂ ಪುರಹರನುರಿಗಣ್ಣನ್ನನೀ ನಾರಸಿಂಹಂ | Nārasimha is a man like a thunder-bolt, one like a lion, one like the flaming eye of Śiva.

ಮನಸಿಜನೆನ್ನನಿನ್ನನರುಣಪ್ರಿಯನನ್ನನನೆನ್ನನಿನ್ನನಾ ದಿನಕರನೆನ್ನನಿನ್ನಂ | what kind of person Kāma is, such a one is this man; what kind of being the beloved son of Aruṇa (Jaṭāyu) is, such a one is this man; what kind of being the sun is, such a one is this man.

The feminine of ಅನ್ಢಂ is ಅನ್ನಳ್ (ಅನ್ನ+ಅಳ್, she, § 193 under remarks), e. g. ಮನದನ್ನಳ್, such a woman as (is agreeable to) the heart, a dear woman, which takes also the form of ಅನ್ನಿ, e. g. ಮನದನ್ನಿ.

The neuter is ಅನ್ನದು (ಅನ್ನ+ಅದು), such a child, etc. as that.

With reference to the terms ಅನ್ಢ, ಇನ್ಢ and ಎನ್ಢ, etc. in § 223 it is to be stated that the masculine forms are ಅನ್ಢವನು (ಅನ್ಢವಂ, *i. e.* ಅನ್ಢ+ಅವನು,

ಅನ್ಠ+ಅವಂ), such a man as that, ಇನ್ಠವನು (ಇನ್ಠವಂ), such a man as this, ಎನ್ಠವನು (ಎನ್ಠವಂ), what kind of man?, the feminine ಅನ್ಠವಳು (ಅನ್ಠವಳ್), ಇನ್ಠವಳು (ಇನ್ಠವಳ್), ಎನ್ಠವಳು (ಎನ್ಠವಳ್), and the neuter ones ಅನ್ಠದು, ಇನ್ಠದು, ಎನ್ಠದು.

If ಅನ್ಠವನು, ಅನ್ಠವಳು, ಅನ್ಠದು are added to another word, this is put in the genitive, e. g. ನಿನ್ನನ್ಠವನು, such a man as thou, ತಾಯಿಯನ್ಠವಳು, such a woman as a mother, ಸಕ್ಕರೆಯನ್ಠದು, such a thing as sugar, (or also ನಿನ್ನನ್ಠವನು, ತಾಯಿಯನ್ಠವಳು, ಸಕ್ಕರೆಯನ್ಠದು, *cf.* § 223).

225. The letter ಮ appears also as ವ, as for ತಾಮರೆ there is likewise ತಾವರೆ, for ಸಾಮವ್ತಂ ಸಾವವ್ತಂ, for ತಿಮಿರ್ ತಿವಿರ್, for ತೆಮರ್ ತೆವರ್, and for ಸಾಮಿ ಸಾವಿ. See the datives plural ಎಮಗೆ and ಎವಗೆ, ತಮಗೆ and ತವಗೆ in § 137, *b*; § 304.

226. Regarding the lengthening of the letter ಅ into ಆ in the accusative and genitive singular (see § 141) Kēśava quotes the following instances:

ಎನಿತ್ತೆನಿತ್ತಮ್ಮಜಪತ್ತನೇತ್ರಿಯಾ
ಘನಸ್ತನಂಗಳ್ ಬಳೆಗುಂ ಕಿರಾತೆಯಾ, |
ಅನಿತ್ತನಿತ್ತಂ ವನದೊಳ್ ವನೇಜರಂ
ತನತ್ತು ಬಿಲ್ಲನದನನ್ನೆ ಕೀಸುಗುಂ. || (see § 303, 2, *a*).
ಈದ ಪುಲಿಯಾ ಮೋಲಿದರ್ಳ್ |

and adds that such a lengthening occurs optionally within some words, as one may use ಇನ್ನೊಳ or ಇನ್ನೊಳ (Tadbhava of ಹಿನ್ನೊಳ), ಆರೊಗಿಸಿದಂ or ಆರೊಗಿಸಿದಂ, ಎಣೆಗೊಣಂ or ಎಣೆಗೊಣಂ, ಗೇಯಂಗಂ or ಗೇಯಾಂಗಂ.

227. In §§ 15. 17 (under ಳ) and 31 the so-called ಕ್ಷಳ (a grammatical invention) has been introduced. A few instances showing how it may be optionally used for Samskṛita ಲ, are the following: - ಬಳ or ಜಲ, ತಿಳ or ತಿಲ, ಫಳ or ಫಲ, ಬಳ or ಬಲ, ಖಳ or ಖಲ, ಕಮಳ or ಕಮಲ, ಕುಳ or ಕುಲ, ಅಳಿ or ಅಲಿ, ಸಳಿಲ or ಸಲಿಲ, ಮಳ or ಮಲ, ಮರಾಳ or ಮರಾಲ. *Cf.* § 231, also §§ 239. 370.

228. The so-called ಕುಳ or the Kannada ಳ (that in fact is not different in form and sound from the so-called ಕ್ಷಳ of § 227) has been mentioned in §§ 15. 17 (under ಳ) and 31. Kēśava adduces a few of the words in which it has to occur, *viz.* ಇಳಿದಳಿಯ, ಎಳಿದ, ಸೂಕುಳಿ, ಹಿಕ್ಕುಳಿ, ಕಳದಿ, ಪೆಳದಿ, ಮದಿಕ್ಕುಳಿ, ಅಳಿಯ, ಕುಳಿಯ, ಮಾಳಿಗೆ, ಬಾಳಿಗೆ, ತಳಿಗೆ, ಎಳಿದ್,

ಬಳಸು, ಬಳಸಿಗೆ, ಬೊಳೆ, ಅಳಿಸಿದ, ಪೇಳಿಸಿದ, ಕೇಳ, ಒಡಿದಾಳೆ, ಅಳಲೆ, ಕಳವಳ, ಮೆಯ್ಯೇಳ, ಮಾಳ, ತಾಳಿಗೆ, ಈಳಿಗೆ, ಇದಿರುಕುಳಿ¹¹.

Rustics use *ಳ* erroneously (according to Kēśava) in the Kannada words ಬೆರಲ್, ಎರಲ್, ಒರಲ್, ಕೊರಲ್, ಸರಲ್, ಅರಲ್, ಪರಲ್, ಮರಲ್, ನರಲ್, pronouncing them ಬೆರಳ್ (ಬೆರಳು), ಎರಳ್ (ಎರಳು), ಒರಳ್ (ಒರಳು), ಕೊರಳ್, ಸರಳ್, ಅರಳ್, ಪರಳ್, ಮರಳ್, ನರಳ್. ಎರಳೆ often stands for ಎರಲೆ.

Occasionally *ಳ* is also represented by ಣ, *e.g.* ಅಳಲೆ or ಅಣಲೆ, ಓಳೆ or ಓಣೆ, ಕೊಳ or ಕೊಣ, ಕೊಳಗು or ಕೊಣಗು, ಗಂಜಲಿ or ಗಂಜಣೆ, ಗಿಣೆ or ಗಿಳಿ, ನೊಳ or ನೊಣ, ಮಳಲ್ or ಮಣಲ್, ಗಳಿ (the ancient ಗಲಿಃ) or ಗಣೆ, ಕೊತ್ತಳಿ (the ancient ಕೊತ್ತಲಿಃ) or ಕೊತ್ತಣೆ, ತಲ್ಲಳ (the ancient ತಲ್ಲಲಿಃ) or ತಲ್ಲಣ, ಸೆಳಸು or ಸೆಣಸು. *Cf.* § 235.

ಳ is frequently employed for the ancient ಲಿ in the mediaeval and modern dialect (see § 32) in which *e.g.* ಅಲಿಃ appears as ಅಳ್ (ಅಳು), ಆಲಿಃ as ಅಳಿ, ಇಲಿಃ as ಇಳಿ, ಉಲಿಃ as ಉಳು, ಕಲಿಃ as ಕಳಿ, ಪೊಲಿಃ as ಪೊಳಿ or ಹೊಳಿ, which peculiarity partly dates back about as far as 900 A. D. (see § 32, note). As stated in the same paragraph, the letter ಲಿ has been retained in the present grammar.

About the change of ಟ into *ಳ* see § 229, and about that of ಡ into *ಳ* § 230. For words in which ಳ or ಲಿ may occur see § 232.

229. Letter ಟ is changed into *ಳ* in the following words when they are in the apabhramśa state or are tadbhavas *i.e.* words corrupted from Sanskrita — ಸ್ಥಟಕ, ಪೇಟಕ, ವೀಟಕ, ಘಟಕ, ವರಾಟ, ರಘಟ, ಸ್ಫುಟ, ಸ್ಥೋಟಕ, ಲಮ್ಬಟ, in which case their forms are ಪಳಕ, ಪೇಳಿಗೆ, ವೀಳಿಗೆ, ಗುಳಿಗೆ, ವರಾಳ, ರಗಳಿ, ಪುಳ, ಹೋಳಿಗೆ, ಲಮ್ಬಳ. ಸ್ಥೋಟಕ and ಲಮ್ಬಟ may once appear as ಹೋಲಿಃಗೆ and ಲಮ್ಬಲಿಃ. See § 370.

230. When the words ದಾಡಿಮ, ಕೂಷ್ಮಾಂಡ, ಗೌಡ, ಗುಡ, ಝಗಡೆ, ವಿಡಂಗ, and ಏಡಕ are in the apabhramśa state or are tadbhavas *i.e.* words corrupted from Sanskrita, their ಡ is usually converted into *ಳ*, and they appear as ದಾಳಿಮ್ಬ, ಕುಮ್ಬಳ, ಗೌಳ, ಗುಳ, ಝಗಳಿ (ಜಗಳಿ), ವಿಳಂಗ, and ವಿಳಗ. See § 370. (The change of ಡ into *ಳ* takes place also in Sanskrita itself; *cf.* § 15.)

¹¹ As there evidently are a few Tadbhavas (regarding which see § 370) among the words, it seems as if, at least in this case, such words on account of their ಳ (that was taken for the ಲಿಃ) were considered to have become true Kannada words, losing their Tadbhava character.

231. In the apabhraṃśa or tadbhava state the letters ట, ఠ, డ, ఠ, and the క్ష (see § 227) of the words ఘటకే, ఘోటకే, ధాట, లాట, లాట భాషిక, ఘోటారణ, కుక్కుట, మఠిక, పీఠిక, ప్రతిహస్త, ప్రతిపాదుక, క్షుర, ఝల్లరి, తాళ (తాల), పుళిన (పులిస), కళమ (కలమ), అగ్గళ (అగ్గల), మన్యాళి (మన్యాలి, o. r. మాన్యాళి), and అళికాబద్ధ (అళికాబద్ధ) become టి according to Kēśava, in which case the words appear as గురిగే, గోరిగే, దారి, లారి, లారిబాసేగ, గోరియాల, కారి, మారిగే, పిరిగే, పరిహత్త, పరివాపుగే, కారి, ఝల్లరి, తారి, పురిలా, కరినే, అగురి, మన్నరి, and అరిగేవద్ద. See § 370.

The Śābdānuśāsana (under its sūtra 140) adds పపట=పప్పటి, అక్షిణి=అక్షిణి, మాతర=మారి, పారిస=పారిలా, అపాత=అపివాద, మరిజ=మిరిసు (see § 370), వాగురా=బాగురి, భృంగారి=బింగరి, అంగార=అంగరి, వాహ్యళి=వయ్యలి.

232. There are twelve words regarding which it is to be remarked that it is somewhat doubtful whether they ought to be written with ళ or టి; they are ఝళక or ఝటిక (§ 370), ఝళిపిసు or ఝటిపిసు, జీం గుళి or జీంగురి, బీమ్మళి or బీమ్మడి, అళమాళ or అరిమాది, తమాళ or తమారి, పళిగే or పరిగే (§ 370), ఒన్దుళి or ఒన్దురి, జంగుళి or జంగురి, పుత్తళి or పుత్తరి (§ 370), గోళి or గోరి, పేళి or పేరి (o. r. ఫేళి or ఫేరి; § 370). Cf. స్థోళిక and లమ్మట in § 229.

233. Kēśava saw the following words with టి in the works of the first great poets:—

అగర్జి, అగురి, అగ్గరికే (o. r. అగ్గరికే), అదపరిలా, అవగరియ, అస కరి, అరి, అరి, అరిపు, (అర్జిబ), అర్జిమే, అర్జిరి, అర్జి, అర్జి, అర్జి, అరి, అరియారిగ, అరి, ఇక్కురి, ఇరి, ఈరి, (అగురి), అగ్గరి (o. r. అమ్మరి), అరి, అరి, అరికు, అరిగ, అరిపు, అరియగు (o. r. అరిగు), అరిక్కి, ఎరి, ఎరి, ఎరిలా, ఎరిపు, ఎరి, ఎర్జిరి, ఎర్జి, ఎర్జిమే, ఎరి, ఎర్జి, బర్జి, బర్జి, కర్జి, కరికరిసు, కరికరి, కరిలా, కరిలే, కరి, కరిలే, కరిపు, (కరి), కర్జినే, (కర్జి), కర్జిలే, కర్జి, కిముర్జి, కిముర్జిరి, కిరి, కిర్జి, కిరి, కురి, కురి, (కుర్జి), కురి, కిరివ (o. r. కిరివ), కిరి, కింకురి (o. r. కవుంకురి), కిత్తిరి, కిరిలా, కిరిరి, మిరిలా, గరిగరి, గరిగరినే, గరివ, గరియసు (see ఘరియసు), గరి, గిరిడు, గురి, గురి గురి, గిరిసు, గిరిరిడు, ఘరియ, ఘరియసు (o. r. గరియసు), ఘరిలా,

[illegible]

To these are to be added the tadbhava words of § 231, as far as they are not repeated here, and under circumstances the words of § 232. In § 32, note 1 there are in the śāsanas also *ॠत्* (to be), *ॠत्*, *ॠत्*, *ॠत्*, *ॠत्*, *ॠत्* (for *ॠत्*, *ॠत्*). See also § 234; Kēśava's Dhātupāṭha (Sabdamanidarpaṇa pp. 330, 331); and regarding the meaning of the terms with *ॠ* the Dictionary.

Concerning the anukarapa words that have no aspirate (§§ 29, 218) at the beginning, Kēśava observes that they may appear either with *ṃ* or *ḥ*.

The Śabdānuśāsana (under sūtra 140) adduces nearly the same terms in which ω has to be used, as the Śabdamaṇḍikā. Besides, it adds a small number of others; but as their meaning is not given (the work does not give the meaning of any term with ω there) and thus the possibility of explaining them becomes difficult, as the reading of at least a few may be doubtful, and as the use of ω in a few of them was seemingly wrong at Kēśava's time, we mention them with diffidence. They are the following:—

ಆದ್ವ (the act of weeping?), ಆದ್ವ (the act of diving?), ಉದ್‌ಕಲ್ (ಃ), ಉದ್‌ಕಲ್ (ಃ),
 ಉದ್‌ಬಲ್ (ಃ), ಉದ್ಬ (ಃ=ಉಕ್ತಃ), ಎದಮ್ (ಃ=ಎಕಮಃ), ಎದ್ಬ್ (the act of rising?), ಎದ್ಬ್ (ಃ), ಎದ್ಬ್
 (=ಎದ್ಬ್ಃ), ಕಮ್ಬ್ (ಃ=ಕಮ್ಬಃ), ಕದ್ಬ್ (ಃ), ಕದ್ಬ್ (ಃ), ಕುದಿ (=ಕುದಿಃ), ಕದ್ (ಃ=ಕೇಳಃ), ಕೇದಿ
 (=ಕೇಳಃ), ಕೇದಿಬ್ (ಃ), ಗಿದ್ (ಃ=ಗಿಃ), ಗುದ್‌ಕಲ್ (ಃ), ಗೇದಿಬ್ (ಃ=ಗೇದಿಬ್ಃ), ಚದ್ಬ (ಃ=ಚದ್ಬಃ),
 ಚದ್ (ಃ=ಚಃ), ಚೇದ್ (ಃ), ಚೇದಿಬ್ (ಃ=ಚೇದಿಬ್ಃ), ಕಮದ್ (ಃ), ಕದ (ಃ=ಕಃ), ಕೇದ್ (ಃ=ಕೇದಃ),
 ಕೇದಿಬಿಕ್ (ಃ=ಕೇದಿಬಿಕ್ಃ), ಕೇದಿ (ಃ=ಕೇದಃ), ಕೇದ್ (ಃ=ಕೇದಃ), ಧಬ್ಬ್ (ಃ), ಧಬ್ (ಃ),
 ನೇಮದ್ (ಃ), ನೇದಿಬ್ (ಃ), ನೇದಿಬ್ (ಃ=ನೇದಿಬ್ಃ), ಶದ್ (ಃ), ಶೇದಿಬ್ (ಃ=ಶೇದಿಬ್ಃ), ಶೇದಿ (ಃ not in

Mr. Rice's Index), ಬೊವು (= ಬೊವು ?), ಬವು (the act of living?), ಬವುಲೆ (= ಬವುಲೆ ?), ಬವು (?), ಬವುಗು (= ಬವುಗು; the Index has ಬವು), ಬವು (= ಬವು ?), ಮವು (?), ಮುಗು (= ಮುಗು ?), ಮುರು (= ಮುರು, the state of being irritated ?), ಮವು (= ಮವು ?), ಮವು (= ಮವು ?), ರಾವುಕು (= ರಾವುಕು ?), ಸವು (= ಸವು ?), ಸವು (= ಸವು ?).

234. It is a rule of the ancient dialect (and to some extent of the mediæval one too, but which uses ಳ instead of ಲ್) that a final ಡು becomes ಲ್ when it euphonically joins a following consonant (see § 215, 7, under a), e. g. ಕಡುಕಿಚ್ಚು becomes ಕಾಲ್ಕಿಚ್ಚು, ಕಾಡುವುರ ಕಾಲ್ಕಿರ, ಕಾಡುತುರು ಕಾಲ್ಕಿರು, ಕಿವುಡು ಕೇಲ್ವಂ ಕಿವುಲ್ಕಿಲ್ವಂ, ಕೋಡು ಕುಟ್ಟು ಕೋಲ್ಕಿಟ್ಟು, ಕೋಡು ವೊನೆ ಕೋಲ್ಕಿವೊನೆ, ನಾಡುಕಡೆ ನಾಲ್ಕಿಡೆ, ನಾಡುತುಡುಗುಣೆ ನಾಲ್ಕಿಡುಗುಣೆ, ನಾಡು ತೋಲೆ ನಾಲ್ಕಿಲೆ, ನಾಡುವಗರಣ ನಾಲ್ಕಿಗರಣ, ನೀಡುಕರಿಸು ನೀಲ್ಕಿರಿಸು, ಮುದುಡು ಗಣ್ಣು ಮುದುಲ್ಕಿಣ್ಣು, ಬೀಡು ಕೊಳ್ ಬೀಲ್ಕಿಳ್, ಬೀಡುತಾಣ ಬೀಲ್ಕಿತ್ತಾಣ, ನೆಡು ಪಡು ನೆಲ್ಕಿಡು, ಎರಡುಕಡಿ ಎರಲ್ಕಿಡಿ, ಎರಡುತರ ಎರಲ್ಕಿರ, ಎರಡುಮಾತು ಎರಲ್ಕಿತ್ತು, ಎರಡು ಮೂರು ಎರಲ್ಕಿರು. Cf. § 58.

In the formation of the present-future participle a similar rule exists, e. g. ಮಾಡುವ may become ಮಾಲ್ವಿ, ನೋಡುವ ನೋಲ್ವಿ, ಬೇಡುವ ಬೇಲ್ವಿ, ಬಿಡುವ ಬಿಡಲ್ವಿ, ಬೆಗಡುವ ಬೆಗಲ್ವಿ (§§ 58. 183, 4).

A similar change of ಡ into ಲ್ we find also in ತಡ ಕೆಯ್ಸು = ತಲ್ಕಿಯ್ಸು, ನೀರಡಿಕೆ = ನೀರಲ್ಕಿ, ನಾಡಿಕಾ = ನಾಲ್ಕಿ, ಎಸಡಿಗಿ (dative of ಎಸಡಿ) = ಎಸಲ್ಕಿ.

235. The middle ರ in the Kannada words ಮರಲ್, ಅರಲ್ (cf. § 228) and ಎರಲ್ may become ಲ, viz. ಮಲಲ್, ಅಲಲ್, ಎಲಲ್, in which case the final ಲ್ may be changed into ರ್, viz. ಮಲರ್, ಅಲರ್, (ಎಲರ್). ಮಲಲ್ appears also as ಮಣಲ್, and in the mediæval and modern dialect as ಮಳಲ್ or ಮಳಲು.

236. Words in which it was customary at Kēśava's time to use a half rēpha (ಫ), are e. g. ಉರ್ಡು, ಬಿರ್ಡು, ಗರ್ಡು (= ಗಲ್ಕಿ, cf. § 32 and § 233), etc.; ನುರ್ಡು (ನುಲ್ಕಿ), ತರ್ಡು (= ತಲ್ಕಿ), ಕಿರ್ಡು (= ಕಿಲ್ಕಿ), ಕುರ್ಡು (= ಕುಲ್ಕಿ), etc.; ಇರ್ಪು, ಕೆರ್ಪು, ಕೂರ್ಪು, etc.; ಆರ್ಡಂ, ಸಾರ್ಡಂ, ಪೋರ್ಡಂ, etc.; ಊರ್ಗಲ್, ಕೇರ್ಗಲ್, ಬೇರ್ಗಲ್, etc.

It will be observed that in some words ಲ್ had been given up in the common language of that time and ಫ had taken its place, which peculiarity we found also in the participles ಎರ್ಡು, ಬಿರ್ಡು, ಅರ್ಡು (§ 160, 1; see also § 32, note; § 239 regarding a kind of prāsa). The remaining words (ಇರ್ಪು, etc.) present no irregularities.

237. It is a peculiarity of the modern dialect that it changes a middle ರ before a ಳ into ಳ್, *e. g.* ಅರಳು may become ಅಳ್ಳು, ಆರಳೆ ಅಳ್ಳೆ, ಉರಳೆ ಉಳ್ಳೆ, ಉರುಳು ಉಳ್ಳು, ಒರಳು ಒಳ್ಳು, ಕರುಳು ಕಳ್ಳು, ಕುರುಳು ಕುಳ್ಳು, ಕೊರಳು ಕೊಳ್ಳು, ಗುರುಳೆ ಗುಳ್ಳೆ, ತಿರುಳು ತಿಳ್ಳು, ನೆರಳು ನೆಳ್ಳು, ಮರುಳು ಮಳ್ಳು, ಹರಳು ಹಳ್ಳು, ಹೊರಳು ಹೊಳ್ಳು.

238. In § 33 it has been stated that when two consonants are produced in (about) the same place or by (about) the same organs, they are called *ēkasthāni* in grammar. The *ēkasthāni* letters are ರ and ಲಿ, ಡ and ಲಿ, ಲ and ಳ (see § 239).

239. Grammars of the Kannada language are based chiefly on poetical standard works, because almost every thing of its literature was composed in verse in the three periods; it is, therefore, to be expected that they contain some terms connected with prosody (*chandas*) and the way of poetical composition (*kāvya-mārga*).

Such terms employed by Kēśava are ಪ್ರಾಸ (called also ನಿಯಾಮ or ನಿಯಮ by him), ವರ್ಣಾವೃತ್ತಿ, ಯಮಕ, and ರೂಪಕ.

ಪ್ರಾಸ in Kannada is an alliteration in which the second letter (generally a consonant with or without a vowel) of the first line of a stanza is set in the same place in every other line.

ವರ್ಣಾವೃತ್ತಿ is an additional alliteration in which the *prāsa* letter or a cognate one is set also in other places in the course of a stanza.

ಯಮಕ is the repeating or setting in opposition alliteratively in the same stanza of words or syllables different in meaning but similar in sound (*paronomasia*).

ರೂಪಕ is metaphorical diction.

Kēśava, when introducing the first three terms, does so in order to show the proper use of the *ēkasthāni* letters ಡ and ಲಿ, ಲ and ಳ, ರ and ಲಿ (§ 238) in them, presupposing that ಡ and ಡ, ಲಿ and ಲಿ, ಲ and ಲ, ಳ and ಳ, ರ and ರ, ಲಿ and ಲಿ form regular *prāsas*, etc.

He states that ಕುಳ and ಕ್ಷಳ (§§ 227. 228) form a right *prāsa*, *e. g.*

ಕಿಳಿಲಿ ಹಯಂಗಳ್, ಗರ್ಜಿಸೆ

ಜಳದನಿಭಂಗಳ್ ಗಜಂಗಳ್ |

but that ಲ and ಕ್ಷಳ cannot form a right one, *e. g.*

ಓಲಗದೊಳೊರ್ಮೆ ನತನರ

ಸಾಳಕಡೂಡಾಮಣಿದ್ಯುತಿವೃತಚರಣಂ |

as also ಲ and ಕುಳ cannot do, *e. g.*

ನೆಲದೊಳ್ ಪಗೆ ಪುಗೆ ಫಣಿಯ ವೊ
ಲೊಳ ವೊಕ್ಕಳಲಿಸಿದಂ | .

Further ರ and ಲಿ are wrong in *prāsa*, *e. g.*

ಧುರದೊಳ್ ಪಲಿಮಲಿಯಾಡುವ
ತೆಲಿವಿನ್ನಲಿವಿವಿದಂ |

as also ಡ and ಲಿ are wrong, *e. g.*

ಕೋಡದಲಿವಿನ್ನ ರಾದ
ನಾಲಿಗಿಯೊಳ್ ವೀರರ್ |

Regarding *varṇāvṛitti* Kēśava says that it is properly formed by ರ and ಲಿ, *e. g.*

ಸುರಗಿಲಿದೊಲಿಗಿದ ಬಿರುದರ
ಕರುಳಂ ಕೊಲಿಕೊಲಿದು ಮರುಳರುತ್ತಿವೈಡೆಯೊಳ್ |

and by ಡ and ಲಿ, *e. g.*

ಖಲಿ ನುಡಿದಲಿ ಬಗ್ಗಿಸಿ,
ಫಲಿಲನೆ ನಡೆಯೆನ್ನ, ಜಡಿದು ಸಾರಥಿಯಂ |

and also by ಲ and ಳ (the *kuḷa*), *e. g.*

ದೆಸೆಗಳನಳುದುಃ ಮಿಳಿ
ದುಃ, ಸುಲಿದು, ಬಲಿದು, ಕೆಳದು ಫೋಯತ್ತಾಗಳ್ | . (This

half *Kanda* verse bears various shapes in the MSS.; its purpose, however, appears clearly in the present reading.)

Concerning the *yamaka* Kēśava says that the employment of ಡ and ಲಿ, ಲ and ಳ (the *kuḷa*), and ರ and ಲಿ as letters of alliteration is wrong in it (as in the *prāsa*), and in order to show this brings forward only the following anomalous instance:

ಕರೆಯಂ ನೆರವಂ, ವಂಶಂ
ಕಲಿಯಂ ಪೊತ್ತಪ್ಪದೆನ್ನ ಸಂಗರಮುಖದೊಳ್ | , remarking

"herein the application of words is spoiled, and if for ಕಲಿಯಂ ಕರೆಯಂ be read, no meaning is brought about; therefore there is not the characteristic (*lakṣhaṇa*) of the *yamaka*".

With regard to the *prāsa* with ಲಿ it is to be added (according to Kēśava) that a double consonant formed by means of a half *rēpha* may be substituted for ಲಿ (*cf.* § 236), *e. g.*

ಬದ್ಧಿದು ಬಳ್ಳವಾಡಿ, ನೆಹಿ ನ
ಮ್ಬಿದುಮದಾರುಹತಂ, ಬಿನೇಸ್ತನ
ನಿದ್ ಮಹಾನುಭಾವರ್ |

and

ಜುರ್ಬಿದ ಮೋಲ್ ಬಿಸಿಲಳುರೆ ಕಿ
ಮುಟ್ಟಿದ ತಳಿರನ್ನೆ ನೊನ್ನ ಗುಣನನ್ನಿ |

and

ಒರ್ಕುಡಿತನೀರ್ಗೆ, ಪಯಿ ಪ
ಬೈರ್ಕೆಯ ಪಣ್ಣಿಲೆಯ ಮುರ್ರಿಗೆ ದೇಸಿಗರಂ ದೇ |
ವರ್ಕಳೊಡೆಯರ್ ಮಾರ್ಪಿರೆ?
ನೀರ್ದಿಲಿಸದೆ, ನಿಮ್ಮ ದೊರೆಗೆ ಬೋಲಿಯರೊಳರೇ? ||

The Śabdānuśāsana remarks that also ರಿ and ಳ may be used as letters of alliteration in the prāsa.

Rūpaka has been mentioned in § 104 with regard to nouns, *e. g.* ನೆಲ, which are of neuter gender, but receive another gender when they are used metaphorically. There is the following quotation concerning ನೆಲ in the Śabdamapīḍarpana.

ಉದಯಾಸ್ತೋನ್ನತಶೈಲಪೇತುಹಿಮವತ್ಕುತ್ಕಿಲಪರ್ಯನ್ತಸ
ಮ್ಬದೆಯಂ ವಾರ್ಧಿತರಕ್ತರಂಗನಿಸದತ್ಯಾಂಚೀಕಲಾಪಾಂಚಿತಾ |
ಸ್ವದೆಯಂ ಸಾಧಿಸಿ ಕಬ್ಬಿಗಂಗೆ ನೆಲನಂ ನಿವ್ವಾರ್ಜದಿಸ್ತಂ ನಿಮಿ
ಚಿದಗಿಲ್ಲಂ ಭುವನೈಕರಾಮಮಹಿಪಂಗಕ್ಕುಂ. ಪದಿರ್ಗಕ್ಕುಮೇ? || ;

and concerning ಜಗದ್ವರ್ಪಣ there are the instances ಆತಂ ಜಗದ್ವರ್ಪಣಂ, ಆ ಪೆಣ್ ಜಗದ್ವರ್ಪಣಂ, ಅದು ಜಗದ್ವರ್ಪಣಂ.

240. Double consonants (§§ 20, 38) in prosody are sometimes "slack" (śīthila), *i. e.* they have not the power of lengthening a preceding syllable. Such double consonants appear

1, in the nominative plural and dative singular of nouns ending in ರ್, ಳ್, ರ್, and ಲ್, *e. g.* ಅಗಲ್ಲಳ್, ಉಗಲ್ಲಳ್, ಎಸಲ್ಲಳ್, ನೆಗಲ್ಲಳ್; ಅಗಲ್ಲೆ, ಉಗಲ್ಲೆ, ಎಸಲ್ಲೆ, ನೆಗಲ್ಲೆ; — ಅಮಳ್ಳಳ್, ಎಸಳ್ಳಳ್, ಪುಗುಳ್ಳಳ್, ಮುಗುಳ್ಳಳ್; ಅಮಳ್ಳೆ, ಎಸಳ್ಳೆ, ಪುಗುಳ್ಳೆ, ಮುಗುಳ್ಳೆ; — ಅಲರ್ಗಳ್, ಉಗುರ್ಗಳ್, ಉಸುರ್ಗಳ್, ಎಲರ್ಗಳ್, ಎಸರ್ಗಳ್, ಒಗರ್ಗಳ್, ಒಸರ್ಗಳ್, ಕದಿರ್ಗಳ್, ಕನರ್ಗಳ್, ಕುದಿರ್ಗಳ್, ಕುಳಿರ್ಗಳ್, ಕೊನರ್ಗಳ್, ಚಿಗುರ್ಗಳ್, ತಳಿರ್ಗಳ್, ತಿಮಿರ್ಗಳ್, ತೆಮರ್ಗಳ್, ನವಿರ್ಗಳ್, ಪಸಿರ್ಗಳ್, ಬಿದಿರ್ಗಳ್, ಬೆಮರ್ಗಳ್; ಅಲರ್ಗೆ, etc.; — ಎಡರ್ಗಳ್ (ಎಡಲ್ಲಿಳ್), ಕೆಸರ್ಗಳ್ (ಕೆಸಲ್ಲಿಳ್), ಪೆಸರ್ಗಳ್, ಬಸಿರ್ಗಳ್, ಹಗರ್ಗಳ್; ಎಡರ್ಗೆ, etc.

Exceptions are formed by words with a long initial, *e. g.* ಬಾಸುರಾ, ಇಕ್ಕುರಾ ಪೊಕ್ಕುರಾ, and by some words with final ಳ್, *e. g.* ಕುರುಳ್, ಪುರುಳ್, ಮರುಳ್. ಕಾದಲರ್ಗಲ್, though its initial is long, generally has a slack double consonant.

2, in the conjugation of verbs ending in ರಾ, ಳ್, ರ್, and ರೀ, *e. g.* ಅಗುರ್ದಿಂ, ಜಗುರ್ದಿಂ, ತಗುರ್ದಿಂ, ತುಮುರ್ದಿಂ, ತೆಗರ್ದಿಂ, ನೆಗರ್ದಿಂ, ಮಗುರ್ದಿಂ; ಜಗುರ್ದಿಪಂ; ಜಗುರ್ದಿಂ; ತೆಗರ್ದಿ, ನೆಗರ್ದಿ, ಪೊಗರ್ದಿ; ಜಗುರ್ದಿಂ, ತೆಗರ್ದಿಂ, ನೆಗರ್ದಿಂ, ಪೊಗರ್ದಿಂ;—ನುಗುಳ್ಳಂ, ನುಸುಳ್ಳಂ, ಮಸುಳ್ಳಂ; ಮಸುಳ್ಳಪಂ; ಮಸುಳ್ಳಂ; ನುಗುಳ್ಳಿ, ನುಸುಳ್ಳಿ, ಮಸುಳ್ಳಿ; ನುಸುಳ್ಳಂ, ಮಸುಳ್ಳಂ;—ಅದಿದಂ, ತಳದಂ, ತಿಮಿದಂ, ನಿಮಿದಂ, ದಿದಿದಂ; ನಿಮಿದಂ; ನಿಮಿದಂ; ಅದಿಗೇ, ತೊಡಗೇ; ಅಮಗುಂ, ನಿಮಗುಂ;—ಎಡದಂ (ಎಡದ್ದಿಂ), ಅಳದಂ; ಎಡಗೇ, ಅಳಗೇ.

Exceptions are formed by verbs with a long initial, *e. g.* ಆರ್, ನೇರ್, ಸೋರ್; and by some verbs with final ಳ್, *e. g.* ತೆರಳ್, ಪೊರಳ್, in which the use of slackness is optional.

3, in words ending in ರ್ and ಳ್ the first syllable of which is short and which form the first member of a compound (*samāsa*), *e. g.* ಬೆಳಗಿಮ್ಮ, ಅಲದೋರಣಂ, ದಿದಿದಟ್ಟ, ಪೊಗವಟ್ಟ, ಬೆಮವನಿ, ಅಲ ಜೋಮ್ಮಂ, ಕದಿಜೋನ್ನಂ; ಮುಗುಳ್ಳಾಯ್, ಅಮಳ್ಳೊಂಗಲ್, ಎಸಳ್ಳಸೆ, ಅಮಳ್ಳತ್ತಂ. *Cf.* § 246, a.

4, in some words in which it is inherent (*sahaja*). They are ಅದಿಮುಠ್ತೆ, ಅಮದು, ಎದೆ, ಗದುಗು, ಬರ್ಬಲಂ. (ಅದಿಮುಠ್ತೆ seems to belong to No. 3.)

5, optionally in the dative plural of Samskrita and Kannaḍa terms that are masculine or feminine, *e. g.* ಬಾಸ್ಥವರ್ಗೇ, ಬುಧರ್ಗೇ; ಕಾನ್ತೆಯರ್ಗೇ, ಸ್ತ್ರೀಯರ್ಗೇ; ಎರೆವರ್ಗೇ; ಸೂಳಿಯರ್ಗೇ.

When, however, in their dative plural no "slackness" (*śīṭhila*) is to occur, it is customarily indicated by doubling the ರ್ of the dative in the ancient dialect, *viz.* ಬಾಸ್ಥವರ್ಗೇ, ಬುಧರ್ಗೇ; ಕಾನ್ತೆಯರ್ಗೇ, ಸ್ತ್ರೀಯರ್ಗೇ; ಎರೆವರ್ಗೇ; ಸೂಳಿಯರ್ಗೇ (see § 119, a, under dative). *Cf.* § 371, 1.

Remark.

Some people have thought that in the elaborate prose composition called ಗದ್ಯ which belongs to prosody (*ṛhanda*) and frequently is found in poetry, it is allowed to treat a double letter with *rēpha*, *e. g.* ತ್ರಿ, ಪ್ರ, ಪ್ರಿ, as "slack" *i. e.* as not lengthening a preceding short syllable; but this their thought is quite wrong according to Kēśava. *Cf.* § 241.

241. In writing stanzas (pada) it is bad to leave no space between the different words unless they fall under the rules of sandhi (§ 213 seq.). Thus one has to write:

ಬನ್ನಿಯ ತರು ಡಕ್ಕಿಗೆ ಸುರ
ಹೊನ್ನೆಯ ತರು ಡಮರುಗಕ್ಕೆ ಕರುವಿಡಿವರ್ಪಾ |
ಜೆನ್ನಂಗಿಯ ತರು ಡಾಣಿಗೆ
ಹೊನ್ನಂ ಕುಡುವೆಡೆಗೆ ಕಲ್ಪತರು ಡಾಕರಸಾ ||

and not ಬನ್ನಿಯತರುಡಕ್ಕಿಸುರ etc., in this case especially also because the obscene word ತರುಡು might be thought of in four places (cf. § 215, 6, remark 3).

Likewise one has to write:

ಬರಿಸಿ ಪ್ರಧಾನರಂ ಕು
ಳ್ಳರಿಸಿ ಪ್ರಿಯಕುಶಲವಾರ್ತೆಯಂ ನೆದಿ ಕೇಳ್ವು |
ಸ್ಥಿರಮಿದು ಪ್ರಭು ನುಡಿಯೆ
ಪ್ರರೂಢಮುದನಾದನಾತನ್ . . . ||

and not ಬರಿಸಿಪ್ರಧಾನರಂಕುಳ್ಳರಿಸಿಪ್ರಿಯ etc., as the prosodical length of the short-vowelled syllables ಸಿ, ಳ್ಳು and ಯೆ results at once from the following double letters ಪ್ರ, ಪ್ರಿ and ಸ್ಥಿ (see § 20) to an observing eye. Some use to write ಪ್ರ, ಪ್ರಿ, ಸ್ಥಿ, which is unnecessary. Cf. § 240, remark.

IX. On primitive nominal bases.

242. Nominal bases (nāmalingas) or crude nouns in general have been mentioned in § 68, 4. As slightly indicated there under No. 6 by Kēśava's introducing the compounds (samāśas) ದಯಾಪರ, ಹೆಬ್ಬಿಗಾಲ, etc., they finally include also all the other true declinable bases, viz. taddhita, samāśa, sarvanāma, guṇavačana, saṅkhyē and kṛit, which in fact are nothing but nominal bases or nouns in their crude state.

In § 100 a number of crude nouns has been given that are identical with verbal themes (nijadhātu). Such are, therefore, primitive nominal bases without any suffixes (taddhitas or taddhitapratyayas) and also the simplest bhāvavačanas or verbal nouns (cf. § 243).

Another primitive nominal base, that is a mere verbal theme, is still to be adduced, viz. the ancient ವೋಲ್, which has also the forms ವೋಲ್, ಬೋಲ್, ಬೊಲ್, 'likeness', 'equivalence'. In the mediæval dialect its forms are ವೋಲ್, ವೋಲ್, ವೋಲು, ಓಲ್, ಒಲ್, ಒಲು; in the modern one it has

remained as ಒಲು, 'equivalence': 'bail', etc. Its original form was ಪೋಲ್ (ಹೋಲ್, ಹೋಲು); the change of ಪ into ವ or ಏ was done, because it was originally mostly used as the second member of a compound (see § 215, 7, a. b); for the omission of ವ see Dictionary under ಒ 1 and ಒ 1. In rendering it into English its meaning often becomes 'like', 'as', etc. In the ancient dialect ಪೋಲ್ or ವೋಲ್ is frequently preceded by ಅನ್ತೆ which is nearly identical in meaning, so that the forms become ಅನ್ತೆ ಪೋಲ್, ಅನ್ತೆ ವೋಲ್, "without the fault of tautology" (punaruktī) according to Kēśava, its meaning remaining the same, *viz.* 'as', 'like', etc. ಬೋಲ್, ಬೋಲ್ are used only in compounds, when they are always preceded by a euphonic *sonnē*.

Kēśava quotes the following instances to elucidate the use of ಪೋಲ್, etc.

ಜಲನಿಧಿಯ ಪೋಲ್ ಗರ್ಭರಂ,
ಬಲವೈರಿಯ ಪೋಲ್ ಸಮಗ್ರವಿಧವಸನಾಥಂ, |
ಕುಲಗಿರಿಪೋಲ್ ನಿಷ್ಕಮ್ವಂ,
ಬಲಿಯನ್ತೆ ಪೋಲಧಿಕದಾನಿ ದಾನವಿನೋದಂ || .

ರವಿಸುತನನ್ತೆ ಪೋಲಧಿಕದಾನಿ, ಪರಾಕ್ರಮಿ ಸಿಂಗದನ್ತೆ ಪೋಲ್ | .

ಆ ಮುನೀಶ್ವರಂ ಶಾಸ್ತ್ರರಸದ ಕಡಲ ಪೋಲಿದರ್ಪಂ | .

ನಿಜತೇಜಂ ನೀಳ್ ಕರ್ನೆಯ್ವಿಲ ಪೋಲಿರೆ | .

ಇನ್ದ್ರಂ ಬೋಲ್ ವಿಧವಯುತಂ,
ಚನ್ದ್ರಂ ಬೋಲ್ ಕಾನ್ತಿವನ್ದನಾದಿತ್ಯಂ ಬೋಲ್ |
ಸಾಸ್ತ್ರ ಪರಿಪೂರ್ಣತೇಜನು
ಪೇನ್ದ್ರಂ ಬೋಲ್ ನೀತಿನಿಪುಣನಾ ನರನಾಥಂ || .

The Śābdānuśāsana has the following additional instances:

ಹರಿಪೋಲ್, ಹರಿಪೋಲ್; ಗಿರಿಪೋಲ್, ಗಿರಿಪೋಲ್; ವಿಧುಪೋಲ್, ವಿಧುಪೋಲ್; ಪಿಕ್ಕು ಪೋಲ್, ಪಿಕ್ಕುಪೋಲ್; ಮಾತಂಗದ ಪೋಲ್; ರಾಜ್ಯದ ಪೋಲ್; ವೃತ್ತದ ಪೋಲ್; ಧರ್ಮದ ಪೋಲ್;— ಅಣ್ಣಂ ಬೋಲ್, ನೋಮಂ ಬೋಲ್;— ಇನ್ದ್ರನ ಪೋಲ್, ಇನ್ದ್ರನ ಪೋಲ್; ಹರಿಯ ಪೋಲ್, ಹರಿಯ ಪೋಲ್; ವಿಧುವ ಪೋಲ್, ವಿಧುವ ಪೋಲ್; ಪಿಕ್ಕುವ ಪೋಲ್, ಪಿಕ್ಕುವ ಪೋಲ್.

Other bhāvavaçanas or verbal nouns formed, without taddhita suffixes (§ 243), by a mere change in the verbal theme are ಅಟ, ಪಾಟ, ನೋಟ, ತೀಟ, ಕೂಟ, ಬೇಟ, ಮಾಟ, etc. (of ಅಡು, ಪಾಡು, etc.; see § 58), ಈಡು, ಬೀಡು, ಸೂಡು (of ಇಡು, etc.; see § 101), ಕೇಡು, ಏಸು (of ಕಿಡು, etc.; see § 101).

ಕೋಡು, ತೋಡು (of ಕುಡು, etc.; see § 101). These may perhaps be classed with the primitive nominal bases; but others are apparently not found in Kannada.

X. On secondary nominal bases.

243. Taddhitaliṅgas or taddhitas have been referred to in § 68, 2; 99. 100. 102, s. f. They are secondary nominal bases or nouns, as they are formed by means of suffixes (taddhita, taddhitapratyaya) from nouns and verbs.

When neuters and derived from verbs, they express the abstract notion (bhāva) of a verb either as to state or action, *i. e.* are bhāvavačanas or verbal nouns; when neuters and formed from nouns, they have a similar character. [About bhāvavačanas in general see §§ 100 (ಅಟ್ಟು, etc.); 188 (ಅರಿವು, ಅರಿವು, etc.); 194, remark (ಉದ್ಭವ); 198 (ಓದಿದುದು, etc.); 200 1. 3 (ಕುಡುವುದು, ಹೇಳುವುದು, etc.); 203. 204 (ಆಳ್ವಂ, ಬೇಡುವಂ, etc.); 205, 1, 6 (ಈವುದು, etc.); 205, 1, d (ಗೇಯ್ಗೆ, etc.); 242; 254, remarks 1 and 2 (ಮಾಡಿರುವುದು, ಮಾಡದುದು, etc.); 298, 3 (ಆದುದಿಲ್ಲ, ಇರುವುದಿಲ್ಲ, etc.); cf. 316, 2.]

A. The chief suffixes for forming neuters are:

- 1, ಅ, *e. g.* ಆಪ, ಗೆಲ, ನೇಳ, ಸಾಲ, ಸೋಲ (of the verbs ಆಪ್, etc.; see § 100).
- 2, ಎ, *e. g.* ಕಟ್ಟಿ, ಕೊರೆ, ನಗೆ (of the verbs ಕಟ್ಟು, ಕೊರ್, ನಗು; see § 100), and (by altering the vowel of the theme) ಕೆಪ್, ಕೆಪ್, ನೆರೆ, ಬರೆ (of the verbs ಕೆಪ್, etc.; see § 101).
- 3, ಅಮೆ, *e. g.* ಅದ್ಭಮೆ, ತೀರಮೆ (of the verbs ಅದ್ಭು, ತೀರ್).
- 4, ಅವು, *e. g.* ಇರುವು, ಒಲವು, ಕಳವು, ಗೆಲವು, ನಲವು, ಬರುವು, ಬಲವು, ಸಲವು (of the verbs ಇರ್, ಒಲ್, ಕಳ್, etc.).
- 5, ಇಕೆ, *e. g.* ಆಯಿಕೆ, ಉದ್ಭವಿಕೆ, ಪನ್ನತಿಕೆ, ಬಲ್ಲವ್ವಿಕೆ, ಮಾನಸಿಕೆ (of the nouns ಆಯಕ, etc.). The Śabdānuśāsana has ಆಲಸಿಕೆ, ಗರುವಿಕೆ, ಚಮರಕೆ, ಚಿಲ್ವಿಕೆ, ಜಾಣಿಕೆ (of ಆಲಸ, etc.), ಆಟಕಾಪಕೆ, ಓಲಿಕಾಪಕೆ, ಕಂಚುಗಾಪಕೆ, ಬಳಗಾಪಕೆ (of ಆಟಕಾಪ, etc.). In another place it adduces ಅಂಜಿಕೆ, ಒನ್ನಿಕೆ, ಕನ್ನಿಕೆ, ನನ್ನಿಕೆ, ಘನ್ನಿಕೆ (of the verbs ಅಂಜು, etc.), ಅವುಡಿಕೆ, ಓದಿಕೆ, ಕವಡಿಕೆ, ಕವಡಿಕೆ, ಮುದುಡಿಕೆ, ಮೊದಿಕೆ, ಸುನ್ನಿಕೆ, ಸೇನ್ನಿಕೆ, ಹರಡಿಕೆ (of the verbs ಅವುಡು, etc.), ಆಡಿಕೆ, ಚವುಡಿಕೆ, ತರೆವಡಿಕೆ, ಘಡಮುಡಿಕೆ, ಬಡಿಕೆ (of the verbs ಆಡು, etc.).

Kēśava says that ಕಾಣಿಕೆ (of verb ಕಾಣ್), ಘಣಿಕೆ (of ಘಣ್), ತೆರಳಿಕೆ (of ತೆರಳ್) in which ಇಕೆ has been suffixed to verbs ending in consonants, are wrong (dōṣha; see under ಕೆ); consequently the Śabdānuśāsana's ಕರಿಕೆ (of ಕರ್, under sūtra 568) would also be wrong according to him.

Instead of ಇಕೆ also ಇಳ್ವೆ occurs, *e. g.* in ಉನ್ನತಿಕೆ, ಉದ್ಭವಿಕೆ.

6, ಇಗೆ, *e. g.* ಹಾಜಗೆ, ಪಾಡಿಗೆ, ಬೇಡಿಗೆ, ಮಾಜಿಗೆ, ಮೂಡಿಗೆ (of the verbs ಹಾಜು, etc.), and ಫಾಳಿಗೆ (of the verb ಫಾಲ್). This is only in Śabdānuśāsana, sūtra 565.

7, ಇಸು, *e. g.* ಉಣಿಸು, ತಿನಿಸು (of the verbs ಉಣ್, etc.; Śabdānuśāsana, sūtra 578).

8, ಉಮೆ, *e. g.* ತಕ್ಕುಮೆ (of the noun ತಕ್ಕ). The Śabdānuśāsana's sūtra 572 seems to refer to this suffix when it teaches that ತರ್ಕುಮೆ and ಬರ್ಕುಮೆ are derived from the verbs ತರ್ and ಬರ್ by means of ಉಮೆ and the insertion of ಕು. This sūtra might have taken notice of ತರ್ಕು, ಬರ್ಕು, verbal nouns which are used for the third person (§§ 203. 204), to which the suffix ಉಮೆ would have been added.

9, ಕ, *e. g.* ಉಡುಕ (of the verb ಉಡು), ನಡುಕ (from the verb ನಡುಗು, the final ಗು having been dropped; cf. No. 16).

10, ಕೆ, *e. g.* ಕಾಡ್ಕೆ, ಫಾಡ್ಕೆ, ಕೋರ್ಕೆ, ತರಳ್ಕೆ (of the verbs ಕಾಡ್, etc.), ಮಡಿಕೆ, ಹಡಿಕೆ (of the verbs ಮಡಿ, ಹಡಿ). The Śabdānuśāsana has no ಮಡಿಕೆ, ಹಡಿಕೆ, but adds ಆಯ್ಕೆ, ಆರಯ್ಕೆ (of the verbs ಆಯ್, etc.), ಆಣ್ಕೆ, ಕೂಣ್ಕೆ, ಪೇಣ್ಕೆ, ಬಾಣ್ಕೆ, ನೀಣ್ಕೆ (of ಆಣ್, etc.), ನೇಣ್ಕೆ, ಫೋಣ್ಕೆ, ಸೋಣ್ಕೆ, ಕವಣ್ಕೆ, ಮಹಣ್ಕೆ (of ನೇರ್, etc.), ಅದಿರ್ಕೆ, ಪೋಣ್ಕೆ, ಬಿದಿರ್ಕೆ, ಸಾರ್ಕೆ (of ಅದಿರ್, etc.), ಉಡ್ಕೆ, ಪಡ್ಕೆ, ಮಾಡ್ಕೆ (of ಉಡ್, etc.), ಕೆಡುಕೆ (of ಕೆಡು = ಕೆಡ್), ತಿಡುಕೆ (of ತಿಡು = ತಿಡ್), ಫೋಜುಕೆ (of ಫೋಜು = ಫೋಜ್), ಅದ್ಕು, ಉದ್ಕು (of ಅದ್, etc.), ಆಳ್ಕು, ಉಳ್ಕು (of ಆಳ್, etc.), ಬಾಡ್ಕು ಮಾಡ್ಕು (of ಬಾಡ್, etc.).

Compare the termination ಕೆ of the imperative in § 205.

11, ಗುಳ್, *e. g.* ಫೊಯ್ಗುಳ್ (beating, of the verb ಫೊಯ್) ಬಯ್ಗುಳ್ (of ಬಯ್). This suffix is given only in the Śabdānuśāsana.

12, ಗೆ, *e. g.* ಉಡುಗೆ, ಪಣ್ಣುಗೆ, ಪಕ್ಕುಗೆ, ಪಸುಗೆ, ಬಿಸುಗೆ (of the verbs ಉಡು, etc.), ಫೊಳ್ಗೆ (of ಫೊಲ್), to which the Śabdānuśāsana adds ಅಡುಗೆ, ಅರ್ದುಗೆ (for ಅಯ್ಡುಗೆ), ಅಡುಗೆ, ಕಾಳ್ಡುಗೆ, ತುಡುಗೆ, ತುಪ್ಪುಗೆ, ತೆಮ್ಮುಗೆ, ನಮ್ಮುಗೆ (of ಅಡು, etc.), ಎಣ್ಣೆ, ಬೇಳ್ಣೆ, ಸೆಳ್ಣೆ (of ಎಣ್, etc.).

Compare the termination ಗೆ of the imperative in § 205.

13, ತ, *e. g.* ಆಪುತ, ಉಪುತ, ಕಡಿತ (of the verbs ಆಪು, etc.), ಎರ್ತ (of ಎರ್ = ಎಪು), ಫೋರ್ತ (of ಫೋರ್ = ಫೋಪು), ಏತ (= ಏಪುತ of ಏಪು), ಓತ (= ಓಪುತ of ಓಪು), to which the Śabdānuśāsana adds ಈತ, ಈನ್ತ, ಕಾಯ್ತ, ಕೆಯ್ತ, ಗೆಯ್ತ, ಕೊಯ್ತ, ವಾಯ್ತ, ಸುಯ್ತ (of ಈ, ಈನ್, etc.), ಅಗಿತ, ಇಪುತ, ಕುಗಿತ, ತಿರಿತ, ಬಗಿತ, ಮಣಿತ, ಮುಗಿತ, ಮುಪುತ, ಸುಗಿತ, ಓತ (the act of loving, of ಓ, which is different from Kṛṣṇa's ಓತ).

14, ತನ, *e. g.* ಆಳ್ತನ (of the verb or noun ಆಳ್), ಎಗ್ಗತನ, ಕಲಿತನ, ಪಣ್ಣತನ, ಮರುಳ್ತನ (of the nouns ಎಗ್ಗ, etc.). The Śabdānuśāsana adduces ಕೆಳೆಯತನ, ಚೆಲ್ತತನ, ಬಲ್ತತನ (of the nouns ಕೆಳೆಯ, etc.), ಗರಹಿತನ, ಸೂಳಿತನ (of the tadbhavas ಗರಹಿ, etc.). Kṛṣṇa adds that ತನ is not suffixed to Sanskrit nouns, and *e. g.* ಆರೋಪಕತನ is wrong (ಅಪವಿಧ್); the Śabdānuśāsana (sūtras 430 seq.), however, expressly teaches how to form ಪುರುಷತನ, ವೀರತನ, ಕೂರತನ, ಉಷ್ಣತನ, ಪನ್ನತನ, ಸುಖತನ.

15, ತೆ, *e. g.* ಆಗದ್ತೆ, ನೆಗದ್ತೆ, ಫೋಗದ್ತೆ, ಮುಗುಳ್ತೆ (of the verbs ಆಗದ್, etc.), ಉಗುತೆ, ಪುಗುತೆ, ಮಿಗುತೆ (of ಉಗು, etc.), (ನಿಪತೆ, of the verb ನಿಪ್).

16, *ಪ*, *e. g.* ತೆಗೆದ, ತೆಗೆದ, ತೊಡೆದ, ನಡೆದ, ಮೊಗೆದ, ತಡೆದ, ಅಣೆದ, ಘೆರೆದ, ನನೆದ, ತೊನೆದ, ಅರೆದ, ಬರೆದ, ಒರೆದ (of the verbs ತೆಗೆ, etc.), ಕುದಿದ, ಮಿದಿದ, ತಳಿದ (of the verbs ಕುದಿ, etc.), ತೊಳಿದ (of the verb ತೊಳೆ). This suffix and the instances (except ಬರೆದ which is used also in the Śabdamaṇḍikā) are mentioned only in the Śābdānuśāsana. We adduce still (from the Dictionary) ಬರೆದ, ಬರೆದ (of ಬರೆ, ಬರೆ) in which the final *ಎ* of the verbal theme has been dropped (*cf.* § 60 and the ತೊಳಿದ above), and ತಳಿದ (of ತಳಗು = ತೊಳಗು), ತಿರಿದ (of ತಿರಗು) in which the final ಗು is dropped (*cf.* § 211, 7; see under No. 18, *a*).

Compare the suffix ಹ.

17, *ಪೆ*, *e. g.* ಕಲ್ಲೆ, ನೋವು (of the verbs ಕಲ್, ನೋವ್).

18 *a*, *ಪು*, *e. g.* ಪಡೆತು (of the verb ಪಡೆ), ತೋರ್ತು, ಮಾಡ್ತು (of the verbs ತೋರ್, ಮಾಡ್), ನಡೆತು (of the verb ನಡೆ), ಕಡುತು (of the noun ಕಡು), ತಣ್ಣು, ನುಣ್ಣು, ಬಬ್ಬು, ಮುಬ್ಬು (of the nouns ತಣ್, etc.), ಕರ್ತು, ಕೆಮ್ಮು (of the nouns ಕರ್, ಕೆಮ್ಮ), ಕೂರ್ತು, ನೇರ್ತು (of the nouns ಕೂರ್, ನೇರ್), ಒಕ್ಕು, ತಕ್ಕು (of the nouns ಒಕ್ಕ, ತಕ್ಕ), ಬಿಕ್ಕು (of the noun ಬಿಕ್ಕ = ಬಿಕ್), ಪಸುರ್ತು (of the verb ಪಸುರ್), ಬಿಸುತು (of the noun ಬಿಸು), ಓಡು, ಕಾಡು, ಮೇಡು (of the verbs ಓ, etc.). *ವೆಮ್ಮು* comes from the noun *ವಿರು*. The Śābdānuśāsana adds that ಪೊಳೆತು is to be derived from the verb ಪೊಳಗು; likewise there are ತೊಳೆತು, ಮುಜುತು (of the verbs ತೊಳಗು, ಮುಜುತು, see under No. 16). *Qf.* § 185. Could ಸೊಮ್ಮು be a formation of ಸೊಬಗು, the ಗು being dropped?

Compare the suffix ಹು.

18 *b*, *ಮು*, *e. g.* ಪೊರಮು, of the verb ಪೊರೆ.

18 *c*, *ಮು*, *e. g.* ಅಣ್ಣು, of a verb ಅಣ್ ?; ಇಮ್ಮು of the noun ಇಮ್ಮ).

19, *ಮೆ*, *e. g.* ಒಲ್ಲೆ, ನಲ್ಲೆ, ಬಲ್ಲೆ (of the verbs ಒಲ್, etc.), ಕೂರ್ಮ (of the verb ಕೂರ್), ಪರ್ಮ (of the noun ಪರ್), ಕಡುಮೆ, ಮೆಯ್ಯೆ (of the nouns ಕಡು, etc.), ಜಾಣ್ (of the noun ಜಾಣ್).

Compare the use of this suffix for the numerals in § 279.

The curious form ಅಜ್ಞಾನಮೆ is found *e. g.* in Āndraprabha 4, 2; Abhinavapampa 7, after 11; 8, 45; 11, 54. It is quite possible that its meaning is 'the not knowing', 'absence of knowledge'. If thus, it would have been formed from ಅಜ್ಞಾನ, yet to know, *i. e.* not to know (see *e. g.* §§ 170, 171) and ಮೆ, so that it would be a negative noun. *Qf.* the noun ಇಲ್ಲವೆ under No. 25. The meaning given to ಅಜ್ಞಾನಮೆ in the Dictionary is possibly wrong.

20, *ವ*, *e. g.* ಇಕ್ಕುವ, ಹಣ್ಣುವ, ಹಳದಿಸುವ; of the verbs ಇಕ್ಕು, etc.; *cf.* ಹ.

21, *ವಣೆಗೆ*, *e. g.* ನೆವವಣೆಗೆ, Śābdamaṇḍikā pp. 219, 387, ಮೊವಣೆಗೆ, mediaeval and modern dialect, of the verbs ನೆವ and ಮೆವ. Regarding the dropping of the *ಎ* see under *ವಿ*. *Qf.* ವಣೆಗೆ and ಅಣೆಗೆ under *ಛ*.

22, *ವಳೆ*, *e. g.* ಸಲ್ಲಳಿ (of the verb ಸಲ್), ನಡೆವಳಿ, ಮಡಿವಳಿ (of ನಡೆ, etc.).

23, *ವಿ*, *e. g.* ತೊವಿ, ಬಳವಿ (of the verbs ತೊವ್, ಬಳ್), ಅಳವಿ. Observe that in ತೊವಿ, ಬಳವಿ the final *ಎ* of the verbal theme is dropped; *cf.* § 60.

24, ವು, *e. g.* ಅಜವು, ಅಜವು, ಉಜವು, ಕಿಳವು, ಪಜವು, ವಸಿವು, ದಜವು, ಸುಜವು (of the verbs ಅಜ, etc.); — ಎರವು, ಕೂವು, ತೊವು, ನೊವು, ಮೂವು, ಸೊವು (of the verbs ಎರೆ, etc.); — ಕೆಳವು (?), ಪೆಳವು (or ಪೂವು? see § 233); — ಕೀವು, ನೋವು, ಸಾವು (of the verbs ಕೀ, etc.). Observe that in ಎರವು, ಕೂವು, etc. the ಎ of the verbal theme has been dropped; *cf.* § 60. See § 185.

A few nouns ending either in ತ or ಅ are given in § 96.

25, ವೆ, *e. g.* ತೊವೆ, ಮೂವೆ (of the verbs ತೊ, etc.), ಪರವೆ (?), ಎಳವೆ (? o. r. ಎಡವೆ). Observe that in ತೊವೆ, ಮೂವೆ the final ಎ of the verbal theme has been dropped; *cf.* § 60.

ಇಲ್ಲವೆ, the state of being not, may be compared with ಅಜಾಯಮ under No. 19.

26, ಸು, *e. g.* ಮೂಸು, ಮೂಸು (of the verbs ಮೂಸ, etc.); ಕಿಣಿಸು, ಬೆಳಸು; ಘೂಸು (of the noun ಘೂರೆ). Observe that in ಬೆಳಸು (of the verb ಬೆಳೆ) the final ಎ of the verbal theme has been dropped; *cf.* § 60.

27, ಹ (cf. ವ), *e. g.* ವಿನಾಹ, ಇಕ್ಕುಹ, ನಡಹ, ಬರಹ (of the verbs ವಿನ, ಇಕ್ಕು, ನಡೆ, ಬರೆ). Observe that in ನಡಹ, ಬರಹ the ಎ of the verbal theme has been dropped; *cf.* § 60.

Compare the suffix ಪ.

28, ಹು, *e. g.* ಕಾಹು, ಬಾಹು, ಮೇಹು (of the verbs ಕಾ, etc.).

Compare the suffix ತ.

These and others are the suffixes for forming neuter nouns (Kēśava says).

Remarks.

a) Kēśava states that some taddhitaliṅgas end also in ಉ, and gives the instances ಉಗ್ಗು, ನಿಗ್ಗು, ಎಗ್ಗು, ಕಿವ್ವಡು, ಕೆಂಚು, ಗುಜ್ಜು. Their suffixes (taddhitas) are not adduced by him. ಉಗ್ಗು may belong to the primitive nominal bases (§ 242); ನಿಗ್ಗು may be connected with ನಿಡಿ, perplexity; ಎಗ್ಗು seems to be another form of ಎಣ್ಣು, the quality of a simpleton; ಕಿವ್ವಡು may be ಕಿವಿ and ಉಡು (= ಉಡಿ), 'ear-breakage'; ಕೆಂಚು is ಕೆಂ and ಚು (= ಸು); ಗುಜ್ಜು is ಗುಜ್ (= ಕುಜು) and ಜು.

b) Other taddhita nouns are ವಿನ್ವು (ವಿನ್ + ದು) or ಹಿನ್ವು and ಮುನ್ವು (ಮುನ್ + ದು). They optionally take the form of ವಿಸ್ತು (ವಿನ್ + ತು) and ಮುಸ್ತು (ಮುನ್ + ತು, see § 122). Their final ಉ may become ಎ, in which case they appear as ವಿಸ್ತೆ (ಹಿಸ್ತೆ), ಮುಸ್ತೆ, ವಿಸ್ತೆ, ಮುಸ್ತೆ.

The same change of final ಉ into ಎ may take place also in the taddhita nouns ಒಳಗು (ಒಳ + ಗು), ಕೆಳಗು (ಕೆಳ + ಗು), ಪೊಗು (ಪೊ + ಗು), ಘೊಗು (ಘೊ + ಗು), ಮೇಗು (ಮೇ + ಗು), in which case they become ಒಳಗೆ, ಕೆಳಗೆ, ಪೊಗೆ, ಘೊಗೆ, ಮೇಗೆ.

B. The chief suffixes for forming masculines, feminines, (epicenes and neuters) are

1, ಅಟಗ (ಅಟ + ಇಗ, a player, a man who busies himself with, one who is occupied with), *e. g.* ಕೊಲ್ಲಟಗ, ದೀವಟಗ, ಮಾವಟಗ.

2, ಅಡಿಗ (ಅಡ + ಇಗ, = ಅಟಗ), *e. g.* ದೇವಡಿಗ, ಪಾವಡಿಗ (o. r. ಹಾವಡಿಗ), ಘಾವಡಿಗ.

3, ಅಣಿಗೆ (ಅಣ + ಇಗ, = ಅಡಿಗ), *e. g.* ಎರವಣಿಗೆ, ಘವಣಿಗೆ.

4, ಆಯಿಲ (=ಆಯುಲ), *e. g.* ಘೋರಾಯಿಲ, ಪಶ್ಚಯಿಲ, ಪನಯಿಲ. This is only in the Śabdānuśāsana. See ಘೋರಾಯಿಲ in Dictionary.

5, ಆಯ್ತು, *e. g.* ಅಚ್ಚುಳಾಯ್ತು, ಕಡಂಗಾಯ್ತು, ಕಲ್ಲಾಯ್ತು, ಝಳಮ್ಬಾಯ್ತು, ಸೂಲಾಯ್ತು. It occurs also as ಆಯಕ, ಆಯಕ; see Dictionary. The Śabdānuśāsana adds ಬಾಗಿಲಾಯ್ತು, ಅವಸರಾಯ್ತು, and says that the suffix means 'superintendent', 'controller' (adhikṛita).

6, ಆಯಿಲ (=ಆಯುಲ), *e. g.* ಆಡ್ವಾಯಿಲ, ಓಜಾಯಿಲ, ಘೋರಾಯಿಲ, ಪುರ್ಗಾಯಿಲ (o. r. ಪುಗ್ಗಾಯಿಲ), ರೇಪಾಯಿಲ. It has also the form of ಆಯ್ತು (see Dictionary), and is used for Kannaḍa and Saṁskṛita nouns. In the Śabdamaṇḍapapa p. 30 ಘೋರಾಯಿಲ appears as tadbhava of ಘೋರಾರೂಢ.

7, ಆಳಿ (another form of ಆಡಿ, 'that moves, plays, performs', etc.; see Dictionary), *e. g.* ಏಜಾಳಿ, ಓದಾಳಿ, ಕೇಡಾಳಿ, ಜೂದಾಳಿ, ಪಡಪಾಳಿ, (o. r. ಹಡಪಾಳಿ), ಮಾತಾಳಿ, ಮಾಜಾಳಿ, ಸಿಗ್ಗಾಳಿ. It forms epicene nouns which occasionally are used also as neuters, *e. g.* ಓದಾಳಿ ಇವಂ, ಓದಾಳಿ ಇವಳ್, ಓದಾಳಿ ಇದು.

8, ಇ (a feminine suffix added to ಉಗ, etc.), *e. g.* ತಾಳುಗಿ (ತಾಯಗಿ), ಪಾರುಗಿ, ಬೂತುಗಿ, ಬೇರುಗಿ, ಮಾತುಗಿ (cf. Nos. 16, 17, 28); ಇಡುಗಡ್ಡೆ, ಇಡುಮೆರಲಿ, ಸುಕುಂಠುರುಳಿ; ಕರಿಕೆ, ಬಿಳಿಕೆ, ಮುದುಕೆ; ಸೂಳಾಯ್ತು, ಅವಸರಾಯ್ತು; ಆರಸಿ;—(a masculine and neuter suffix) *e. g.* ಅಣಗುಲಿ, ಆನೆಗುಲಿ, ಇರಿಗುಲಿ, ಪಾವುಗುಲಿ (see No. 26 b);—(an epicene suffix) *e. g.* ಕಡುಗಲಿಸಿ, ಕಡುಚಾಗಿ, ಚಲವಾದಿ, ಇದುಮೂಗಿ.

9, ಇಕ, *e. g.* ಅಸಿಕ, ಕರಿಕ, ದಸಿಕ (o. r. ಹಿಸಿಕ), ಬಾರಿಕ. The Śabdānuśāsana has ಕುಸಿಕ, ನಸಿಕ, ಬಾರಿಕ. It refers ಕರಿಕ to suffix ಕ, teaching that it is formed of ಕರಿದು which drops its final syllable; see No. 24.

10, ಇಗ, *e. g.* ಕಟ್ಟಿಗ, ಕೋಣ್ಣಿಗ, ಸರವಣ್ಣಿಗ, ಸಿಂಗರಿಗ, ಪಟ್ಟಸಾಲಿಗ, ಮಸ್ತುರಿಗ, ಬಾಣಸಿಗ;—ಗಣ್ಣಿಗ, ದೂಸಿಗ, ತಮ್ಮಲಿಗ;—ಆಡುಗ, ಚಾಮರಿಗ, ಕರಹಟ್ಟಿಗ (o. r. ಕರಹಟ್ಟಿಗ);—ಅಟಮಟಿಗ, ಮಾಳಿಗ (o. r. ಮಾಲಿಗ), ಪುಸಿಗ;—ಜೋಯಿಸಿಗ, ಲೆಕ್ಕಿಗ, ಪೊಲಮ್ಮಿಗ;—ಸಾಲಿಗ, ಹಂಗಿಗ;—ದೇಗುಲಿಗ, ಅಕ್ಕರಿಗ, ಭಾಸ್ತಿಸಿಗ;—ಚಿಪ್ಪಿಗ;—ಮೂಲಿಗ.

The Śabdānuśāsana has the following series:—ಕಮ್ಮಲಿಗ, ದವಸಿಗ, ದೂಸಿಗ, ಕಾಯಿಗ, ಪಣ್ಣಿಗ;—ಮದ್ದಲಿಗ, ಸರವಣ್ಣಿಗ, ಬೀಣಿಗ, ಗಾಣಿಗ, ಕೇಣಿಗ;—ಪದಿನಣಿಗ, ಅಟಮಟಿಗ, ಪುಸಿಗ, ಉಪವಾಸಿಗ, ನಯಮಿಗ, ವ್ರತಿಗ;—ಜೋಯಿಸಿಗ, ಗಣದಿಗ, ಸಿದ್ಧಾಂತಿಗ, ಲೆಕ್ಕಿಗ, ಹಾಸ್ತಿಗ, ಬಾಗರಣಿಗ;—ಗಣ್ಣಿಗ, ಮೇಣಿಗ, ವಿಪ್ರಲಿಗ;—ದೇವಿಗ, ಪಾಕಿಗ, ಅಡುಗಿಗ, ಕಟ್ಟಿಗ, ಚೌಪದಿಗ;—ಕಮ್ಮಿಗ, ಕುಮ್ಮಿಗ, ಅಕ್ಕರಿಗ, ಮದನವತಿಗ; ಸುಂಕಿಗ, ಬಾಗಿಲಿಗ, ದ್ವಾರಿಗ, ಭಟ್ಟಾರಿಗ;—ಕಾಲೂರಿಗ, ಕರಹಾದಿಗ, ಒಳ್ಳೂರಿಗ, ಬಾಣಿಗ, ಪಟ್ಟಣಿಗ, ಕನ್ನಡಿಗ.

11, ಇಜ, *e. g.* ಅಲರಿಜ, ಪೊಲರಿಜ. The Śabdānuśāsana has ಕನ್ನಡಿಜ. In some instances a preceding vowel is shortened, *e. g.* ಕಾಲುರಿಜ (for ಕಾಲೂರಿಜ). The Śabdānuśāsana adduces also ಒಳ್ಳೂರಿಜ (for ಒಳ್ಳೂರಿಜ), ಮೆಲುರಿಜ (for ಮೇಲೂರಿಜ), ಬನಜ (for ಬಾಣಜ), ಕರೀಜ (for ಕಾಲೀಜ), ಕರಹಡಿಜ (for ಕರಹಾದಿಜ).

12, ಇತಿ (a feminine suffix added to ಇಗ, etc.), *e. g.* ಚಾಮರಿಗಿತಿ, ಮದ್ದಲಿಗಿತಿ, ಆಡುಗಿತಿ, ಕನ್ನಡಿಗಿತಿ, ದೇಸಿಗಿತಿ, ಲೇಪಾಳಿಗಿತಿ, ಪಂಚಮಿಗಿತಿ, ತೆಲ್ಲಿಗಿತಿ, ಚಿಪ್ಪಿಗಿತಿ, ಒಕ್ಕಲಿಗಿತಿ, ಹಾದರಿಗಿತಿ. The Śabdānuśāsana has also ಗಾಣಿಗಿತಿ, ಅಗಸಿಗಿತಿ, ಕೊಂಕಣಿಗಿತಿ, ಸುಂಕಿಗಿತಿ, ಕೋಣ್ಣಿಗಿತಿ, ಪಾವಡಿಗಿತಿ, ಮಾಲಿವಡಿಗಿತಿ, ಸರವಣ್ಣಿಗಿತಿ, ಪಟ್ಟಸಾಲಿಗಿತಿ, ಗಣ್ಣಿಗಿತಿ;—ದೇವ್ವಲಿಗಿತಿ, ಪಾಕುಲಿಗಿತಿ, ಕಯ್ವುಲಿಗಿತಿ;—ಮಾತುಗಿತಿ, ಬೂತುಗಿತಿ, ಪಾರುಗಿತಿ, ಬೇರುಗಿತಿ, ತಾಳುಗಿತಿ (ತಾಯಗಿತಿ);—ಲಂಚಿಗಿತಿ.

Occasionally ಇತಿ is suffixed to simple Kannaḍa nouns, *e. g.* ಒಕ್ಕಲಿತಿ, ಕುಜುಮ್ಮಿತಿ, ತೆಲುಂಗಿತಿ, ಪಾರ್ವಿತಿ, or to tadbhavas, *e. g.* ಅಕ್ಕಸಾಲಿತಿ, ಆರಸಿತಿ, ಜೋಗಿತಿ, ತಳವರಿತಿ, ನಾವಿತಿ.

ಪಟ್ಟಸಾಲಿತಿ, or to secondary forms of tadbhavas, *e. g.* ಕಮ್ಮಲಾತಿ, ಕುಮ್ಮಲಾತಿ, or also to Samskrita nouns, *e. g.* ಕ್ಷತ್ರಿಯಾತಿ, ಪ್ರಧಾನಾತಿ, ಬ್ರಾಹ್ಮಣಾತಿ.

13 *a*, ಇಲ, *e. g.* ಪಟ್ಟೆಯಲ, ಫಲೆಯಲ (?), ಪಡೆಯಲ, ಗಾವಲ, ಸಾವಲ. (*Cf.* ಅಯಲ ಆಯಲ?).

13 *b*, ಇಲ (a negative form of ಇಲ್), *e. g.* ಬರ್ವಲ. (*Cf.* § 209, note 1, and No. 14.

14, ಇಲಿ (a negative form of ಇಲ್, used for masculines, feminines and neuters), *e. g.* ಆಗಿಲಿಲಿ, ಕಣ್ಣಿಲಿ, ಕೂರಿಲಿ, ಸಾಣಿಲಿ, ಬೆಳಗಿಲಿ.

15, ಉಕ, *e. g.* ಅಣ್ಣುಕ, ಕಟ್ಟುಕ, ಕಾರುಕ, ತಟ್ಟುಕ, ದಿಣ್ಣುಕ, ಬೊಣ್ಣುಕ, ಸಣ್ಣುಕ. The Śabdānuśāsana has also ಚಟ್ಟುಕ, ಪಟ್ಟುಕ, ಸಣ್ಣುಕ (=ಸಣ್ಣುಕ).

16, ಉಗ, *e. g.* ಊರುಗ, ಕಾಯಗ (ಕಾಳುಗ), ನಾರುಗ, ನೇಣುಗ, ಬೇರುಗ, ಮಣ್ಣುಗ, ಹೆಣ್ಣುಗ. The Śabdānuśāsana has also ಕಲ್ಲುಗ, ಅಚ್ಚುಳುಗ, ತಾಳುಗ (ತಾಯಿಗ), ಪರಳುಗ, ಪಾಲುಗ, ಪೊನ್ನುಗ, ಸೂರುಗ. *Cf.* No. 8.

17, ಉಗಿ (a feminine suffix), *e. g.* ತಾಳುಗಿ (ತಾಯಿಗ), ನಾರುಗಿ, ಬೂತುಗಿ, ಬೇರುಗಿ, ಮಾತುಗಿ. This is only in the Śabdānuśāsana. *Cf.* No. 8.

18, ಉಣಿ (of verb ಉಣ್, a masculine, feminine and neuter suffix), *e. g.* ಅಮರ್ಮಣಿ, ಕಳ್ಳಣಿ, ತುಡುಗುಣಿ. The Śabdānuśāsana adds ಅರಲುಣಿ, ಅಲರುಣಿ, ಎರಲುಣಿ, ಎಲರುಣಿ, ಕಮ್ಮಣಿ, ಸಾವುಣಿ, ಬಣ್ಣುಣಿ.

19, ಉಳಿಗ (= ಉರುಗ), *e. g.* ದೇವುಳಿಗ, ಮಣ್ಣುಳಿಗ. The Śabdānuśāsana has also ಅಡುಗುಳಿಗ, ಕಬ್ಬುಳಿಗ, ಚೌಪದುಳಿಗ, ಪಾಕುಳಿಗ.

20, ಉಳ್ಳ, which is the present participle of ಉಳ್ (see § 180, remark after 6; § 215, *a, b*), and by adding the suffixes ಅಂ, ಆಳ್, ಉದು, ಅವನು, ಅವಳು, ಅದು may be used to form masculines, feminines and neuters (see §§ 185, 186). Kēśava's instances are all of the masculine gender, *viz.* ಧನಮುಳ್ಳಂ (ಧನಂ + ಉಳ್ಳಂ), ಧಾನ್ಯಮುಳ್ಳಂ, ಗುಣಮುಳ್ಳಂ, ಓಡುಳ್ಳಂ, ತೇಜಮುಳ್ಳಂ. See § 273.

21, ಉಲಿಗಿ (= ಉಳಿಗ; *cf.* ಊಳಿಗ in Dictionary?), *e. g.* ದಣ್ಣುದಾಗಿ.

22, ಎ (a feminine suffix; *cf.* § 74), *e. g.* ಚದುರೆ, ಬೋಡೆ, ಪಾಣ್ಣೆ, ಸಿಕ್ಕಣ್ಣೆ. The Śabdānuśāsana adds ಎಣ್ಣೆ, ಕಳ್ಳೆ, ಕೆಪ್ಪೆ, ತುಣ್ಣೆ, ತೇಪೆ, ಬಣ್ಣೆ, ಬೆಳ್ಳೆ, ಬೊಳ್ಳೆ, ಮುಣ್ಣೆ, ರುಂಚಿ, ಬಣ್ಣೆ. ಹೆಡ್ಡೆ;—ಸೂರಾಯ್ತೆ, ಅನಸರಾಯ್ತೆ;—ಕಾಲುರಿಚಿ, ಕರಹಡಿಚಿ;—ಅಂಚವಣಿಗಿ, ಊಟವಣಿಗಿ;—ಸಿರಿವಸ್ತೆ, ಗುಣವಸ್ತೆ.

23, ಒಡೆಯ (a noun of the masculine gender preceded by the genitive), *e. g.* ಕೊಡೆಯೊಡೆಯ, ಜಗದೊಡೆಯ, ಜಾಣೊಡೆಯ, ನೆಲದೊಡೆಯ (Mdb. ನೆಲನೊಡೆಯ), ಪರ್ಮಯೊಡೆಯ. See § 215, *a, b*. Its feminine is ಒಡತಿ.

24, ಕ, *e. g.* ಅಡಕ, ಒಣಕ, ಕಿಡುಕ, ಕೊಳಕ (ಕೊಡಕ ?), ತೊಳಕ, ನಡುಕ, ಬಡಕ, ಬಣ್ಣುಕ, ಬಳುಕ (o. r. ಬಳಕ). The Śabdānuśāsana has ಕರಿಕ (see under ಇಕ್), ಕಡಿಕ, ತೋರಿಕ, ಬಿಳಿಕ.

25, ಕಾದಿ, *e. g.* ಇಚ್ಛಿಕಾಕ, ಕೆಯ್ತುಕಾಕ, ಗೆಡಿಕಾಕ, ಪಗಿಕಾಕ, ಪಾಡಿಕಾಕ, ಬಗಿಕಾಕ, ಬಡ್ತಿಕಾಕ, ಬೇಟಿಕಾಕ, ಬೇಡುಕಾಕ, ಒಳ್ಳುಡಿಕಾಕ, ನಗಿವಳಿಕಾಕ (o. r. ನಗಿವಡಿಿಕಾಕ). The Śabdānuśāsana has ಆಟಿಕಾಕ, ನಗಿಕಾಕ, ನುಡಿಕಾಕ, ಮುಣ್ಣುಕಾಕ, ಮೋಸಿಕಾಕ. *Cf.* No. 29.

26 *a*, ಕುಟ್ಟಿಗ, *e. g.* ಕಲ್ಲುಟ್ಟಿಗ, ಕದ್ದುಟ್ಟಿಗ, ನೇರ್ಕುಟ್ಟಿಗ, ಮರಕುಟ್ಟಿಗ. The Śabdānuśāsana makes it ಗುಟ್ಟಿಗ (according to the sandhi rule in § 215, 7, *a*) in the following words:—ಕೆಯ್ತುಟ್ಟಿಗ, ಗಡುಗುಟ್ಟಿಗ, ದಾರಿಗುಟ್ಟಿಗ.

26 b, ಕುಲಿ. It is used with the application of the sandhi rule in § 215, 7, a. See No. 8.

27, ಕುಳಿ (= ಗುಳಿ, a masculine, feminine and neuter suffix; probably of ಕುಳ್ = ಕೊಳ್, to seize, etc.), e. g. ಓಡುಕುಳಿ, ಆಯ್ಕುಳಿ, ಪೇಂಕುಳಿ, ಪೋರ್ಕುಳಿ, ಮುಕುಳಿ. The Śabdānuśāsana has also ಅಡುಕುಳಿ, ಅಡ್ಕುಳಿ, ಮಾಡ್ಕುಳಿ (see § 58), ಸಾಲ್ಕುಳಿ.

28, ಗ, e. g. ಎದೆಗ, ಕನ್ನೆಗ, ನವನೆಗ, ಬಿದಿಗ, ಬೂತುಗ, ದೊನ್ನೆಗ, ಮಾತುಗ, ಸೆಟೆಗ. See under No. 8. The Śabdānuśāsana adduces also ಊಟಗ, ಜೂದುಗ, ಪೂತಿಗ, ಪಾಡುಗ, ಮಾಂಗ, ಲಂಚಗ.

29, ಗಾಂರಿ (= ಕಾಂ, with the application of the sandhi rule in § 215, 7, a), e. g. ಒಪ್ಪೆಗಾಂ, ಗೆಜ್ಜೆಗಾಂ, ಬಳೆಗಾಂ, ಮಣೆಗಾಂ, ಮಾಲೆಗಾಂ.

When ಗಾಂ is preceded by ಉ, a euphonic sounṇē is put after the ಉ, e. g. ಅಲಸುಂಗಾಂ, ಓದುಂಗಾಂ, ಜೂದುಂಗಾಂ, ಪಾಡುಂಗಾಂ, or the ಉ may be dropped, e. g. ಕಂಚೆಗಾಂ (for ಕಂಚುಗಾಂ).

ಕಮ್ಮ and ಕುಮ್ಮ drop the ಗಾ of ಗಾಂ, so that they become ಕಮ್ಮಿ, ಕುಮ್ಮಿ.

30, ಗುಳಿ (= ಕುಳಿ, with the application of the sandhi rule in § 215, 7, a, preceded by a euphonic sounṇē), e. g. ಆಟಂಗುಳಿ, ಕುಪ್ಪಂಗುಳಿ (o. r. ಕುಪ್ಪುಂಗುಳಿ), ಪಣಂಗುಳಿ, ಲಂಚಂಗುಳಿ, ಸಾಲಂಗುಳಿ. The Śabdānuśāsana has also ಕಾಯ್ಲುಳಿ, ಪಣ್ಣುಳಿ.

31, ತಿ (a feminine suffix), e. g. ಎದೆತಿ, ಎಣತಿ, ಗೆಣತಿ, ನೆರೆತಿ, ಪೊಣತಿ (with the elision of final ಎ); ಪೆಣ್ಣತಿ, ಕಣತಿ, ಪಾರ್ವತಿ, ಸೆಟ್ಟತಿ; ಕಮ್ಮತಿ, ಕುಮ್ಮತಿ (see under No. 29); ಆಟಕಾರ್ತಿ, ಗಾಡಿಕಾರ್ತಿ, ನಗಕಾರ್ತಿ, ನುಡಿಕಾರ್ತಿ, ಬಗೆಕಾರ್ತಿ, ಬೇಟಕಾರ್ತಿ (of ಆಟಕಾಂ, etc., with the elision of final ಆ); ಒಪ್ಪೆಗಾರ್ತಿ, ಕಂಚೆಗಾರ್ತಿ, ಜಾಲಗಾರ್ತಿ, ಜೂಜುಗಾರ್ತಿ, ಬಳೆಗಾರ್ತಿ, ಮಣೆಗಾರ್ತಿ, ಮಾಲೆಗಾರ್ತಿ, ಸಂಚೆಗಾರ್ತಿ (of ಒಪ್ಪೆಗಾಂ, etc., with the elision of final ಆ); ಅಡಪವತ್ತಿ, ಫಟ್ಟಿವತ್ತಿ, ಪಡೆವತ್ತಿ, ಮಡಿವತ್ತಿ, ಸೆಜ್ಜಿವತ್ತಿ (of ಅಡಪವಳ, etc., with the elision of final ಆ).

32, (ದಿ, = ತಿ, e. g. ಕೆಳದಿ, ಪೊಲದಿ, with the dropping of final ಎ).

33, ವಟೆಗ, e. g. ಗರವಟೆಗ, ಗಜವಟೆಗ, ನರ್ವಟೆಗ. This suffix is only in the Śabdānuśāsana. (Regarding ಗರವಟೆಗ it says — ಗರ ಇತಿ ಜಲಯುಕ್ತವಶೇಷಃ | ತತ್ರ ನಿಯುಕ್ತಃ || ಅಥವಾ ಗರವಟೆ ಇತಿ ದುರ್ಗಾದೌ ಪ್ರಥಮೇ ಪರ್ಯುಪದಿಸಾದಿನಾ ಕ್ರಿಯಮಾಶೋ ರಕ್ಷಾ ವಿಶೇಷಃ | ತತ್ರ ನಿಯುಕ್ತಃ || ವಾ ||.)

34, ವಡಿಗ, e. g. ಕುಂಚವಡಿಗ, ಫಲ್ಲವಡಿಗ. The Śabdānuśāsana has ಕಂಚುವಡಿಗ, ಮಾಲೆವಡಿಗ.

35, ವಣೆಗ, e. g. ಕೂವಣೆಗ, ಊಟವಣೆಗ, ಲಂಚವಣೆಗ, ಸಾಲವಣೆಗ.

36, ವನ್ನ, e. g. ಜನವನ್ನ (o. r. ಜಯವನ್ನ), ಸಿರಿವನ್ನ, ಹೊನ್ನವನ್ನ (o. r. ಪುಣ್ಯವನ್ನ). See § 215, 5, b.

37, ವಳ, e. g. ಅಡಪವಳ, ಅಡುಪಳ, ಪಡೆವಳ, ಮಡಿವಳ, ಮಾಸವಳ, ಸೆಜ್ಜಿವಳ, (ಸೇನೆವಳ).

38, ವಳ್ಳ (= ವಳ), e. g. ಅಡಪವಳ್ಳ, ಅಡುಪಳ್ಳ, etc.

These and others are the suffixes for forming masculine, feminine (and neuter) nouns (Kōśava says).

The taddhita nouns mentioned under letters A and B are more or less used in the three dialects.

Remark.

According to § 115 (*cf.* § 249) masculine nominal bases are frequently formed by the addition of the suffixes ಅ, he, and ಂ, the grammatical sign of the nominative, to the genitive. Kēśava adduces the following additional instances:— ಬಲದಂ (ಬಲದ+ಅ+ಂ), a man of the right, ತೆಂಕಣಂ (ತೆಂಕಣ+ಅ+ಂ), a man of the south, ಬಡಗಣಂ, ಪಡುವಣಂ, ಮೇಗಣಂ, ಕೆಳಗಣಂ, ನಡುವಣಂ, ಒಳಗಣಂ, ಪೊದಗಣಂ, ಅಲ್ಲಿಯಣಂ (ಅಲ್ಲಿಯಣ+ಅ+ಂ, see § 139), ಇಲ್ಲಿಯಣಂ, ಎಲ್ಲಿಯಣಂ, ಕಡೆಯಣಂ (see § 139), ಮುನ್ನಣಂ (ಮುನ್ನಣ+ಅ+ಂ), ಪಿತ್ತಣಂ, ಅತ್ತಣಂ, ಇತ್ತಣಂ.

The feminine forms in the ancient dialect are ತೆಂಕಣಳ್ (ತೆಂಕಣ+ಅಳ್), a woman of the south, ಬಡಗಣಳ್, ನಡುವಣಳ್, ಕಡೆಯಣಳ್. In the modern dialect ಅವ (ಅವನು) and ಅವಳು are added to the genitive, *e. g.* ತೆಂಕಣವ (ತೆಂಕಣವನು), a man of the south, ಕಡೆಯವ, ಒಳಗಿನವ, ಮುನ್ನವನು, ಅಲ್ಲಿಯವ; ಕಡೆಯವಳು, a woman of the side, etc.

A strange form, however, appears, when in the ancient dialect ದ and ಂ are suffixed to ಅಲ್ಲಿ, ಇಲ್ಲಿ, ಉಲ್ಲಿ, and ಎಲ್ಲಿ, *viz.* ಅಲ್ಲಿದಂ, a man of that place, ಇಲ್ಲಿದಂ, a man of this place, ಉಲ್ಲಿದಂ, a man of this intermediate place, ಎಲ್ಲಿದಂ, a man of what place, *e. g.*

ಕೆಲದಸಲ್ಲಿದನಲ್ಲಿದನಗಲಿಮ್ಪಿನಂ ಮುತ್ತಿದನೊನ್ನೆ ತೇರೊಳಮರೇನ್ದ್ರ ಸುತಂ | .

ವಿನೋ

ದದ ಮೊದಲೆಲ್ಲಿದಂ ನೊಬಗಿಣಾಗರಮೆಲ್ಲಿದನಟ್ಟಿ ಯಾಣ್ತನೆ

ಲ್ಲಿದನೆರ್ದೆಗಾಣ್ತನೆನ್ನರಸನೆಲ್ಲಿದನೋ ಬರಿತಾಂಗಿವಲ್ಲಥಂ ? || .

A ದ and ಂ are found in the attributive nouns ಒಲ್ಲಿದಂ, ಕಮ್ಮಿದಂ, ಕೂರಿದಂ, ತೆಲ್ಲಿದಂ, ಕೋರಿದಂ, ನೇರಿದಂ, ಬಲ್ಲಿದಂ, ಬೆಟ್ಟಿದಂ, ಮೆಲ್ಲಿದಂ (§§ 273, 274, 276).

How is the ದಂ in ಅಲ್ಲಿದಂ, etc. to be explained? Let us take the corresponding modern form ಅಲ್ಲಿಯವನು, a man of that place, as our guide. It is composed of ಅಲ್ಲಿ, that place, ಯ್, a euphonic letter to connect the ಅ of the genitive with the crude base of the noun (§§ 109 under genitive; 130; 141, remark under dative), ಅ, the termination of the genitive, ಅವ, he, and ನು, the grammatical sign of the nominative (§ 114). It is evident that the ದ್ in ಅಲ್ಲಿದಂ is a substitute for the euphonic ಯ್ in ಅಲ್ಲಿಯವನು, which connects the ಅ of the genitive with ಅಲ್ಲಿ, so that ಅಲ್ಲಿದ (for ಅಲ್ಲಿಯ) is obtained, to which ಅ, he, and ಂ, the grammatical sign of the nominative, are suffixed. (See under ಒಲ್ಲಿದಂ in § 276.)

The feminine forms of ಅಲ್ಲಿದಂ, etc. are ಅಲ್ಲಿದಳ್, ಇಲ್ಲಿದಳ್, ಉಲ್ಲಿದಳ್, ಎಲ್ಲಿದಳ್.

XI. On compound bases.

244. Compound bases (*samāsalingas*) have been mentioned in § 68, 3; 102, 3, *d*; 215, 7, *a seq.* “When (two or more) nominal bases (etc.) seek for a meaning (directly, without intermediate augments and terminations) as a calf does for the close union of its mother, a compound is produced”. Kēśava says. In such a case intervening augments (*āgamas*) and termi-

nations (vibhaktis) are elided, *e. g.* ತೊಲೆಯ (i. e. ತೊಲೆ + ಯ + ಅ) ಮಾವು becomes ತೊಲೆಮಾವು, ತೊಡೆಯ ಸೆಕ್ಕೆ ತೊಡೆಸೆಕ್ಕೆ, ಎಡೆಯ ನುಡಿ ಎಡೆನುಡಿ, ಮಾತಿನ ಬಲ್ಲಹಂ ಮಾತುಬಲ್ಲಹಂ, ನೂಲಿಲು ಪತ್ತು ನೂಲುಪತ್ತು (§ 278, 1), ತೆಂಕಣ ಪಕ್ಕಂ ತೆಂಕವಕ್ಕಂ (*cf.* § 215, 1, *b*), and also substitutes (ādeśas) are introduced, *e. g.* ಮೆಲ್ಲಿತು ಅಡಿ becomes ಮೆಲ್ಲಡಿ (§ 247, 1), ಕೆಳಗಿನ ಕೊಮ್ಮು ಕಿರಿಯೊಮ್ಮು (§ 246, *b*), ಕಿರಿದು ಅಡಿ ಕುತ್ತಡಿ (§ 247, 13), ಒನ್ನು ಮೊದಲ್ ಒರ್ನೊದಲ್ (§ 248, 1), ಎರಡು ಮೆಯ್ ಇರ್ನೆಯ್ (§ 248, 2).

Compounds are used more or less in the three dialects; about the extent of their use in each dialect the Dictionary is to be consulted.

The rules about euphonic junction (sandhi) in § 215, 1, *a seq.* are to be remembered.

245. First there are six compounds in Kannada which are also in Samskrita, *viz.* ತತ್ಪುರುಷ, ಕರ್ಮಧಾರಯ, ದ್ವಿಗು, ಬಹುವ್ರೀಹಿ, ದ್ವಂದ್ವ, and ಅವ್ಯಯಿಭಾವ. About three other Kannada compounds see § 253.

246. The first Kannada compound is ತತ್ಪುರುಷ. It is called so, because the leading instance of this class in Samskrita is tatpurusha, 'the servant of him', indicating that the last word 'purusha' governs the preceding one 'tat', requiring in this case (and in Kannada, it may be said, generally) the genitive. *Cf.* § 253, 2.

a) Instances in which the first member of the compound is unaltered, are:—ತೊಲೆಮಾವು, a mango of a river (*i. e.* a mango grown near a river), ಎಡೆನುಡಿ, a word of inferiority, ಮಾಮರಂ, a tree of the mango, ಮಲ್ಲಿಗೆನನೆ, ಮಾಣಿಕಗೆಮ್ಮು, ಅಲವಕ್ಕಿ, ಕನ್ನಡವಕ್ಕಿ, ಕಡೆಸೆಹಿಂಗು, ಉಡೆನೂಲ್, ಕುಳಿಗಾಳಿ, ಬೆಳಗೆಮ್ಮು, ಅಲದೋಟಂ, ಅಲದೋರಣಂ, ತಳಿದೋರಣಂ, ಬಿದಿದ್ವಟ್ಟು, ಪೊಗವಟ್ಟು, ಬೆಮವನಿ, ಅಲದೊಮ್ಮಂ, ಕೆಸರ್ಮಲ್ಲಿಗೆ, ನೇಸರ್ಮಯಣಂ, ಬೇಸರ್ಮಡಿ, ಕದಿಜೊನ್ನಂ, ಮುಗುಳ್ಗಾಯ್, ಎಸಲ್ವನೆ, ಅಮಳ್ವಿಂಗಲ್, ತನಿಗಮ್ಮು, ಕಣ್ಣೀರ್, ಕಣ್ಣೋಟಂ, ಗುಡಿಗೂಸು, ಉಡಿದೊವಲ್, ಪಣೆಗಟ್ಟು, ಕಣ್ಣೊಲಂ, ತಲೆಕಟ್ಟು, ಬೆಸೆಕೋಲ್, ಕಣ್ಣಲ್ಲಂ, ಅಲದೊಂಗಲ್, ಬೆಳೆವೊಲಂ, ಮರವನೆ, ಎಳನೀವೊನಲ್, ಆಳ್ವಲ್ವೆ, ತೋಳ್ವಲ್ವೆ, ಬಾಳೊನೆ, ಪೂಪುಣಮ್ಮು, ಕಣ್ಣೋಟಂ, ಪೊಂಬುಗೆ, ಕಣ್ಣೋಲಂ, ಕಳ್ಳವಿಗೆ, ಬಾಯ್ವವಿಗೆ, ಮೆಯ್ವೊಬಗು, ಕೆಯ್ವರಿಗೆ, ಕಲ್ಲರಿ, ಕಳ್ಳಾಟಂ, ತೋಳಾಟಂ, ಬಾಳೊಪ್ಪಂ.

In such compounds a double letter may appear after a rēpha (ಠ), *e. g.* ನೀರ್ಗಿಣ್ಣು (for ನೀರ್ಗಿಣ್ಣು), ಉವ್ವೇಲಿ, ನೀವ್ವಾವನೆ, ಕಾಣ್ವಲ್. See § 371, 4.

Also where there is no compound such a doubling happens, *e. g.* ಬೇರ್ಪಡೆದುದು, ತೇರ್ಪರಿದುದು, ನೀರ್ತಿಳಿದುದು, ಕೇರ್ಕ್ಕಿಡೆದುದು (*cf.* § 119, *n*, dative). See § 371, 4.

b) Instances in which the first member loses its last syllable, or a homogeneous letter (uēitākshara) together with elision is introduced, or a homogeneous letter without elision comes in, are—ಒಳಕೋಣ್ಣೆ (=ಒಳಗು or ಒಳಗಣ ಕೋಣ್ಣೆ), ಒಳಕೆಯ್, ಒಳವಾಲಂ, ಪೊಲಿಕೋಣ್ಣೆ (=ಪೊಲಿಗು or ಪೊಲಿಗಣ—), ಪೊಲಿಕಟ್ಟು, ಒಳತೋಟಂ, ಜೇನೆಯ್ (=ಜೇನ್ or ಜೇನ—), ತೆಂಗಾಳಿ (=ತೆಂಕ or ತೆಂಕಣ—), ಅರಮನೆ (=ಅರಸು or ಅರಸಿನ—);—ತೆನ್ನೆಲರ್ (i. e. ತೆಂ+ಲ+ಎಲರ್ =ತೆಂಕ or ತೆಂಕಣ ಎಲರ್), ದಾಂಗುಡಿ (=ದಾಣ್ಣು or ದಾಣ್ಣಿನ ಕುಡಿ), ಮಾಂಗಾಯ್ (=ಮಾವು or ಮಾವಿನ ಕಾಯ್), ಆಂಗೊಳಗು (=ಆವು or ಆವಿನ ಕೊಳಗು), ಕಮ್ಮಂಗಣ್ಣೆ (=ಕಮ್ಮು or ಕಮ್ಮಿನ ಕಣ್ಣೆ), ಕಿರಿಯ್ಯಮ್ಮು (=ಕೆಳಗು or ಕೆಳಗಣ—), ಕಿರಿಯಲ್, ಕಿರಿಯಣ್ಣೆ, ಕಿರಿಯಟ್ಟು, ಕಿರಿಯಡಲ್, ಕಿನ್ನೀರ್ (=ಕೆಳಗು or ಕೆಳಗಣ—), ಕಿನ್ನಲಂ;—ಬಾನಂಗುಳಿಗೆ (i. e. ಬಾನ್ +ಅಂ=ಬಾನಿನ—), ಮಾನಮ್ಮಯಿ (i. e. ಮಿನ್+ಅಂ=ಮಾನಿನ ಪುಯಿ), ಕಣ್ಣನ್ನೊಲಿಲಿ (i. e. ಕಣ್+ಅಂ=ಕಣ್ಣಿನ ತೊಲಿಲಿ), ಜಕ್ಕನ್ನೊಲಿಲಿ (i. e. ಜಕ್ಕ+ಅಂ=ಜಕ್ಕದ ತೊಲಿಲಿ), ನಟ್ಟಗೊಮ್ಮು (i. e. ನಟ್ಟ+ಎ-ಕೊಮ್ಮು, which finally is=ನಡುವಿನ ಕೊಮ್ಮು), ನಟ್ಟವನೆ, ನಟ್ಟವನಿ, ನಟ್ಟವಾನ್, ಕಾಡ್ಕಿಡ್ಡು (=ಕಾಡು or ಕಾಡಿನ ಕಿಡ್ಡು), ನಾಡ್ಕಿಡೆ, ಕಾಡ್ಕಿಯಿ, ಕಾಡ್ಕಿರಂ, ನಾಡ್ಕಿಡುಗುಣಿ, ನಾಡ್ಕಿರಣಂ (see § 234).

Observe that there is no sandhi when ಒಳ and ಪೊಲಿ are followed by a vowel, e. g. ಒಳ ಅಟ್ಟಂ, ಪೊಲಿ ಅಡಿ; see § 215, 6, i.

247. The second compound is ಕರ್ಮಧಾರಯ. Kēśava says that “when the (two members of a) tatpurusha are in the same relationship (ēkāśraya), it is a karmadhāraya”. That is to say, in a karmadhāraya the component words stand in the same case (as two nouns in apposition), the first word being but the predicate of the second one or expressing a peculiar quality of it. Kēśava elucidates this by saying that ಅಲರ್ಗಣ್ means ಅಲರನ್ನಪ್ಪ ಕಣ್, an eye that is like a flower. Cf. § 253, 2.

a) Instances in which the first word remains unaltered, are:—ಸುಡುಗಾಡು, a burning-wild (a wild where corpses are burnt), ಅಡುಗೂಡಿ, boiling-rice (rice that has been boiled), ಬಿಡುಗಣ್, an opening-eye (an eye that is opened), ಬಿಡುಮುಡಿ, ಬಿಡುಮುತ್ತು, ಬಿಡುವಾಯ್, ಇಡುಗಿಡ್ಡು, ಉಡುಗೊಡ್ಡಿ, ಮಾರು ದಾಣ್ಣು, ತುಡುಜೊಡಲ್, ಅಯಿಗೊಡ್ಡಿ, ತಡಗಾಲ್, ಅಲರ್ಗಣ್, ಪೆಲಿನೊಸಲ್, ತುಮ್ಮಿಗುರುಳ್, ತೊಂಗಲ್ಲುರುಳ್, ಉರ್ಕಾಳ್, ಕಡುಟಕ್ಕು, ಕಡುವೆಳ್ಳು, ಗೇಣ್ಣಾಯ್, ಕಳ್ಳೆಪ್ಪಣಂ, ಏಲಿದಲಿ, ನಗೆಗಣ್, ಬಾಡ್ಕಿಣಂ, ಸುಡುಬಾಡು.

b) Instances in which a euphonic sonne is inserted after the first word, are:—ಎತ್ತುಂಗೋಲ್, ಕುತ್ತುಂಗಡಿ, ಪೊತ್ತುಂಗೊಲಿಡು, ಪುಟ್ಟುಂಗುರುಡಂ, ಸುರ್ಕುಂಗುರುಳ್, ಕಡುಂಗಲ್ಲಂ, ಇಡುಕುಂಗಟ್ಟಂ, ಕಡುಕುನ್ದಲಿ, ಉರ್ಕುನ್ದಲಿ, ತೊಗುನ್ದಿಟ್ಟಲ್,

ಆಡುನೆಡ್ಡಿಲೆ, ತೂಗುನೆಡ್ಡಿಲೆ, ಬತ್ತುವ್ವಯಂ, ಬತ್ತುವ್ವಯಿ, ಅಟ್ಟುವ್ವಯಿ, ಆಡುವೆಡ್ಡಿಲಂ, ಮಿಂಡುಮ್ಬಯಿ, ಪೆರ್ಚುಮ್ಬಯಿ, ತೋಯಿವೆಡ್ಡಿಣೆ, ಪಾಯಿಮ್ಬಯಿ, ತೂಗುಂಜೋಡಲ್, ಅಟ್ಟುಂಜುಗಲಂ, ಕಟ್ಟುಂಜುರಿಗೆ, ಕಟ್ಟುಂಜೋಳಂ, ಏಯಿಂಜವ್ವನಂ, ಬೆಟ್ಟುವೆಡ್ಡಿಲಿ (here: a hill-like load), ದಕ್ಕುನ್ದಲೆ, ತಾಯಿಮ್ಬಯಿ, ಬಕ್ಕುಮ್ಬಯಲ್, ಕಳ್ಳಂಗಡಲೆ, ತಡಂಗಾಲ್.

c) Instances in which an ಉ is put before that sōnnē, are: ಸಿಡಿಯುನ್ದಲೆ (ಸಿಡಿ+ಉ+ಂ—), ಇಲಿಯುವೆಡ್ಡಿಲಿ. Cf. ಬೆಳ್ಳುಮ್ಬಟ್ಟಿ under d, No. 23.

d) Instances in which substitutes (cf. §§ 273, 277) are used. In them

1, ಪೆರ್ಚು becomes ಪೆಡ or ಪೆಡಂ, e. g. ಪೆಡಗಿಯ್ or ಪೆಡಂಗಿಯ್, ಪೆಡದಲೆ or ಪೆಡನ್ದಲೆ (cf. § 251);

2, ಎಲ್ಲ retains its form or becomes ಎಲ್ಲಾ (cf. § 266), e. g. ಎಲ್ಲಕಾರ್ಯಂ or ಎಲ್ಲಾ ಕಾರ್ಯಂ, ಎಲ್ಲರತ್ತಂ or ಎಲ್ಲಾರತ್ತಂ, ಎಲ್ಲಧನಂ or ಎಲ್ಲಾಧನಂ, ಎಲ್ಲಪುರುಷರ್ or ಎಲ್ಲಾಪುರುಷರ್, ಎಲ್ಲಕಾನ್ತೆಯರ್ or ಎಲ್ಲಾಕಾನ್ತೆಯರ್;

3, ಮಹತ್ becomes ಮಾ, e. g. ಮಾದೇವಂ, ಮಾಕಾಳಿ, ಮಾಹಾನಿ, ಮಾಕೌರ್ಯಂ, ಮಾಸಾವನ್ದಂ, ಮಾಲಕುಮಿ, ಮಾಸಾಮಿ;

4, ಬಡವು becomes ಬಡ, e. g. ಬಡನಡು; ಅರಸು ಅರ, e. g. ಅರನೇಜಿಲ್, a kingly *Eugenia jambolana* tree (cf. § 246 under b about ಅರಮನೆ);

5, ಪೊಲ್ಲದು appears as ಪೊಲ್ಲ, ಪದಮ as ಪದ, ಪೊಸತು as ಪೊಸ, ಎಳದು as ಎಳ, e. g. ಪೊಲ್ಲ ಮೊಗಂ, ಪದಗನ್ನಡಂ, ಪೊಸಪ್ಪಾ, ಎಳವೆಣ್; (if ಪೊಸ, ಪದ and ಎಳ are followed by a vowel, there is no sandhi; see § 215, 8, i);

6, ಬಟ್ಟುತು appears as ಬಟ್ಟ, ಬಟ್ಟುತು as ಬಟ್ಟ (cf. No. 21), ದಟ್ಟುತು as ದಟ್ಟ, e. g. ಬಟ್ಟದೊಡೆ, ಬಟ್ಟವೆಸಗೆ, ದಟ್ಟವಳ್ಳಿ;

7, ತೆಳ್ಳುತು appears as ತೆಳ್, ಒಳ್ಳತು as ಒಳ್, ಬಲ್ಲಿತು as ಬಲ್, ಮೆಲ್ಲಿತು as ಮೆಲ್, e. g. ತೆಳ್ಳದಮ್ಮ, ತೆಳ್ಳನಿಡ್, ಒಳ್ಳನ್ನಡಂ, ಒಳ್ಳುಡಿ, ಬಲ್ಲುಗುಳ್, ಬಲ್ಲೋನೆ, ಮೆಲ್ಲರಂ, ಮೆಲ್ಲುಡಿ, ಮೆಲ್ಲಾತು (cf. No. 11);

8, ಬಿಣ್ಣೆತು appears as ಬಿಣ್, ತಣ್ಣೆತು as ತಣ್, ನುಣ್ಣೆತು as ನುಣ್, ಇನಿದು as ಇನ್ (ಇಮ್, etc.), e. g. ಬಿಣ್ಣಿನೆ, ಬಿಣ್ಣಿಲ್, ತಣ್ಣಿದಾಲ್, ತಣ್ಣಿದರ್, ನುಣ್ಣಿನಿ, ನುಣ್ಣರಂ, ಇಮ್ಮುಳಿ, ಇಮ್ಮಾವು, ಇಂಗಡಲ್, ಇಂಚರಂ (cf. No. 10, 11);

9, ಪಿರಿದು, before consonants, appears as ಪೆಲ್, ಬಿಳಿದು as ಬೆಳ್ (cf. Nos. 10, 11), e. g. ಪೆರ್ಚೊಲೆ, ಪೆರ್ಮರಂ, ಪೆರ್ಮಾತು, ಪೆರ್ಲಿಂಗಲ್, ಬೆಳ್ಳುಗಿಲ್, ಬೆಳ್ಳಲ್, ಬೆಳ್ಳಯಲ್, ಬೆಳ್ಳರಿ;

10, ಪಿರಿದು, before vowels, appears as ಪೇಲ್, e. g. ಪೇರಾನೆ, ಪೇರದವಿ, ಪೇರೊಕ್ಕಲ್, ಪೇರಡಿ, ಪೇರೊಡಲ್; (regarding ಇನ್ of ಇನಿದು, see No. 8, it is to be remarked that before consonants it may appear also as ಈನ್, e. g. ಈಂಚರಂ, ಈಮ್ಮುಳಿ, ಈಂಗಡಲ್, ಈನ್ವಟ್ಟಿ);

11, ಇನ್, ಒಳ್, ತಣ್, (ತೆಳ್, see No. 23), ನುಣ್, ಬಲ್, ಬೆಳ್, ಮೆಲ್ (see Nos. 7, 8, 9) and ಅಳ್, ಪಣ್ take dvirbhāva, i. e. double their final before a vowel, e. g. ಇನ್ನೊನು, ಒಳ್ಳಾಳ್, ಒಳ್ಳೊನು, ತಣ್ಣಿಲ್, ನುಣ್ಣರಿಸನಂ, ಬಲ್ಲಿಜಾಯಂ, ಬೆಳ್ಳಾನೆ, ಮೆಲ್ಲಡಿ, ಅಳ್ಳೇಡು, ಪೆಣ್ಣುಡೆ;

12, ಕಡಿದು, before vowels, appears as ಕೆಟ್, ನಿದಿದು as ನಿಟ್, ನಡುವಿ as ನವ್, the final ಕ್ being doubled, e. g. ಕಟ್ಟಿಳ್ಳಿ, ಕಟ್ಟಾಯಂ, ಕಟ್ಟಾಳ್, ಕಟ್ಟುಬ್ಬಟ್ಟಿ, ಕಟ್ಟುಬ್ಬನಂ, ನಟ್ಟಡಕಲ್, ನಟ್ಟಯ್, ನಟ್ಟರ್, ನಟ್ಟನಲ್, ನಟ್ಟದವಿ, ನಟ್ಟಳಂ, ನಟ್ಟರುಳ್;

13, ಕೆಡು, before vowels, appears as ಕೆತ್ and ಕುತ್ (cf. § 151, b, 2; No. 14), the final ತ್ being doubled, *e. g.* ಕೆತ್ತಡಿ, ಕೆತ್ತಿಲೆ, ಕೆತ್ತಸಳ್, ಕುತ್ತಡಿ, ಕುತ್ತಸಳ್, ಕುತ್ತಿವಂ;

14, ಕೆಡು, before consonants, appears as ಕಡು, ನೆಡು as ನಡು, ನಡುವು as ನಡು, ಕೆಡು as ಕೆಡು and ಕುಡು, *e. g.* ಕಡುಗುಮರೆ, ಕಡುಗಾಳಿ, ನಡುದೋಳ್, ನಡುವಯಣಂ, ನಡುಮಾಳಂ (o. r. ಪಡುಮಾಳಂ), ನಡುಸೆಣಂಗು, ಕೆಡುಗೂಸು, ಕೆಡುನೆಲ್ಲಿ, ಕೆಡುವಿದಿರ್, ಕೆಡುವಲೆ, ಕೆಡುಪಾಯ್, ಕುಡಾದಡಿ, ಕುಡುಗಿದಂ, ಕುಡುಗದ್ದಂ, ಕುಡುಗಣ್ಣು, ಕುಡುಗೆಯ್; ನೆಡು appears also as ನಡಿ, *e. g.* ನಡಿದೋಳ್, ನಡಿಯಲರ್ಗಣೆ;

15, ಪಟ್ಟನೆ, ಕೆಟ್ಟನೆ, ಬೆಟ್ಟನೆ appear as ಪಂ, ಕೆಂ, ಬೆಂ (cf. § 251), *e. g.* ಪನ್ನಿವಲ್, ಪನ್ನಲೆ, ಪನ್ನಳರ್, ಕೆಂಗಜ್, ಕೆಂಗಜೆ, ಕೆಂಗಡಿ, ಕೆಂಗೊಡೆ, ಕೆಂಜಿಡೆ, ಕೆನ್ನಳರ್, ಕೆಮ್ಮಟ್ಟೆ, ಕೆಮ್ಮಿಸಿಲ್, ಬೆಂಗಲ್, ಬೆನ್ನಿಲ್;

16, ಕೆಟ್ಟನೆ appears also as ಚೆಂ, *e. g.* ಚೆಂಗಣಿಲ್, ಚೆಂಗೊರಲ್, ಚೆನ್ನಟ್ಟಿ, ಚೆನ್ನೆಂಗು, ಚೆನ್ನೆಯ್ಯಲ್, ಚೆನ್ನೊಳಂ, ಚೆನ್ನೊನ್;

17, ಕೆಟ್ಟನೆ, before vowels, appears as ಕೇಸು (ಕೇಸ್), *e. g.* ಕೇಸಕ್ಕಿ, ಕೇಸಡಿ, ಕೇಸುರಿ;

18, ಕೆಟ್ಟನೆ, ಬೆಟ್ಟನೆ appear also as ಕೆಸು, ಬೆಸು, *e. g.* ಕೆಸುಗಣಿಲ್, ಕೆಸುಗಲ್, ಕೆಸುಗಟ್ಟು, ಕೆಸುಪ್ಪಾನ್, ಕೆಸುಸಂಜೆ, ಬೆಸುಗದಿರ್, ಬೆಸುನೆತ್ತರ್, ಬೆಸುನೀರ್, ಬೆಸುಗಾಳಿ;

19, ಪಟ್ಟನೆ, before vowels, appears also as ಪಚ್ಚು (ಪಚ್ಚ್), *e. g.* ಪಚ್ಚಿಲೆ, ಪಚ್ಚಡಕೆ, ಪಚ್ಚಿಲೆ;

20, ಪಟ್ಟನೆ appears also as ಪಸು followed by a euphonic ಸಂಸಂ, *e. g.* ಪಸುಂಗಜ್;

21, ಬೆಟ್ಟು (see No. 6) appears also as ಬೆಜು, *e. g.* ಬೆಜುಪಾಯ್, ಬೆಜುವಡೆ, ಬೆಜುಗಾಳಿ;

22, ಕೊಂಕು appears as ಕುಡು, *e. g.* ಕುಡುವುಪ್ಪ, ಕುಡುಗೋಲ್, ಕುಡುವಜೆ, ಕುಡುವಾಡೆ, ಕುಡುಮಿಂಚು;

23, ಪೆಳ್, ತೆಳ್ (see No. 11) may be followed by a euphonic ಉಂ, *e. g.* ಪೆಳ್ಳು ಮಟ್ಟೆ, ತೆಳ್ಳು ಮಟ್ಟು.

248. The third compound is ದ್ವಿಗು, *i. e.* (worth) two cows, this word being in Saṃskṛita an example after which this whole class of compounds is called. Kēśava says that "when (the last word of) a tatpurusha is saṃkhyāpūrvaka, *i. e.* preceded by a numeral, it becomes a dvigu". The numeral is the predicate of the noun which follows. Also ಕೆಲವು and ಪಲವು are reckoned among the numerals (cf. § 90; § 278, 4).

Substitutive forms are often employed in dvigus, especially in the ancient dialect:—

1, ಒನ್ನು often appears as ಒರ್, *e. g.* ಒರ್ನುಡಿ (for ಒನ್ನು ನುಡಿ), ಒರ್ತಲೆ (for ಒನ್ನು ತಲೆ), ಒರ್ಪೆಸರ್, ಒರ್ಪೊದಲ್, ಒರ್ಪಿಡಿ, ಒರ್ಪುತ್ತು, and as ಒರ್ before vowels, *e. g.* ಒರೆಂಜಲ್, ಒರೊನ್ನು. See § 278, 1 and Dictionary under ಒಕ್ 1.

2, ಎರಡು often appears as ಎರಡ್ (cf. §§ 215, 7, a; 234), *e. g.* ಎರಡ್ಕುಮರೆ, ಎರ ಲಾತ್ತುಕು, ಎರಡ್ಡಿ, ಎರಡ್ಡಿ, ಎರಡ್ತರಂ, ಎರಡ್ಕಾಡು, or ಎರ್ ಇರ್, *e. g.* ಇರ್ಬೇನೆ, ಇರ್ಬೇರೆ, ಇರ್ಕಟ್ಟು, ಇರ್ತಡಿ, ಇರ್ಕೋಡಿ, ಇರ್ತಲೆ, ಇರ್ಮೆಯ್, ಇರ್ಬಾಳ್, ಇರ್ಮಡಿ, ಇರ್ಬಾಸಿರಂ, ಇರ್ಬೆಣ್ಣಿರ್, ಇರ್ಪತ್ತು, or as ಈರ್ before vowels, *e. g.* ಈರಯ್ಯ, ಈರೊತ್ತೆ. See § 278, 1 and Dictionary under ಇಕ್.

3, ಮೂಜು often appears as ಮೂ, *e. g.* ಮೂಗೊಂಕು, ಮೂವಳಸು, ಮೂನೂಜು, ಮೂಡೆಣಂ, ಮೂರೋಕಂ, ಮೂದಲೆ, ಮೂವಾಜ್, ಮೂವಡಿ, ಮೂಗೆಣ್, ಮೂಗಾವುಡಂ, ಮೂಗೊಣು, ಮೂಗೆಯ್,

or sometimes as ಮು after which the consonants ಕ್, ಗ್, ಣ್, ಪ್, ಮ್ are doubled, *e. g.* ಮುಕ್ಕುಬ್ಬೆ, ಮುಕ್ಕುಡೆ, ಮುಗ್ಗುಡೆ, ಮುನ್ನಿಲ್, ಮುನ್ನಿಲಲ್, ಮುನ್ನಿರಿ, ಮುನ್ನಿಲು, or sometimes before ಸ್ which then becomes ಷ್ and is doubled, *e. g.* ಮುನ್ನಿಟ್ಟು, ಮುನ್ನಿವಡಿ, ಮುನ್ನಿರೆ, ಮುನ್ನಿಲ್, or before vowels, when it gets an ಯ್ between which is doubled, *e. g.* ಮುಯ್ಯಲ್, ಮುಯ್ಯಡಿ, ಮುಯ್ಯಿಲ್, ಮುಯ್ಯನೆ. See § 278, 1 and Dictionary under ಮು, and *cf.* ಮುನ್ನಿತ್ತು in § 278.

4, ನಾಲ್ಕು often appears as ನಾಲ್, *e. g.* ನಾಲ್ಕತ್ತು, ನಾಲ್ಕಡಿ, ನಾಲ್ಕೆರಲ್. See § 278, 1 and Dictionary under ನಾ 2.

5, ಅಯ್ಯು often appears as ಅಯ್, *e. g.* ಅಯ್ಯಡಿ, ಅಯ್ಯಿಗು, ಅಯ್ಯಿರಿ, ಅಯ್ಯಿರು. See § 278, 1 and Dictionary under ಅಯ್ 5.

6, ಆಕು often appears as ಆಕು, *e. g.* ಆಕುವತ್ತು, ಆಕುವಡಿ, ಆಕುನೂಕು, ಆಕುನಿಗು. See § 278, 1 and Dictionary under ಆಕು 3.

7, ಐಯು often appears as ಐಯ್, *e. g.* ಐಯ್ಯತ್ತು, ಐಯ್ಯಡಿ, ಐಯ್ಯಿರಿ, ಐಯ್ಯಿರು. See § 278, 1 and Dictionary under ಐಯ್ 4.

8, ಎಣ್ಣು often appears as ಎಣ್, *e. g.* ಎಣ್ಣತ್ತು, ಎಣ್ಣಿರಿ, ಎಣ್ಣೆನೆ. See § 278, 1 and Dictionary under ಎಣ್ 2.

9, ಒಮ್ಮತ್ತು appears as ತೊಮ್ before ಪತ್ತು, *viz.* ತೊಮ್ಮತ್ತು, and as ಒಮ್ಮಯ್ before ನೂಕು and ಸಾಸಿರ (ಸಾಯಿರ, ಸಾವಿರ), *viz.* ಒಮ್ಮಯ್ಯು, ಒಮ್ಮಯ್ಯಿರಿ. See § 278, 1 and Dictionary under ಒಮ್.

10, ಪತ್ತು appears as ಪಯ್ before ಸಾಸಿರ, *viz.* ಪಯಿರ, as ಪನ್ (ಪನ್, ಹನ್, ಹನ್) before ಒತ್ತು and ಎರಡು, *viz.* ಪನ್ನಿತ್ತು, ಪನ್ನಿರು, as ಪದಿ (ಹದಿ) before ಮೂಕು and ನಾಲ್ಕು, *viz.* ಪದಿಮೂಕು, ಪದಿನಾಲ್ಕು, and as ಪದಿನ್ (ಹದಿನ್) before ಅಯ್ಯು, ಆಕು, ಐಯ್ಯು, ಎಣ್ಣು, *viz.* ಪದಿನಯ್ಯು, ಪದಿನಾಕು, ಪದಿನೆಯ್ಯು, ಪದಿನೆಯ್ಯು. See § 278, 1.

11, ನೂಕು and ಸಾಸಿರ appear also as ನೂಕ್ (ನೂಕ್) and ಸಾಸಿರ್, *e. g.* ನೂಕುಮೂಕು, ನೂಕುಮೂಕು, ಸಾಸಿರಮೂಕು, ಸಾಸಿರಮೂಕು, ಸಾಸಿರಮೂಕು, ಸಾಸಿರಮೂಕು. See § 278, 1.

12, ಕೆಲವು and ಪಲವು appear also as ಕೆಲ and ಪಲ, *e. g.* ಕೆಲವನು, ಪಲವನು, ಕೆಲವನು, ಪಲವನು.

249. The fourth compound is ಬಹುವ್ರೀಹಿ. It is a predicate referring to some subject or other, or serves to qualify or define another word, sometimes being so to say an adjective (see § 102, 8, *d*). The word bahuvrīhi, 'possessing much rice' is, in Samskrīta, the instance after which this class of compounds has been named.

Bahuvrīhi compounds terminate in ಅ (ಅಂ) and ಇ.

Instances are: (ಅವಂ) ವಿಮಲಮತಿ, (ಅವಳ್) ವಿಮಲಮತಿ, (ಅರು) ವಿಮಲಮತಿ, (ಅವಂ) ಕುಸಿಗೊರಲಂ, (ಅವಳ್) ಕುಸಿಗೊರಲಿ, (ಅವಂ) ಹೆಬ್ಬಿಗಾಲಂ, (ಅವಳ್) ಹೆಬ್ಬಿಗಾಲಿ, ಕಡುಚಾಗಿ, ಹಲವಾದಿ, ಮೆಲ್ಲಿನಿ, ಕಡುಗೇಡಿ, ಕಡುಗೇಲಸಿ, ನಿಡುನೋಗಂ, ನಿಡುಮೂಗಿ, ನಿಡುಗಣ್ಣಿ, ನಿಡುವೆರಲಿ, ಸುಕುಂಗುರುಳಿ (*cf.* § 243, B, 8), ಸವಣಿವಾಯಂ, ಗುಳ್ಳಿಗಣ್ಣಂ, ಹೆಬ್ಬಿಗೇಲಿಯಂ, ಅಲಗಣ್ಣಂ, ಬಟ್ಟದೊಡೆಯಂ, ಕೇಸಡಿಯಂ, ಕುಡುವಿಲ್ಲಂ,

ಸಾಲೋಕಂ, ನಿಡುಗಾಕಂ, ನಿಡುವಣೆಯಂ, ಬಲ್ಲಲೆಯಂ, ಅಗಲ್ಲರದಂ, ಪೆರಿನೋಸಲಂ, ಕಲ್ಲೆರ್ದೆಯಂ, ಪಲಗೆರ್ದೆಯಂ, ಸುಣ್ಣೊಡೆಯಂ (cf. § 115; § 243, B, remark), ಕರ್ಬೊಡಂ, ಪವಿವಾಸಸಂ, ಅರಿಗವಿ, ಪುಸಿಬಾದಿ, ಬಲ್ಲುಬ್ಬುಗಿ, ಪಲ್ಲಿಲಿ (ವಾಯ್), ಅಗಿಲಿಲಿ (ಗನ್ನಂ), ಕೂರಿಲಿ (ಕುಡುಗೋಲ್), ಬೆಳಗಿಲಿ (ಗಣ್), ನಾಣಿಲಿ (ವೆಣ್, cf. § 243, B, 14), ಮಾಂಗುಲಿ, ಅರಿಗುಲಿ (cf. § 243, B, 5), to which the Śabdānuśāsana adds ಅನೆಗುಲಿ, ಇಲಿಗುಲಿ, ಪಾವುಗುಲಿ. Feminines with ಅಳ್ are e. g. ಬಟ್ಟಮೊಲೆಯಳ್, ನಿಡುಜಡೆಯಳ್, ಪೆರಿವಣೆಯಳ್.

In mutually fighting with swords, fists, etc. a kind of bahuvrihi is formed in which the same word occurs twice, the final one taking the suffix *i* and the preceding one taking the suffix *ā*, e. g. ಪಾಡಾಪಾಡಿ, ಮುಟ್ಟು ಮುಟ್ಟಿ, ಹೆಲ್ಲಾಹೆಲ್ಲಿ, ದಾಡಿದಾಡಿದಿ, ದೆಪ್ಪಾದೆಪ್ಪಿ (o. r. ದಪ್ಪಾದಪ್ಪಿ), ಹಾಣಾಹಾಣಿ (o. r. ಹಣಾಹಣಿ), ಘಟ್ಟಾಘಟ್ಟಿ, ಮಲ್ಲಾಮಲ್ಲಿ. The Śabdānuśāsana has ಕಲ್ಲಾಕಲ್ಲಿ, ಕೋಲಾ ಕೋಲಿ, ದಾಣಾಡಾಣಿ.

250. The fifth compound is ದ್ವಂದ್ವ. It unites two or more words which, if uncompounded, would be in the same case and connected by the conjunction ಉಂ (ಊ) 'and' the last word frequently taking the terminations of the plural, e. g. ಅಳಿಗಿಳಿಗಳ್, ಕರಿತುರಗಂಗಳ್, ತನ್ನೆತಾಯ್ಗಳ್, ಮರಗಿಡುಗಳ್, ರಾಮಲಕ್ಷ್ಮಣರ್, ಮರಗಿಡುಬಳ್ಳಿಪುಲೆದ್ದಿದಯಿಪಕ್ಕಿಮಿಗಂಗಳ್, ಆಟಪಾಟಕೂಟಂಗಳ್, but being also in the singular, e. g. ಮರಗಿಡು, ಕಾವಣ್ನಿರಂ, ಅಳಿಗಿಳಿ ಪುಲೆದ್ದಿದಯಿ. See § 354, II, 4.

When ತಮ್ಮ and ತಮ್ಮ are joined, the first ತಮ್ಮ may drop its last syllable, e. g. ತಮ್ಮಮ್ಮ ರಾಜ್ಯಂ, ತಮ್ಮಮ್ಮ ವಿಧೂತಿ, ತಮ್ಮಮ್ಮ ಬಲಂ, ತಮ್ಮಮ್ಮ ಸಿರಿ. Cf. § 137, a, genitive plural; § 304, a. b.

251. The sixth compound is ಅವ್ಯಯಿಭಾವ. In Sanskrita this compound is formed by joining an indeclinable particle with another word, the resulting compound, in which the indeclinable particle forms always the first element, is again indeclinable. In Kannada the first is a substituted form of a noun, which form by itself is indeclinable; but the compound is declinable, and may be said to be identical in quality with a tatpuruṣa (cf. Kēṣava's ಕಿರೀಡಮ್ಮ, etc. in § 246).

The substituted form of ಅಡಿ is ಆಂ, of ಮೇಗು ಮೇಂ, of ಮುನ್ನು ಮುಂ, of ಪಿನ್ನು ಪಿಂ, of ಕೆಳಗು ಕೆಲಿ, of ಪೆರಿಗು ಪಿನ್ನು, of ದಿಸು ದಿಂ (cf. § 247, d, 15 18), e. g. ಅಂಗೆಯ್, ಅಂಗಾಲ್, ಮೇಂಗೆಯ್, ಮೇಂಗಾಲ್, ಮುಂಗೆಯ್, ಮುಂಗಾಲ್, ಮುಂಜೂರ್, ಮುಂಡೆಲಿಂಗು, ಮುಮ್ಮಗಲ್, ಮುಮ್ಮಾಗಿ, ಪಿಂಗಾಲ್ (o. r. ಹಿಂಗಾಲ್),

ಪಿವ್ವೆದೆ, ಪಿವ್ವೊಯ್ತು, ಕಿವ್ವರೆ, ಕಿವ್ವೊಯ್ತು, ಕಿವ್ವೊಯ್ತೆ, ಪಿವ್ವಿಲ್, ಪಿವ್ವೊಲೆ, ಬೆಂಗಾಲ, ಬೆವ್ವಿಸಿಲ್. Cf. also the substitute ಪೆಡ or ಪೆಡಂ of ಪೆಡಿಗು in § 247, d, 1.

252. After the six compounds that occur in Kannada as well as in Sanskrita, have been treated of, it remains to draw attention towards the rules which exist in Kannada as to choosing words for them which are congruous.

1, The general rule is that Kannada words may form compounds with Kannada words, as will appear from §§ 240-251.

2, Another general rule is that Samasamskrita words (§ 70) are not to be compounded with Kannada words (see the few exceptions under No. 11, a). It is therefore wrong to say ಕಣ್ವಮಲಂ, ಮುಖತಾನರೆ, and to use such compounds as appear in the following part of a verse:

ಅರಸುಕುಮಾರನಾ ಆನಾಯಕ
ಕರಗಡೆಗಣ್ಣೆನೆ ನೋಡಿ, ಕೆಳವಿಸಮೇತಂ |
ಪರಿಗತನಗೆಯ್ದಿದ್ದಂ. (Regarding ಅರಸುಕುಮಾರಂ see under No. 7.)

In such cases there occurs what is called an arisamāsa or viruddhasamāsa, i. e. unseitable, incongruous compound (cf. No. 11).

3, The Tatsamas mentioned in § 71 may be compounded with Tatsama, Samasamskrita, Tadbhava (No. 4), and Kannada words, e. g. ಅಂಕವಂಶ, ಅಂಕಮಾತು, ಕಟ್ಟಂಕಂ, ಮಾತಂಕಂ, ಮೃಗಾಂಕಂ, ವೃಷಾಂಕಂ;—ಅಂಗಣವಲಯಂ, ಅಂಗಣವಾಪಿ, ಅಂಗಣವೆಟ್ಟಿ, ಗೃಹಾಂಗಣಂ, ರಾಜಾಂಗಣಂ;—ಅಟ್ಟಗವಲ್, ಅಟ್ಟವಡಿ, ಅಟ್ಟಪಾಸಂ;—ಗುಬ್ಬಿಗಂಕಣಂ, ಮಣಿಗಂಕಣಂ, ಹಸ್ತಕಂಕಣಂ, ಹಿಣ್ಣುಗಂಕಣಂ;—ತಲಾಗೋಡ್ಡೆ, ಧೂಳಿಗೋಡ್ಡೆ, ರಾಯಗೋಡ್ಡೆ, ಹತ್ತುಗೋಡ್ಡೆ, ಹೆಡಗೋಡ್ಡೆ;—ಗಣ್ಣುಗವರ್ಗಂ, ಗಣ್ಣುಗಲಿ, ಗಣ್ಣುಗುಣಂ, ಗಣ್ಣುಪೆಣ್ಣೆರ್, ಗಣ್ಣುವಂಜು, ಗಣ್ಣುವಸದಳ;—ಗಲ್ಲಗಿವಿ, ಗಲ್ಲಗುಗ್ಗುರಿ, ಗಲ್ಲಮುಗ್ಗುರಿ, ಗಲ್ಲಸ್ತುಲಂ, ತೆಳ್ಳುಲಂ;—ಎಡೆಗಾಳಂ, ಗಳಗಾಳಂ, ಸಣ್ಣುಗಾಳಂ;—ಕಿಟಾಗೋಡೆ, ಗೋಡೆಕಾಪ್ಪುತೊ, ವೆಗೋಡೆ;—ಕರತಳಂ, ಕೆನ್ನಳಂ, ಹಟ್ಟತಳಂ, ತಳಹಗ್ಗಂ, ಧರಣೀತಳಂ;—ಕಾಂಸುತೋರಣಂ, ತಳದೋರಣಂ, ಪಟ್ಟಿದೋರಣಂ, ಮಕರತೋರಣಂ;—ಚಾವಟ್ಟಂ, ದಾರವಟ್ಟಂ, ಪಟ್ಟಿಗದುಗಿ, ಪಟ್ಟಿಗೋಲೆ, ಪಟ್ಟಿಮುಹಿಷಿ, ಪಟ್ಟಿವಣಿ, ಪಟ್ಟಿವರ್ಧನಂ, ಪಟ್ಟಿಶರಂ, ಪಟ್ಟಿಸಾಲೆ, ಪಾಯವಟ್ಟಂ;—ಬಣ್ಣಿಗ್ಗುಹಣಂ, ಬಣ್ಣಿವಿಡಿ (ಬಣ್ಣಿವಿಡಿದಂ ಬಿಮ್ಮಾಧರಸ್ಥಾನಮಂ), ಬಣ್ಣಿ ಕಾಣಂ;—ಆಳ್ವಲಂ, ಇರ್ಬಲಂ, ತೋಳ್ವಲಂ, ನೆಲವಲಂ, ಪೆರ್ವಲಂ (or ಪೆರ್ಬಲಂ), ಛುಜಬಲಂ, ಛೂಬಲಂ, ಮಾರ್ವಲಂ (or ಮಾರ್ಬಲಂ);—ಬೆರ್ಬಲಂ, ಬಿಲದ್ವಾರಂ, ಬಿಲಸಗ್ಗಂ;—ಕಾಂಚನಮಂಚಂ, ತೂಗುಮಂಚಂ, ರತ್ನಮಂಚಂ, ಸೆಳೆಮಂಚಂ;—ಉಡೆವಣಿ, ಕೆಲವಣಿ, ದಿನಮಣಿ, ಮಕುಟಮಣಿ, ರತ್ನಮಣಿ;—ಮುಲ್ಲಗಾಳಗಂ, ಮುಲಮುರಾನ್ತಕಂ, ಮುಲ್ಲವಾತು;—ಅಕ್ಕರಮಾಲೆ, ಕಣ್ಣುಮಾಲೆ, ಪಟ್ಟಿಮಾಲೆ, ಪೂಮಾಲೆ, ಮಾರೆದೋರಣ, ವಸಮಾಲೆ;—ಎಳಲತೆ, ನವಲತೆ, ಲತೆವನೆ, ಲತೆವಳ್ಳಿ;—ಸುಬಳಗದ್ವಾಣಂ, ಸುಬಳಗಿಣ್ಣೆತ್ತಂ, ಸುಬಳವಿನ್ನಣಿ, ಸುಬಳಸಹಸ್ರಬಾತು.

4, Two Tadbhavas (§ 370) may be compounded, e. g. ಅಂಕುಸಸಾರಣಿ, ಅಟ್ಟವಳಕು, ಅಟ್ಟಳಸತ್ತಿಗಿ, ಅವಣಜವಣಂ, ಅಲಾಗೆವನ್ನಂ, ಎಕ್ಕತಳಂ, ಎಕ್ಕವತ್ತಿ, ಕಕ್ಕಸಜವನ್ನಂ, ಕಣ್ಣಿಯಬಾರಂ, ಕಣ್ಣುಪದಂ, ಕನ್ನವರಂ, ಕನ್ನರಗರದಗಿ, ಕರಸಾಣಿ, ಕಾಗೆದೋಡ್ಡೆ, ಕಾಸಿಗವ್ವಡಂ, ಕೂವಕಮ್ಮಂ, ಕೂಡುಮ್ಮಿ, ಕೈರದಮ್ಮುಲಂ, ಕೊಟ್ಟುರಂ, ಚಕ್ಕವಕ್ಕಿ, ಚಟ್ಟಿಗರಣಂ, ಚಿತ್ತಾಗಾರಂ, ಚಿಕ್ಕಿಗುಣಿ, ಚಾಕಣ್ಣಂ, ಚಾಗಾವೆ, ಚಾಜನ್ನಂ, ಚಾವಟಂ, ಜಗವತ್ತಿ, ಜವರುರಂ, ಜವಳಿವರ್ದಳಿ, ಜೋನ್ನವಕ್ಕಿ, ಜೋಗಮಾವುಗಿ, ಪಾಣದೀವಿಗಿ, ಪಾಣಬಟ್ಟಂ, ತಿವಡಿ, ತಿವಡೆ, ತಿವಳಿ, ತಿಸರಂ, ತಿಸುಳಂ, ತಿಹುರಾನ್ತಕಂ, ದಸಸರಂ, ದಿಟ್ಟಿಬಿಸಂ, ದುವಟ್ಟಿಗಿ, ದುಸರಂ, ದುಹತ್ತಂ,

ದೊಡ್ಡಗಿ, ದೊಡ್ಡತನ, ಸಡಿಚೆನ್ನಂ, ಪಯಾವುಗೆ, ಪಯಾಹತ್ತಂ, ಪಾಣಿಯಬಾರಂ, ಬಣ್ಣವುರಂ, ಬಣ್ಣಸರಂ, ಬಳ್ಳಿ ಮಾಡಂ, ಬೀರಸಿರಿ, ಮಾನಸಗಟ್ಟಂ, ಮಾನಸಪೊತ್ತಗೆ, ಮಾಪತಂ, ಮಾಲಕುಮಿ, ಮಾಸಾವನ್ನಂ, ರಕ್ಕಸಂಕಲೆ, ರಕ್ಕಸವಗರಣಂ, ರನ್ನಗಮ್ಮಳಿ, ರನ್ನವಟ್ಟಿಗೆ, ರಾಯಗೋಟೆ, ವಂಕದರಂ, ವಂಕದಾರಂ, ವಂಕಬಾರಂ, ಸಂಕರ ಪಸಾಯಿತಂ, ಸಂಗದವೆಕ್ಕಣಂ, ಸನ್ನೆವಟ್ಟಣಂ, ಸಟ್ಟಲಕ್ಕಣಂ, ಸಟ್ಟಸನ್ನಣಂ, ಸಮ್ಪರಗವಳಂ, ಸರವನ್ನಂ, ಸವಗ ಸನ್ನಣಂ, ಸಿರಿಕಣ್ಣಂ, ಸಿರಿಯದರಂ, ಸಿರಿಯದಾರಂ, ಸಿರಿಯಬಾರಂ, ಹಂಜರವಕ್ಕಿ.

5. The first word may be a Samasamskrita (§ 70) and the second one a Tadbhava, e. g. ಉತ್ತರದೇಸಂ, ಕರಣಸಾಲೆ, ಗೋಹುರಂ, ದಾನಸಾಲೆ, ದೇವದಾನಸಂ, ಪಂಚಸರಂ, ಪರಬೊಮ್ಮಂ, ಪರಮಸಿರಿ, ಪಾದರಕ್ಕೆ, ಪಾದವಾಸಂ, ಪಾದಸಂಕಲೆ, ಬಾಹುಬಳಿ, ಮಂಗಳವಸದನಂ, ಮಂಗಳಾರತಿ, ವಿಜಯಸೇನಿ, ಸುರಯೋನ್ನೆ.

6. The first word may be a Tadbhava and the second one a Samasamskrita, e. g. ಅನ್ನವುರಂ, ಅರಸುಗುಣಂ, ಎಕ್ಕಸರಂ, ಕಣ್ಣಪಟಂ, ಗಾವರಸಂ, ಗುಟ್ಟರಪಟ್ಟಿ, ಚೆನ್ನವುರಂ, ಚೌಪದಂ, ಚೌವೇದಿ, ಜವದಣ್ಣಂ, ತಿಗುಣಂ, ತಿಪ್ಪರಾನ್ನಕಂ, ತಿವಳಿ, ದುಗುಣಂ, ದೊಡ್ಡ, ದೆಸೆಬಿಲಿ, ದೆಸೆವಲಿ, ಪಯಗತಿ, ಪಸುಪತಿ, ಬೊಮ್ಮಣ್ಣಂ, ಮಾಕಾಳಿ, ಮಾಜನಂ, ಮಾದಾನಿ, ಮಾದೇವಂ, ಮಾಪಾತಕಂ, ಮಾಪುರುಷಂ, ಮಾಪಾಯ್ ಫಸಂ, ವೊಗರಾಗಂ, ಸಂಗದವಳಂ, ಸಣಿವಾರಂ, ಸನ್ಮವಾತಂ, ಸರಕರಣಂ, ಸರವಾದಿ, ಸಾದೇವಂ, ಸಾಮವರ್ಣಂ, ಸಾಮಾಸಿ, ಸಿರಿರಾಮಂ, ಸೂಳಪಾಣಿ.

7. A Samasamskrita term of which a Tadbhava exists should not be combined with a Tadbhava term, e. g. the poet Harirāja's ಕರವೇದ್ ಮಾಣಿಕೃಭಣ್ಣಾರದ ಪುಟಿಕೆಗಳಂ should be ಕರವೇದ್ ಮಾಣಿಕೃಭಣ್ಣಾರದ ಪುಟಿಕೆಗಳಂ. ಅರಸುಕುಮಾರಂ (under No. 2) ought to be ಅರಸುಗುವರಂ.

Remark by the author of the present grammar:—It seems that Kōśava means a generally known and as such used Tadbhava, not one which is less known and seldom used, as ಪಾಯ, for he himself (under No. 5) uses ಪಾದರಕ್ಕೆ, ಪಾದ ವಾಸಂ, and ಪಾದಸಂಕಲೆ instead of ಪಾಯರಕ್ಕೆ, ಪಾಯವಾಸಂ, and ಪಾಯಸಂಕಲೆ (ಪಾಯ being a Tadbhava of ಪಾದ).

8. It is allowed to compound a Tadbhava and a Kannaḍa (dōṣīya) term, e. g. ಅರಗಿಳಿ, ಅರಮನೆ, ಪದವಾನಸಂ, ಪೊನ್ನವಳಂ, ಸೆಟ್ಟವನೆ, ಸಿಂಗವೇಣ್ಣೆ, ಸಸಿದೋಣ್ಣಂ.

9. It is allowed to add a Kannaḍa term to a Tadbhava compound, e. g. ಜವಳಿಮುದ್ದಳಿದೊಂಗಲ್, ಚೊನ್ನವಕ್ಕಿಗಲ್ಲಳ್, ಕಾಣದೀವಿಗೇವಳಗು.

10. It is allowed to add a Kannaḍa term to a Tatsama compound (see No. 3), e. g. ಕಟ್ಟಂಕದಲ್ಲಣಂ, ಪೂಮಾಲೆದುಕುಮ್ಮು, ಸಬಳಗದ್ವಾಣದೊ.

11. Of old a number of incongruous compounds (arisamāsas, see under No. 2) were in use and may still be used, viz.:

a) eight compounds of Kannaḍa and Samasamskrita words:—ಅಪಕೇಸಾಯಕಂ, ಅಪಾಜನಂ (o. r. ಅಪಾಜನಂ), ಕಟ್ಟೀಕಾನ್ನಂ, ಕಡುದರ್ಪಂ (o. r. ಕಡುತಪಂ), ಕೂರಸಿ, ಗುಣಕರು, ತುರಗ ದೊಂ, ಮಂಗಳವಣಿ; and

b) titles (birudu) or a string of titles (birudāvali), e. g. ಕರಿವೇಣ್ಣೆಗಾಣಂ, ಗಜಮುಡಿ, ಗಜವಾಹು, ಗುಣಕ್ಕೆನಲ್ಲಗಣೇಶಂ, ಗೋಂಕಚಕ್ರೇಶ್ವರಂ, ದುಮ್ಮುಖಧವಳಂ, ದುಮ್ಮುಖಾದಿತ್ಯಂ, ಮಾನವಳಮ ದನಮಹೇಶಂ, ಸರಲೋಕದಲ್ಲಣಂ, etc. In such titles or string of titles incongruous compounds may be used at pleasure (ಮೆಚ್ಚಿದನ್ನೆ).

In the compounds under numbers 3. 4. 5. 6. 8. 9. 10 and 11 a change of an initial consonant of a compound member may occur according to § 215, 7, *a. b.*

253. As stated in § 245, there are three other samāśas in Kannada, *viz.* ಕ್ರಿಯಾಸಮಾಸಂಗಳ್, ಗಮಕಸಮಾಸಂಗಳ್, and ವೀಷಾಸಮಾಸಂಗಳ್. They are found more or less in the three dialects.

1. The *kriyāsamāśa* or verbal compound is formed "when as the compound's first member a noun that has a certain relation to the verb (*kāraka*, § 344) and a verb are placed together (*sannida*), *i. e.* compounded, so as to give a distinct meaning (*arthavyakti*).

In forming such verbal compounds a *sōnnē* must be added to Samskṛita nouns ending in *ಅ*, whereas concerning such Kannada (or *tadbhava*) nouns this is optional; Kannada and Samskṛita nouns ending in *ಉ* optionally insert a *sōnnē*; in some cases the final syllable of the first member is elided. See the sandhi rules in § 215, 7, *a. b.*

a) Instances wherein the Kannada (or *tadbhava*) noun (ending either in *ಅ*, *ಇ*, consonants, *ಉ*, or *ಉ*) has the meaning of the accusative, are *e. g.* ಬಳೆದೊಟ್ಟಂ (*i. e.* ಬಳೆಯಂ ತೊಟ್ಟಂ), ಕೆಳಗೊಡ್ಡಂ (*i. e.* ಕೆಳಯಂ ತೊಡ್ಡಂ), ತೆಪ್ಪೆದತ್ತಂ (*i. e.* ತೆಪ್ಪೆಯಂ ತೆತ್ತಂ), ಮಹೆಪ್ಪೆಕ್ಕಂ (*i. e.* ಮಹೆಯಂ ಪ್ಪೆಕ್ಕಂ), ಪಲ್ಲಕ್ಕುಟ್ಟಿದಂ, ಎರ್ದೆಗೊಳಿಸಗುಂ;—ನುಡಿಗಲ್ಪಳ್, ಪರಿವೆತ್ತುದು;—ನೀರ್ಗುಡಿದಂ (*i. e.* ನೀರು ಕುಡಿದಂ), ಪಾಲ್ಲುಡಿದಂ, ಕಾಲ್ಪಿಡಿದಂ, ಕಣ್ಣುಟ್ಟಂ, ಕಣ್ಣೆಪ್ಪೆದಂ, ಪಲ್ಲಿಂದಂ, ಬಾಯ್ಲುಟ್ಟಂ;—ಮರವಾಯ್ತಂ (*i. e.* ಮರನಂ ವಾಯ್ತಂ), ಮರಗಡಿದಂ, ಬಳಸವಿದಂ, ನೆಲವಿದಂ, ಕಡಂ ಗೊಡ್ಡಂ or ಕಡಗೊಡ್ಡಂ, ಕೆಯ್ಯಲಂಗಾದಂ or ಕೆಯ್ಯಲಗಾದಂ, ಪದಂಗೆಟ್ಟಂ or ಪದಗೊಟ್ಟಂ, ವೊಗಂ ನೊಡಿದಂ or ವೊಗನೊಡಿದಂ, ಬೆನವ್ವೆದದಂ or ಬೆನವಡೆದಂ, ಮನಂನನ್ನಂ or ಮನನನ್ನಂ;—ಪ್ರಮಂಗೆಳಿಸಿದಂ or ಪ್ರಮಗೊಳಿಸಿದಂ, ಮಾತುಂಗುಟ್ಟಿದಂ or ಮಾತುಗುಟ್ಟಿದಂ, ಕಾಡುಂಗಡ್ಡಂ or ಕಾಡುಗಡ್ಡಂ, ಗಿಡುಂಗಡಿದಂ or ಗಿಡುಗಡಿದಂ, ಬಿಡುವೊಕ್ಕಂ or ಬಿಡುಪೊಕ್ಕಂ, ಅಸುಂಗೊಡ್ಡಂ or ಅಸುಗೊಡ್ಡಂ, ವಿಧುಂಗಡ್ಡಂ or ವಿಧುಗಡ್ಡಂ; ಪಿರಿದಿವಂ (ಪಿರಿದು ಈವಂ) is an instance in which the initial of the verb is a vowel (in which case the accusative is generally used; see § 346).

If, however, distinctness of meaning (*arthavyakti*) is injured, the insertion of the *sōnnē* after nouns with final *ಅ* is requisite (*Kṛṣṇa* says), *e. g.* ಪಯಣವೊಡ್ಡಿದಂ, ಪರವಪ್ಪೆದದಂ, ಗಡಣಂಗೊಡ್ಡಂ, ಬಿಯಂಗೊಟ್ಟಂ, ಕೆಲಸವೊಕ್ಕಂ, ಕರಗವೊತ್ತಂ.

As remarked above, Samskṛita nouns with final *ಅ* always require the insertion of the *sōnnē*, *e. g.* ಗುಣಂಗೊಡ್ಡಂ, ಪ್ರಿಯಂನುಡಿದಂ, ಧನವ್ವೆದದಂ, ರಂಗವೊಕ್ಕಂ, ಧಯಂ ಗೊಳಿಸಿದಂ, ಚಕ್ರಂಗೊಡ್ಡಂ, ವಜ್ರಂಗೊಡ್ಡಂ, ಐಷ್ವರ್ಯವೊಟ್ಟಿದಂ, ದಣ್ಣಂಗೊಡ್ಡಂ.

b) Instances in which the noun has the meaning of the instrumental, are *e. g.* ನೀರೊಳಿದಂ, ಕಣ್ಣೊಡ್ಡಂ, ಕುದುಗೊಳಿಕ್ಕಯ್ತಂ, ಮನಗಡ್ಡಂ, ಕೊಡುಟ್ಟಿದುಮ, ಬೆಗಬನ್ನಂ, ತಿಬ್ಬನುಡಿದಂ; an instance in which the noun has the meaning of the dative, is ಪುಯೊಡ್ಡಿದಂ (= ಪುಯ್ಗೆ ಪೊಡಿದಂ); and an instance in which the noun has the meaning of the locative, is ಮಡುಂಬಿಡ್ಡಂ or ಮಡುವಿಡ್ಡಂ.

In the *kriyāsamāśa*, as the instances show, an *arīsamāśa* (§ 252) is faultless (*nirdōṣha*). *Kṛṣṇa*'s special instance is:

ಸವಣಂ ಬಳಸಂಗೊಳಿ, ಗಾ

ಗ್ಲೆ ವಿ ಬಿಲ್ಲೊಳಿ, ಬಲವಿರೋಧಿ ವಪ್ಪಂಗೊಳಿ, ದಾ |

ನವರಿವು ಚಕ್ರಂಗೊಳಿ, ಕಾ

ರವಾರ ಗದಗೊಳಿ, ಪೂರ್ಣಗಾವಂ ನಿಲ್ಲಂ? || (see § 271).

c) Instances in which the final syllable of the first word is elided, are *e. g.* ಪೋತನ್ನಂ (for ಪೋಗು ತನ್ನಂ), ಅಯ್ಯನ್ನಂ (for ಅಯ್ಯು ತನ್ನಂ), ಕೆಳಸಾರ್ವಂ (for ಕೆಳಗು ಸಾರ್ವಂ), ಕೆಳಸುತ್ತಿದಂ (for ಕೆಳವಂ ಸುತ್ತಿದಂ), ಏನೆಯ್ಯಂ (for ಏನಂ or ಏನ ವೆಯ್ಯಂ), ಏವನ್ನಂ (for ಏತರ್ಕ ಬನ್ನಂ); ಏಪೋದಂ (for ಏತರ್ಕ ಪೋದಂ).

2, "When a noun with the notion of a case (*kāraka*, *i. e.* the *kartri*) is preceded by a numeral (*saṅkhyā*), or a pronoun (*sarvanāma*), or an attributive noun (so-called adjectives, *guṇavačana*), or a *kṛit* (§§ 68; 177 *seq.*; 185. 186), a *gamakasamāsa* is formed", Kēśava says. *Gamakasamāsa* may be translated 'consecutive compound', having this name probably because its members succeed one another without alteration. Consecutive compounds "may be", Kēśava says, "a class of *karmadhārayas*, and occasionally may be *tatpurushas*"; he does, however, not state which belong to which.

a) Instances regarding numerals (*cf.* §§ 244. 248. 278, 1) are:— ಇರ್ವತ್ತಯ್ಯ, ನೂರುಪತ್ತು, ಮೂವತ್ತಾರು (ಅಯ್ಯ, ಪತ್ತು, ಆರು being the *kāraka* nouns). We may perhaps say that such instances are *tatpurushas*, the first word expressing the connection which it has with the second one, *i. e.* the connection of the genitive (§ 246), *e. g.* ಇರ್ವತ್ತಯ್ಯ (ಇವತ್ತು + ಅಯ್ಯ), of (*i. e.* above) twenty (there are) five, *i. e.* twenty-five. (Would such compounds not be rather *dvandvas*? See § 250.)

b) Instances regarding pronouns (*viz.* ಅವ, (ಯಾವ), ಆ, ಈ, ಉ (see § 264. 265) are:— ಅವಮಾತು ಅವಕಾರ್ಯಂ, ಅವಕಾನ್ತೆ. ಅವರಾವತರ್ ಅವಮಾಜಿಳ್ ಅವಮಾನಿಳ್ (ಅವು ಅವನಿಳ್), ಅವನಾಳ್ (ಅವನ ಆಳ್) ಒಳವು ಅವನಾಯಕರೊ ನಮ್ಮ ಪ್ಪೂವದೊಳ್? ಅವನಮ್ ಈವನಮ್ ಉಬನಮ್ ಎನ್ನದೆ, ಕೊದಿಲ್ಲು, ಪೂಗೊಯ್ತರ್ ಅವರ್. Here, we may say, the two words are in the same relationship (*ākāśraya*) and form *karmadhārayas* (§ 247).

c) Instances regarding attributive nouns are:— ಅನಿಯನಡು, ಪನಿಯಬಿಡ್ವಂ, ಬಿಳಿಯಕಪ್ಪರ್, ನಿದಿಯನಾಲಿಗೆ, ಪಿರಿಯಮಗಂ. If we consider these instances to be compounds, they are *karmadhārayas*; but they are in reality no compounds, and ought not to be written as such (*cf.* § 241). They are genitives combined with nominatives, *e. g.* ಅನಿಯ is the genitive of ಅನಿ (*cf.* § 273).

d) Instances regarding verbal declinable bases (*krīlingas*) are:— ಪಾಡುವತುಮ್ಮಿ, ಕೂಡುವತುಲಾರ್, ತೂಗುವನೊಡರ್, ಪೊಯ್ಯಮಲಿ, ಬೀಸುವನಾಮರಂ, ಪೊಡವಭೇರಿ, ಪೂರಯ್ಯವಕೆಂಬಂ, ಪಿಡಿದಕಹಳೆ, ಪೊಣ್ಣುವಳುಮಗಜಲಂಗ್ (see § 364); ಅಡಿದಪೊಲಂ, ಬಿಗಿದಮಿಳಿ, ಬೇಡಿದದಾನಂ, ಆದವಿಷ್ಟು (see § 363); ಆಗದಕಾರ್ಯಂ, ಮಾಡದಕೆಯ್ (see § 179). If we consider these instances of compounds, they are *karmadhārayas*; but, as stated by us in §§ 178.

179. 185. 186, their first words are very probably genitives of the so-called present-future and past participles combined with nominatives. See § 254.

As will be learned from the instances, an arisamāsa is faultless in consecutive compounds.

Remark.

Such instances as are adduced under number 2 letters *b*, *c*, and *d* are commonly, and we think quite justly, not considered to be compounds.

3, The *vipsāsamāsa* or repetition-compound (which has various meanings, *vide* §§ 303. 307. 308. 309) is formed by repeating adverbs, interjections, imitative sounds, and nouns, the final syllable of the first word being often dropped or also changed, *e. g.* ಕಪ್ಪಕಪ್ಪನೆ (=ಕಪ್ಪನೆ ಕಪ್ಪನೆ), ಕಮ್ಮಕಮ್ಮನೆ (=ಕಮ್ಮನೆ ಕಮ್ಮನೆ), ತಣ್ಣತಣ್ಣನೆ, ಮೆಲ್ಲಮೆಲ್ಲನೆ, ಸಪ್ಪಸಪ್ಪನೆ, ನೊಪ್ಪನೊಪ್ಪನೆ (?), ತೆಪ್ಪತೆಪ್ಪನೆ, ತರುತರುನೆ, ಜಳಜಳನೆ; — ಅಕಟಕಟ; — ಹಿಂವ್ಹಿಂವ್ಹ; — ಕಟ್ಟಕಡೆ (=ಕಡೆ ಕಡೆ), ನಟ್ಟನಡು (=ನಡು ನಡು), ತುತ್ತತುದಿ (=ತುದಿ ತುದಿ), ಮೊತ್ತಮೊದಲ (=ಮೊದಲ ಮೊದಲ); — ಕೆಳಕೆಳಗೆ (=ಕೆಳಗೆ ಕೆಳಗೆ), ಮೇಮೇಗೆ, ಮೊದಮೊದಲ (=ಮೊದಲ ಮೊದಲ), ತಪ್ಪತಪ್ಪಲ್ (=ತಪ್ಪಲ್ ತಪ್ಪಲ್). Regarding the repetition of verbs see §§ 211. 339.

XII. On verbal declinable bases (*cf.* §§ 363. 364).

254. Verbal declinable bases (*krits*, *krillīngas*, §§ 68, 1; 102, 8, *e*), as we have seen, are formed from the so-called past relative participle positive and negative (*bhūtavatikṛit*, §§ 175-179) and from the so-called present-future relative participle (*bhaviṣyantikṛit*, §§ 180-186) by suffixing the pronominal forms and pronouns ಅಂ, ಒಂ, (ಅವಂ), ಆತಂ, ಅಳ್, ಒಳ್, (ಅವಳ್), ಆಕೆ, ಉದು, ಒದು, ಅರ್, ಒರ್, ಉವು (*cf.* § 193) in the ancient dialect, or ಅನು, ಆ, ಅವಂ, ಅವನು, ಅವ, ಆತಂ, ಆತನು, ಆತ, ಅವಳ್, ಅವಳು, ಆಕೆ, ಉದು, ಅದು, ಅವರ್, ಅವರು, ಉವು, ಅವು in the mediæval one, or ಅವನು, ಅವ, ಆತನು, ಆತ, ಅವಳು, ಆಕೆ, ಆದು, ಅವರು, ಅವು in the modern one (see §§ 198 under 3; 200, 1; 267; 273; 316, 1; 330).

Similarly any nouns (§§ 253, 2, *d*; 363; 364) and certain adverbs (postpositions) are suffixed to both kinds of participles.

Instances are: — ಪಾಡಿದಂ, ಸನ್ನೆದಂ, ಬಗೆದಾತಂ, ಪಾಡಿದಳ್, ಕೊಟ್ಟಿಳ್, ಸೋವಾಕೆ, ಪಾಡಿದುದು, ಹೊತ್ತಿದು, ಮಾಡಿದರ್, ಕೊಟ್ಟಿದರ್, ಪಾಡಿದುವು; ತಿವ್ವನು, ಉವ್ವು, ಉವ್ವವಂ, ಉಳ್ಳವನು, ಉಳ್ಳವ, ಸಯಿಸುವಾತಂ, ಉಳ್ಳದು, ಉಳ್ಳತನು, ವಿಮವಾತ, ಹೋಹಳ್, ಸುಣ್ಣವಳು, ಬಪ್ಪಾಕೆ, ಬಪ್ಪದು, ಉಳ್ಳದು (=ಉಳ್ಳದು), ದಿವ್ವವರ್, ಬದುಳುವವರು, ಕೆಡುವುವು, ಹೋಹವು; ನುಡಿಯದಂ, ಬಾರದುದು, ಮಗುಂದವರು; ಬೆಳೆವ ತಣ್ಣೆ, ಪಂವ ತೊಣ್ಣೆ; ತೀರದ ಕಡ್ಲಂ; ಬರ್ಪನ್ನು, ಹೋದ ಮೇಲೆ.

An explanation of the structure of verbal declinable bases has been given in §§ 178. 179. 185. 186.

1, If the participles are combined with pronominal forms or pronouns,

a) the declinable bases may stand by themselves without reference to something or somebody, *e. g.* ಆಡಿದಂ, he that played, ಮಾಡಿದಂ, he that sang, ಆಡಿದಳು, she that sang, ಆಡಿದುದು, it that played, ಮಾಡಿದುದು, it that sang; ನೋಡಿದದು (or generally ನೋಡಿದ್ದು, see remark 3), it that saw, ತನ್ನದು (or generally ತನ್ನದ್ದು), it that brought; ಪೋರವಂ, he that nourishes or will nourish, ಪೋರವು, they that nourish or will nourish, ಉಳ್ಳದು, that which is; ನಿಲ್ಲದಂ, he that does not or did not stand, ಅಂಜದವಳು, she who is not or was not afraid, ಆದಾಯದು, that which does not or did not perish, ಬಾರದು, they that do not or did not come, ಮಾಡದದು (or generally ಮಾಡದ್ದು, see remark 3), that which does not or did not make, ಇಲ್ಲದದು (or generally ಇಲ್ಲದ್ದು), that which does not or did not exist;

b) they may be preceded by a nominative, *e. g.* ಕುತರ್ಮ್ ಓಸರಿಸಿದಂ, he whose affliction was removed, ಗಂಡನು ಸತ್ತವಳು, she whose husband died, ದೇವನ್ ಒರಿದಾತನು, he whom God was or is pleased with; ಮಕ್ಕಳು ಬಾಯವವಳು, she whose children are alive, ದೃಢಬುದ್ಧಿ ಹಿಂಗುವವನು, he whose firm mind fails, ಫಣಮ್ ಉಳ್ಳಂ, he to whom wealth belongs (*i. e.* he who possesses wealth), ನುಣ್ಣುಳ್ಳಂ, he to whom neatness belongs (*i. e.* he who is neat), ಬತ್ತಲೆಯಿರುವವನು, he to whom nakedness belongs (*i. e.* he who is naked), ಪೊನ್ನುಳ್ಳವಂ, he to whom gold belongs (*i. e.* he who possesses gold); ಕಾಲ್ ಇಲ್ಲದವಂ, he to whom feet do not belong (*i. e.* he who is without feet or a cripple), ಫಕ್ತನ್ ಅಲ್ಲದವಂ, he that is not or was not a devotee, ಪುತ್ರನು ಹುಟ್ಟದವರು, they to whom a son is not or was not born, ಮಕ್ಕಳು ಬಾಡದವಳು, she who loses or lost her children by death, ದಿಕ್ಕಿಲ್ಲದದು (or generally ದಿಕ್ಕಿಲ್ಲದ್ದು, see remark 3), it for which there is no refuge;

c) they may govern the accusative, as the verbs do from which they are formed, *e. g.* ಎರದಂ ಬಗೆದಾಕಂ, he who intended two things, ದಾನಮಂ ಹೇಡಿದಂ, he that asked a boon, ಶತ್ರುಗಳನು ಕೊಂದವನು, he that killed enemies; ಕೂದನ್ ಉಮ್ಮ, he that eats boiled rice, ಮಾಂಸವ ತಿವ್ವವ, he that eats flesh, ಎಲ್ಲವಂ ತಿವ್ವವಂ, he that eats all kinds of food, ಅನೆಯನ್ ಎಜುವಾತ, he who mounts an elephant, ಶವದ ಬಾಧೆಯಂ ಸಯಿಸುವಾತಂ, he that patiently endures the pain of austerities, ಗಿಳಿ ಸೋವಾಕೆಗಲ್, females that scare away parrots, ಗರ್ವವನ್ ಉಳ್ಳವ, he that possesses pride, ನುಣ್ಣುನ್ ಉಳ್ಳಂ, he that possesses neatness, ಸೂಕ್ಷ್ಮಬುದ್ಧಿಯನ್ ಉಳ್ಳವನು, he that possesses acute discernment (regarding the accusative see § 316, 1); ಫಕ್ತಮಾಗವನ್ ಅಜಾಯದವನು, he that does not or did not know devotedness, ದುರ್ಜನರನ್ನು ಸೇರದವ, he that does not or did not join bad men;

d) they may be joined also to other cases just as the verbs from which they are formed, *e. g.* ಪೊಲದಲ್ಲಿದಂ, he that was in the field, ಹಳ್ಳಿಗೆ ಹೋದವರು, they that went to the hamlet, ಕಾವರೆಗೆ or ಕಾವರಿಯೊಳ್ ಫಟ್ಟಿದಂ, he that sprang from a lotus, ತೊತ್ತಿಗೆ ಫಟ್ಟಿದಂ, he that was born of a female servant, ಕುತ್ತದಿನ್ ಕೊರಗಿದವನು, he that

is emaciated by sickness, ತನಗೆ ತಾನೆ ಹುಟ್ಟುವುದು, that which grows by its own force (*i. e.* spontaneously), ಊರಿನಿಂದ ಬಂದವನು, he that came from the village, ಸದ್ವಂಶದತ್ತಣಿಂ ಪಟ್ಟಿದಂ, he that sprang from a good family; ತಾಯ್ಕೆ ಮೇಲೆ ಪ್ರೀತಿ ಮಾಡುವವನು, he that loves (his) mother; ಕಾಳಿಗದತ್ತಣಿನ್ನು ಮಗುಡದವರು, they that do not or did not recede from a fight, ಮರಣಕ್ಕಂಜದವರು, they that are not afraid of death, ಕೆಲಸಕ್ಕೆ ಬಾರದವನು, he that is not serviceable.

e) they may be preceded by an infinitive, *e. g.* ಹೋಗಿ ಬಾರದುದು, that which cannot be gone to (or reached), ಅಜ್ಞಾಯ ಬಂದುದು, that which came to one's knowledge.

2, If the participles are combined with nouns, the rules regarding the thus formed declinable bases are similar to those of number 1, *a. b.*

a) ಅಟ್ಟ ಕೂಡ್, rice that was or is boiled, ಕೆಟ್ಟ ತರಸ್ಸು, penance that was or is bad, ಪೀಡಿದ ಅನಲಂ, wind that blew; (ತೋಟದಲ್ಲಿ) ಇರುವ ಬಾವಿ, a well that is (in the garden), ಕುಳ್ಳಿಹಾಸನಂ, a chair on which one sits, ಹರಿವ ತೊಡ್, a stream that runs, ಹೊಡೆದ ಗಾಳಿ, wind that is violent; ಸೇರದ ಗಣ್ಣನು, a husband that is not or was not in harmony (with his wife). Observe also ಮಿಾವುಮ (for ಮಿಾವ) ಗೃಹಂ, a room in which (one) bathes, and ನಡೆವಲ್ಲಿ, in the place where (one) walks (or in walking), ಪೋಲಿಸು ವಲ್ಲಿ, in the place where (one) compares (or in comparing), ಬಿದ್ದಲ್ಲಿಗೆ, to the place where (one) has fallen, ಬಿದ್ದಲ್ಲಿಗೆ, to the place where (one) falls (or to his falling). Regarding the 'one' in parenthesis see § 358.

b) ಕೊಮ್ಮು ಮುರಿಡೆತ್ತು, an ox whose horns were or are broken, ಬೇಗೆ ಹತ್ತಿದ ಕಾಡು, a jungle in which wild fire broke out, ತನ್ನ ಬಸ್ತ ಮನೆ, a house to which the father came, or a house from which the father came, ತಾಂ ಬಸ್ತ ಕಾರ್ಯಂ, the business for which he came, ಅವನು ಹೋದ ಕಾರಣ, the reason for which he went; ತಾಯ್ ಸಾಕುವ ಕೊಸು, a child which the mother brings up, ಕೆಸರುಳ್ಳೆಡೆ, a place where there is mud; ಕೋಗಿಲೆ ಕೂಗದ ತೋಟ, a garden in which the cuckoo does not or did not cry, ಹಣ್ಣು ಗಳಾಗದೂರು, a village in which ripe fruits do not grow, ನಾಮರೂಢಿಯಾದುದು ಶಕ್ತಂ, a case in which the conventional meaning of a word is not or was not damaged, ದೊರೆಯಲ್ಲದ ಬಂಗಾರಂ, gold that is not of use (*i. e.* is valueless), ಜನರು ಹೊಗದ ಹುಣ್ಣು, a jungle which people do not or did not enter, ಒಕ್ಕಲಿಲ್ಲದೂರು, a village in which there are no tenants.

It is to be remarked that if a nominative (a subject) does not precede the *krillīṅga* and the verb used in its formation is transitive, the subject is somehow to be supplied mentally (*cf.* § 315, 2, *k*), *e. g.* ಕಟ್ಟಿದ ಹೋರಿ, the young bull that (people) tied, ಪೊಯ್ದ ಬದಾ, the place that (somebody) struck, ಪೊಡೆದ ಭೇರಿ, the kettle-drum that (warriors) struck, ಕೊಯ್ದ ಕಾಲು, the foot that (somebody) cut off, ಹೆತ್ತ ಮನೆ, the room in which (a woman) has given birth to (a child); ಕುಡುವೆಡೆ, a place where (somebody) gives; ಮಾಡದ ಕೆಯ್, a piece of land that (people) do not or did not cultivate. See § 358.

c) ಕುಡುರೆಯನ್ ಎಜಾರ ರಾವುತಂ, a horseman that mounted a horse; ಅಕ್ಕುನಿಗಳ ಹೊಡೆದ ಸಜ್ಜಳ, a whip with which (people) beat horses etc., ಮಧ್ಯವ ಕುಡಿದ ಬಟ್ಟಲು.

a cup from which (people) drink spirituous liquor; ತಾಯ ಬಾಯನ್ ಉಡಾಯದ ಕಪ್ಪು, a calf that does not or did not leave (its) mother's place.

d) ತನ್ನೆಚ್ಚಿಗೆ ಬಾರದ ಕಾರ್ಯ, an affair that does not suit to one's wish, ನರಗಿಕ್ಕುವ ಕರ್ಪು, a black colour that (people) apply to grey hair, ನರಕದಲ್ಲಿ ಬೀಯುವ ಪಾಪಿ, a sinner that falls into hell, ಮರದೊಳ ಸಮೆದ ಆಂಕವಣಿ, a decorated seat that was made of wood, ಬಸಂಗಲಿಂ ಬಳಸಿದೂರ್ಗಲ್, villages that are surrounded by gardens, ಬಿಟ್ಟದತ್ತಡೆನ್ನ ಉರುಳ್ಳ ಕಲ್ಲುಗಳ್, stones that roll down from a mountain.

3, Regarding *krillīngas* formed by suffixing declinable postpositions the following instances may be adduced:—ರಾಜನು ಬರುವನ್ನ (ರಾಜನು ಬರುವನ್ನ ನಿನ್ನ), ತನ್ನೆ ಬಂದ ಮೇಲೆ (ತನ್ನೆ ಬನ್ನ ಮೇಲಿನ ದಿನ), ಅವನು ಬಾರದ ಮುಂಚೆ (ಅವನು ಬಾರದ ಮುಂಚಿನ ಸಮಯ). Concerning the general use of postpositions after *krīts* see § 282, i.

Remarks.

1, As seen from the remark in § 200 under 1 the verbal declinable base (*krillīnga*) formed from the so-called present-future relative participle is used also as the third person singular neuter of the future tense and as a *bhāva-vaēṇa* (§ 243). Thus ಮಾಡುವುದು, ಮಾಡುವುದು, ಮಾಡುವದು means 'that which makes or will make'; 'it will make'; and 'a making', 'the making', 'the act of making', 'to make'.

Regarding its use as a *bhāva-vaēṇa* we adduce the following instances:—ಲೇಸು ಮಾಡುವುದು, the making or to make beautiful, ವಶ ಮಾಡುವುದು, the act of making subject, ಕೆಲಾದಂ ಪಿರಿದು ಮಾಡುವುದು, to make large what is small, ಅತಿಥಿಯಂ ಪೂಜೆ ಮಾಡುವುದು, to honour a guest, ಚನ್ನಸಾದಿಗಳನ್ನ ಕರೀರಮಂ ಚಿಕ್ಕಟ್ಟಿ ಮಾಡುವುದು, to embellish the body by means of sandal etc., ನಿನ್ನಿ ಮಾಡುವುದು, to sleep, ಮೋಸ ಮಾಡುವುದು ಅನ್ಯಾಯ, to deceive is injustice, ಈವುದು ಕರ್ಣಂಗೆ ಸಹಜಂ, giving (was) an innate quality of Karṇa, ಇಷ್ಟಮಂ ಸಲಿವುದು ಕರ್ಣಂಗೆ ಜನ್ಮದ್ರವಂ, to grant the wish (of another) was Karṇa's vowed observance from birth, ಒನ್ನ ಕೊಟ್ಟು ಒನ್ನ ಕೊಮ್ಮುದು, to give one thing and take another thing (in its stead), ಪಿನ್ನಿ ಬರ್ಪುದು, to come after (i. e. to follow), ನಾವು ಹೋಗುವುದು, our going, ನೀವು ಕೊಡುವುದು, your giving, ಅವರು ಬರುವುದು, their coming, ಬಿಡದೆ ಆಡುವುದು, to play incessantly, ಅಂಜದೆ ಇರುವುದು, to be fearless.

The *bhāva-vaēṇa* may be declined, e. g. ನಾವೆಯಂ ನಿಲ್ಲಿಸುವುದಕ್ಕುಪಾಯಮಂ ಮಾಡಿಂ, contrive ye a means to stop the boat, ನಿಮ್ಮನ್ನು ನೋಡುವುದಕ್ಕೆ ಬನ್ನಿರ್ದೇನೆ, I am come to see you, ಅವರು ನನಗೆ ಸಹಾಯ ಮಾಡುವುದನ್ನ ಕೆಲಸ ಸಾಗುತ್ತದೆ, because they assist me, the business advances, ನಾನು ಬರುವುದೊಳಗೆ ಅಡಿಗೆಯಾಗರಲಿ, let dinner be ready within (the time of) my coming.

2, Likewise the third person neuter singular of the past tense in the ancient and mediæval dialect ending in ಉದು (see § 198 under 3), the *krillīngas* formed from the relative past-participle by means of the suffix ಅದು in the modern dialect, and the *krillīngas* formed from the relative negative participle when used for the past (§ 209) by means of the suffix ಉದು in the ancient and mediæval

dialect and ಅದು in the modern one, have been used as bhāvavācānas expressing the action or state of the verb in the past. *E. g.* ಚಾಿಿಯುತ್ತುದು, lit. a liberal person a having given-it (*i. e.* a liberal person's gift), ರಾಜರು ಹೋದದು, lit. the king a having gone-it (*i. e.* the king's departure), ನಿನ್ನ ಬನ್ನದು, your having come (*i. e.* your arrival), ತಾಯಿ ಸತ್ತದು, the mother's having died (*i. e.* the mother's death), ಕೂಸು ಮೊಲೆಯುಡ್ಡು, the child's having drunk milk, ಅವರು ನೋಡಿದದು, their having seen; ಅವರ ಕಾಣದು, their having not seen, ಅವರು ಬಾರದದು, their having not come, ಅವರು ಮಾಡದದು, their having not done. See ನಿತ್ರೆಪಿಸಿದದು in the portion of a verse in § 258.

Also this kind of bhāvavācāna is declined, *e. g.* ತಾಯಿ ಸತ್ತದಜ್ಜ ಮಕ್ಕಳಿಗೆ ಬಹಳ ದುಃಖವಾಯಿತು, because (their) mother died, the children grieved very much; ತನ್ನೆಯರದು ಮಾವಿನ ಹಣ್ಣು ಕೊಟ್ಟದಕ್ಕೆ ಮಗುವು ಹಿಗ್ಗಿತು, because the father gave (him) two ripe mangoes, (his) little boy rejoiced; ಹುಡುಗರು ತಮ್ಮ ಪಾಠ ಕಲಿಯದವಜ್ಜ ಸನ್ನೋಜಿ ಸಿಟ್ಟು ಮಾಡಿದನು, because the boys had not learned or did not learn their lesson, the schoolmaster became angry; ನನ್ನ ಪುಸ್ತಕದ ಮೇಲೆ ಮಸಿ ಬಿದ್ದದ್ದನ್ನು ಕಣ್ಣು ಅಯ್ಯನವರು ನನಗೆ ಸಿಟ್ಟು ಮಾಡಿದರು, the schoolmaster saw the having fallen of ink (*i. e.* that ink had fallen) on my book and became angry with me.

3. It is a peculiarity of the modern dialect to double, almost generally, the ದು in ಅದು, when it is the suffix of a bhāvavācāna of the past, *e. g.* ಬನ್ನದ್ದು (for ಬನ್ನದು), ಹೋದದ್ದು (for ಹೋದದು), ಸತ್ತದ್ದು, ಉಡ್ಡದ್ದು, ಕೊಟ್ಟದ್ದು, ಆದದ್ದು; if such a bhāvavācāna is formed from verbal themes with final ಉ (§§ 166, 175, 2) or from the so-called negative (§ 175, 3), the suffix ಅದು almost generally becomes ದು (cf. § 122), *e. g.* ಮಾಡಿದ್ದು (for ಮಾಡಿದದು), ಬೀದಿದ್ದು, ಬಿತ್ತಿದ್ದು, ಮಾಡದ್ದು (for ಮಾಡದದು), ಬಾರದ್ದು, ನುಡಿಯದ್ದು; also forms like ತಿಳಿದ್ದು (for ತಿಳಿದದು or ತಿಳಿದದ್ದು), ನಡೆದ್ದು (for ನಡೆದದು), ಆದ್ದು (for ಆದದು), ಹೋದ್ದು (for ಹೋದದು) are used. This peculiarity holds good, of course, also with regard to the similarly formed krillingas, *e. g.* in No. 1, *a. b.*

It may be remarked here too that in adding ಅದು to the genitive of neuter nouns ending in ಅ, its initial ಅ is generally elided, *e. g.* ಕೆಲಸದ್ದು (for ಕೆಲಸದದು), ಮರದ್ದು, ಕಾಸ್ದು.

XIII. On pronouns.

255. The pronouns are declinable bases (§ 90). ಆಂ, ಅನು, ನಾಂ, ನಾನು, ನಾ, ನೀಂ, ನೀನು, ನೀ are called (by Europeans) personal pronouns, and ತಾಂ, ತಾನು, ತಾ is called (by them) the reflexive (reciprocal) pronoun (see § 102, *s. a*).

ಅದು, ಇದು, ಉದು (see § 122; ಅತು, ಅತ್ತು, ಉತು § 272), ಪೆದಿತ್ತು, ಪೆದಿದು, ಎಲ್ಲದು; ಅವಂ, ಇವಂ, ಉವಂ, ಅವನು, ಇವನು, ಅವ, ಇವ, ಪೆದಿವಂ; ಅವಳ್, ಇವಳ್, ಉವಳ್, ಅವಳು, ಇವಳು, ಪೆದಿವಳ್; ಆತಂ, ಈತಂ, ಊತಂ, ಆತನು, ಈತನು, ಆತ, ಈತ (§ 265); ಆಕೆ, ಈಕೆ, ಊಕೆ are demonstrative pronouns; and ಅವುದು (§§ 265.

269), ಯಾವದು, ದಾವದು; ಅವಂ, ಅವೆ, ಯಾವನು, ದಾವನು; ಅವಳ್, ಯಾವಳು, ದಾವಳು; ಏನ್, ಏನು are interrogative pronouns (see § 102, a, b). The initials ಯಾ and ದಾ are dialectical forms of later time; ಅವನು, ಇವನು, ಅವಳು, ಇವಳು, ಆತನು, ಈತನು, ಯಾವನು, ದಾವನು, ಯಾವಳು, ದಾವಳು, ಏನು are modern forms with a euphonic final ಉ (§ 112); ಅವಳು, ಇವಳು appear also in the mediæval dialect.

256. The declension of the personal pronouns ಆಂ, ನಾಂ, ನಾನು, ನಾ, I, ನೀಂ, ನೀನು, ನೀ, thou, and of the reflexive pronoun ತಾಂ, ತಾನು, ತಾ, he, he himself, she, she herself, it, it itself, is given in § 137, and their probable origin appears in § 138.

In § 138, remark, their connection with the personal terminations of the verb is alluded to (*cf.* § 193 and remarks thereon). They express, Kēśava says, the meaning of the three persons of the verb (§ 193), *e. g.* ಆನ್ ಅಯ್ಯೆಂ. ಆಮ್ ಅಯ್ಯೆಂವೊಡಮ್ ಉಸಿರಲಮ್ಮೆವಾಲ್ದನ ಗತಿಯಂ, though we know, we cannot tell the state of the king.—ರಣಕ್ಕೆನ್ನಿನ್ನೆ ನೀಂ (or ನೀನ್) ಮುಂಚಿದಯ್, thou wentst before me to the battle. ನೀಂ (or ನೀಮ್) ಪೇಲ್ವಿರ್.—ತಾನ್ ಎಚ್ಚಂ ಪೊಚ್ಚ ಮಲ್ಲದರಿವಾಹಿನಿಯಂ, he threw arrows at the enemy's army (or river) which was no river. ತಾಂ (or ತಾಮ್) ಸಮ್ಯಸಾಚಿ ಯೊಳೆ ತೊಡದಿರಿಯರ್, they met even Arjuna, (but) did not pierce.—ಆನ್ ಕೇಳ್ವೆಂ, ಆಂ ಕೇಳ್ವೆವು; ನೀನ್ ಕಣ್ಣಯ್, ನೀಂ ಕಣ್ಣಿರ್; ತಾನ್ ಇದರ್, ತಾಮ್ ಇದರ್ (*cf.* the remarks on the final *sōnnē* in § 215, a).

Their gender is shown in § 102, 7. a to be depending on that of the noun to which they refer, *i. e.* viśēshyādhina, *e. g.* ಆಂ (or ಆನ್) ಶಿವಂ, ಆಂ ಗೌರಿ, ಆಂ ನಂದಿ; ನೀಂ (or ನೀನ್) ಕಾಮಂ, ನೀಂ ರತಿ, ನೀಂ ಗಿಳಿ; ತಾನ್ ಅವಂ, ತಾನ್ ಅವಳ್, ತಾನ್ ಅದು, ತಾನ್ ಅವಂ ಚದುರಂ, ತಾನ್ ಅವಳ್ ಚದುರೆ, ತಾನ್ ಅದು ಪಿರಿದು (see § 357, a); ಆಂ (or ಆಮ್) ರಾಜಪುತ್ರರ್, ನೀಂ ಶ್ರೀಮನ್ತರ್, ತಾಂ ಸೇವ ಕರ್; ಆಂ ಗೋಷಿಗಳ್, ನೀಂ ಪೆಣ್ಣಳ್, ತಾಂ ಬಾಲೆಯರ್; ಆಮ್ ಎರಲೆಗಳ್, ನೀಂ ಕುದುರೆ ಗಳ್, ತಾಮ್ ಇಲಿಗಳ್.

257. ನಾವು (the plural) is generally used for ನಾನು (the singular) in modern Kannada when people of some standing speak of themselves, *e. g.* ನಾವಿಲ್ಲದೆ ಏನು ಮಾಡುವಿರಿ, what will you do without me? This way of expression occasionally appears also in the mediæval dialect, *e. g.* ನಾವೀತನಂ ಮರ್ತ್ಯಕ್ಕೆ ಕಳುಪುವೆವು, I will send this one to the world of mortals. Also in the oblique cases this holds good in the modern dialect, *e. g.* ನಮ್ಮ ಮನೆಗೆ ಬನ್ನಿ, come to my house!, and in the mediæval one wherein

e. g. a girl says: ಗುರುನುಪದೇಶಿಳ್ ಎಮ್ಮಯ್ಯಗಳ್, and: ಇವೆಲ್ಲವನು (*i. e.* ಈ ಜಲೋ ವಸ್ತುವೆಲ್ಲವನು) ತನ್ನ ಕೊಡುವರು ನಾಳೆಯೆಮ್ಮಯ ತನ್ನೆ ತಾಯಿಗಳ್ ಎಸಗೆ, and: ಎಮ್ಮವರು (ಎಮ್ಮ ಅವರು, *lit.* 'of us they', *i. e.* our people, my parents) ಎನ್ನನಾಗಳಿ ಬೀರಿ ಸದಿದಸುವಂ ಕಳೆವರು. In the last three sentences the girl intends to honour her master and parents by using the plural of the pronoun (*i. e.* ಎಮ್ಮ for ಎನ್ನ) before them, a practice that obtains also in the modern dialect, *e. g.* ನಮ್ಮ ತಾಯಿಯನ್ನು ಕೇಳು, ask my mother! (Is § 354, II, 1 to be compared?).

In the Southern Mahratta country ನಮ್ಮವರು (ನಮ್ಮ ಅವರು, = ಎಮ್ಮವರು, our people, he that is mine) is often used by native women when speaking of their husbands, while the husband when speaking of his wife says ನಮ್ಮಾಕೆ (ನಮ್ಮ ಆಕೆ, of us she, she that is mine).

258. In the ancient dialect ನೀಂ, thou, is used, without the least savour of disrespect, in addressing a person of respectability, *e. g.* ನೀನರಸಂ; ನೀನರಸಿ; ನೀನಾರ ಮಗಳ್ ?

ನೀನುಳ್ಳೊಡುಣ್ಣು ರಾಜ್ಯಂ;
ನೀನುಳ್ಳೊಡೆ ಪಟ್ಟಿಮ್ ಉಣ್ಣು, ಪೇಳಿಗೆಯುಣ್ಣು;
ನೀನುಳ್ಳೊಡುಣ್ಣು ಬೆಳ್ಳೊಡೆ;
ನೀನಿಲ್ಲದಿವೆಲ್ಲಮ್ ಒಳವೆ, ಭಾನುತನೊಜಾ ? || (See translation in § 360)

and

ಕೂರ್ಮೆಯನಾ ಮುನಿಯಂ ಕ
ಣ್ಣುಮಂ ನೀನಲ್ಲದಿಲ್ಲ ಪೆತತನ್ನರಸಂ |
ಮೂರ್ಮೆ ಬಲವನ್ನು, ನುತಿಸಿ, ಪ

ಲರ್ಮ ತುದಾಳ್ಗೆಯ್ತು, ಭಕ್ತಿಯಂ ಬೆಸಗೊಣ್ಣಂ. || the king having seen that Muni and said "A venerable man (?) thou art, nothing else!", lovingly moved three times round (him) with the right side turned towards (him), praised (him), bowed several times, and worshipped (him) with devotion.

Regarding ನೀಂ, thou, such is often the case also in the mediæval dialect, *e. g.*

ಅರಸ ಕೇಳ್ !

ನಿನ್ನ ಚಾಳೋಶ್ವಾಸ್ತಯದವರು
ಮುನ್ನ ನಿತ್ತೇವಿಸಿದದೆಮ್ಮತ್ತಿಣ್ಣುಕೊಟಿಧನಾ : |
ನಿನ್ನ ಸಿಂಹಾಸನದ ಕೆಳಗಿದೆ.

and

ಬಸವರಾಜಾ ! ನಿನ್ನನೆಲ್ಲಾ
ದೆಸೆಗೆ ನಮ್ಮದೆಂ.

and

ಕಾರುಣ್ಯಾತ್ಮಕಣ್ಣುಪ್ಪಾ !
ಇನ್ನು ನೀನೇ ತಿವನಲಾ !

But the mediæval dialect, in accosting a single person, uses also the plural ನೀವು, *e. g.* ನೀವೆ ಬಿಜಯಂಗೈಯ್ಯ, even thou having gone.

In the modern colloquial dialect the following distinction is made between ನೀನು and ನೀವು:—when addressing a person of some respectability, the plural ನೀವು (also in its oblique cases) is always used, followed by a verb in the plural (*cf.* ತಾವು in § 261); and when addressing a person of low rank, or a child, the singular ನೀನು is always used.

Further, in the modern dialect of conversation it is considered uncivil to say even to a little child *e. g.* ನಿನ್ನ ಅಕ್ಕ, ನಿನ್ನ ಅಪ್ಪ, ನಿನ್ನ ಅಮ್ಮ, and it is expected to say ನಿಮ್ಮ ಅಕ್ಕ, ನಿಮ್ಮ ಅಪ್ಪ, ನಿಮ್ಮ ಅಮ್ಮ, etc., because the elder sister, the father, the mother, etc. require to be honoured by the pronoun in the plural; it becomes particularly uncivil, even abusive, if one says to another ನಿನ್ನ ಹೆಣ್ಣತಿ, instead of ನಿಮ್ಮ ಹೆಂಡತಿ. It is not unfrequent in such polite language to add ಅವರು to the words ಅಪ್ಪ, ಅಮ್ಮ, ತಾಯಿ, ಅಣ್ಣ, ತಂಗಿ, etc. (see § 119, *c.* 1; 131, *c.* 1), *e. g.* ನಿಮ್ಮ ಅಪ್ಪನವರು, ನಿಮ್ಮ ತಾಯಿಯವರು, etc. (Plurals that are formed with ಅವರು are in themselves honorific, *e. g.* ಅಯ್ಯನವರು. Similar plural forms are met with also in the ancient dialect, *e. g.* ಬಿಟ್ಟೇರಿವರ್, he of the spear, literally 'they of the spear'.)

When addressing a deity (or God) in prayer, the singular ನೀಂ, ನೀನು, ನೀ, or one of its oblique cases is always used in the three dialects, *e. g.* ಎಲೆ, ಸರ್ವೇಶ, ನಿನ್ನ ನಿಜಮಂ ತೋರಿಸು!—ಎಲೆ, ಮಹಾದೇವಾ, ಮುನ್ನ ನೀ ಪಾಲನೀಡ್ವಾ!—ಕಾಯಬನ ವಿತನೆ (Vishnu), ನೀ ಸಲಹು ಎನ್ನ!—ದಯೆ ಗೆಯ್ ನೀನ್ ಎಮಗೆ ಸೌಖ್ಯಮಂ, ಜಿನರಾಜಾ!—The pronoun may also be omitted, *e. g.* ಎಲೆ, ದೇವ, ರಕ್ಷಿಸು!—ಮನದೊಲವಿಂ ಮಾಡು ಸವ್ವದಂಗಳನ್, ಅರುಹಾ! *cf.* § 355, I, 1, where ದೇವರು has its verb in the singular.

259. In the three dialects ತಾಂ, ತಾನು, ತಾ, he, he himself, etc., and their plural ತಾಂ (ತಾಮ್), ತಾವು, they, they themselves, are used

1. when they, in the nominative, refer to the subject mentioned in a sentence, *e. g.* ಮನುವುಂ ತಾನುಂ ಸಚ್ಚರಿತರ್ ಎನಿಪನ್ ಉದಯಾದಿತ್ಯಂ, of Udayāditya it is said "Manu and he (are) virtuous people".—ಒರ್ವಂ ಶಿವಾರ್ಡಕಂ ಶಿವದೇವನೆನ್ನಾತ ನಾರಿಯುಂ ತಾನುಂ ಕವಿಲಕ್ಷ್ಮೀದವೊಬ್ಬಳವಂ ಶಿವಂಗವಧಾರೆನ್ನುತರ್ಪಿಸಿ.—ಜ್ಞಾನವಿಲ್ಲದ ಮನುಜ ತಾನಿದ್ದು, ಫಲವೇನು?

2. when they, in the nominative, refer to a noun that is not mentioned in a sentence, but understood to be the subject, *e. g.* ತಾನ್ ಎಚ್ಚಂ.—ತಾನು ಹಗೆಯ ಮೇಲೆ (ದಣ್ಣನ್ನು) ಎತ್ತಿ ಹೋಹಲ್ಲಿ ಹಿನ್ನೆ ರಾಜ್ಯವನ್ ಉಪದ್ರವ ಮಾಡುವವನು.—

ತಾನೊನ್ನು ಎಣಿಸಿದರೆ ದೈವವೊನ್ನು ಎಣಿಸಿತು.—ತಾ ಕಳ್ಳನಾದರೆ ಪರರಿಗೆ ನಷ್ಟ.—ನಾ ಬಲ್ಲಿದ, ತಾ ಬಲ್ಲಿದನೆನ್ನು, ಒಬ್ಬರಿಗೆಬಿಟ್ಟರಹಂಕರಿಸುಹಂ.—ತಾಮ್ ಇದರ್, —ತಾವು ಮಾಡುವದು ಗನ್ನರ್ವರು ಮಾಡಿದರು.—ತಾವು ಮೂವರು ಸಕಲಭಕ್ತಗಣಾವಳಿಗೆ ಸೆಯ್ಗೆ ಡೆಯಲು.

3, when they, in the nominative, accompany the subject of a sentence and may occasionally be translated 'indeed', 'in fact', etc., e. g. ಬಹುಲತೆ ಯತ್ತ್ವ ವತ್ಸದೊಳ್ ಸಂಸ್ಕೃತಕ್ಕೆ ತಾನ್ ಇಲ್ಲ, for Samskrita (words used in Kannada) there is with regard to (the euphonic insertion of) ಯ್ and ವ್ in fact no muchness (i. e. ಯ್ and ವ್ are always inserted, ತಾನ್ referring to ಬಹುಲತೆ).—ಕಾನ್ಯಮಾರ್ಗದೊಳ್ ಲಕ್ಷ್ಯಮ್ ಉಣ್ಣು ತಾನ್ ಈ ತೆರಿದಿಂ (ತಾನ್ referring to ಲಕ್ಷ್ಯಂ).—ದೇವಾರ್ಜನಕ್ಕಿದು ತಾನ್ ಅವಸರಂ.—ಸತ್ಯಮ್ ಇದು ತಾಂ.—ನರವುಂ ನೆರವುಂ . . . ತಾಮ್ ಅರೆಬರ ಮತದಿನ್ನಸ್ತ್ರಲೋಪಮನ್ ಆಳ್ಗಂ.—ಭಕ್ತರು ತಾವು ಸರ್ವರು ಸನ್ನಣಿಸಿ, ನೋಡಲ್ವಿ.

4, Instances by which the use of ತಾಂ, etc. is shown when these are in oblique cases, are:—ಅವನು ತನ್ನ ಆಕಳನ್ನು ಹೊಡೆಯುತ್ತಾನೆ, he beats his cow.—ಪಕ್ಷಿಗಳು ತಮ್ಮ ಗೂಡುಗಳನ್ನು ಕಟ್ಟುತ್ತವೆ, birds build their nests.—ತನ್ನ ಸುಖವೇ ಲೋಕದ ಸುಖ, ತನ್ನ ಕಷ್ಟವೇ ಲೋಕದ ಕಷ್ಟ, his own joy (is) the world's joy, his own trouble (is) the world's trouble.—ಕರ್ಣನೊಳ್ಳುಡಿ ತನಗದು ನಿಜಮಾಗೆ ನೆಗವ್ವಿನ್ ಆ ವಿಭುವಿಳೆಯೊಳ್, that ruler became famous on earth, when that true speech of Karna became his (ತನಗೆ) property.—ತನಗಿಲ್ಲದವನು ಪರರಿಗೇನು ಕೊಟ್ಟಾನು, who has nothing himself, what should he give to others?—ಪರರಿಗೆ ಕೇಡು ಮಾಡಿ ತನಗೆ ಲೇಸು ಮಾಡಿ ಕೊಳುಹ, to cause evil to others and to cause welfare to himself.—ತಮ್ಮ ಕಲಹಕೆ ತಾವು ಅಯ್ಯರು, ಪರರ ಕಲಹಕೆ ನೂಯಿ ಅಯ್ಯರು, for their own quarrel (there are) they five, for the quarrel of others (there are) one hundred and five.—ತನ್ನ ದನಾ ತಾನು ಮುಯಿ ಕೊಣ್ಣು, ಅನ್ಯನ ಮೇಲೆ ದೂಯಿ ಹೇಯಿದ, he broke his tooth himself, and blamed another person (for it).—ತನ್ನ ಒಡಲ ಹೊರೆವಾತನು, he who nourishes (only) his own belly.—ತನ್ನ ಮಗಳ ಪತಿ, one's daughter's husband.—ತನ್ನಯೆ ವಧುವಿಲ್ಲದ ಲೀಲೆ, play at which one's own wife is not present.—ತನ್ನ ಸ್ತ್ರೀ, one's own wife.—ತನ್ನ ಇಚ್ಛೆ, one's own will.—ತನ್ನ ಇಚ್ಛೆಕಾದಿ, he who follows his own likings.—ತನ್ನಿರವು, one's state.—ತನ್ನಿನ್ನ, of one's own accord.—ತನ್ನಿನ್ನ ಹಿರಿಯಳು, a (sister) older than one's self.—ತನ್ನವರಿನ್ನಲೇ ತನಗೆ ಉಣ್ಣಾಗುವ ಭೀತಿ, fear that arises in himself (ತನಗೆ) even from his very own people.—ಕನ್ನಡದ ನುಡಿ ಯಲಿ ತಿಳಿದು, ತನ್ನೊಳು ತನ್ನ ಮೋಕ್ಷವ ಗರಿಸಿ ಕೊಣ್ಣರೆ ಸಾಲದೇ, is it not enough, if one learns (the way to beatitude) in the Kannada language, and (thereby) acquires his beatitude in himself?—ತನ್ನ ತಾನ್ ಅಯಿತರೆ ಸುಜ್ಞಾನಿ,

if one knows himself, he (is) a wise person.—ತನ್ನ ತಾನು ಅರಿತರೆ ತಾನಾದಾ
ನು, ತನ್ನ ತಾನು ಮರಿತರೆ ತಾನು ಹೋದಾನು, if one knows himself, he is likely
to succeed; if one forgets himself, he is likely to go (without gain).
ತಾನು ಪರರಿಗೆ ಹಿತ ಮಾಡಿದರೆ ನಿಶ್ಚಯವಾಗಿ ದೇವರು ತನಗೆ ಹಿತ ಮಾಡುವನು, (he
ought to know that) if he bestows benefits on others, God will certainly
bestow benefits on him.

260. To ಅಂ, ನಾಂ, ನಾನು, ನೀಂ, ನೀನು, ತಾಂ, ತಾನು and their plural the
particles ಎ or ಏ (§ 212, e) are often added in order to give them either
the meaning of emphasis or also to express the 'self' quite distinctly (*cf.* § 282).

Instances of the first kind are *e. g.* ಊರೊಡೆಯಂ ನಾನೆ, I (am) the
ruler of the town!—ನೀನೇ ಶಿವನಲಾ, verily, thou (art) Śiva!—ಈ ಕೆಲಸ ನೀನೇ
ಮಾಡಿದಿ, it is thou who hast done this business!—ತಾನೆ ಲೋಕದೊಳ್ ಲಾಕ್ಷ
ಣಿಕಂ, he (is) a distinguished teacher in the world!—ನಾವೇ ಇದ್ದೆವೇ, it is
we!—ತಂಕರನು ನೀನೇ, thou (art) Śaṅkara!—ತನ್ನೆ ತಾಯಿಯು ನೀನೆ! ಬಸ್ಸು ಬಳ
ಗವು ನೀನೆ!

Instances of the second kind are *e. g.* ನಾನೇ ಪತ್ರವನ್ನೊದುತ್ತೇನೆ, I shall
read the letter myself. ನಾನೇ ಮಾಡಿದೆನು, I made (it) myself. ಈ ಕೆಲಸ
ನಾನೇ ನೋಡುತ್ತೇನೆ, I shall see to this business myself. ಅಣ್ಣಾ, ನೀನೇ ನೋಡು,
brother, see thou thyself. ತನ್ನ ಮಕ್ಕಳಿಗೆ ಕೊಡದೆ ತಾನೇ ಉಣ್ಣಳು, she ate (it)
herself without giving (anything) to her children. ತಾನೆ ಮೇಲೆಮ್ಮುದು, to
say that one's self (is) superior (to others). ತನ್ನ ನೆಬಲಿಗೆ ತಾನೆ ಮುನಿವುತ,
ತನ್ನ ತಾನು ಅರಿಯದೆ, he (the mad elephant) being angry himself at his
(own) shadow, (and) not knowing himself (any longer). ತನ್ನ ಕಾಲಿಗೆ ತಾನೇ
ಸರಣು ಮಾಡಿ ಹರಿಸಿ ಕೊಣ್ಣ ಹಾಗೆ, (it is) as if one himself gave protection
to his own feet and blessed himself (this 'himself' being expressed some-
how by the verb ಕೊಳ್, see § 341). ಅಯ್ಯಳೇ, ಅಯ್ಯಳೇ, ಅಯ್ಯರಿಂಕೆ ನೀವೇ
(you yourself) ಬರೆದರೆ ಚನ್ನ.

Occasionally ತಾನೆ or ತಾನೇ denotes also 'of itself', 'spontaneously', and
ತಾವೆ or ತಾವೇ, 'of themselves', 'spontaneously', *e. g.* ಯಾವ ಪದಾರ್ಥವಾದರೂ
ತಾನೇ ಆಗದು, no thing whatsoever comes of itself into existence. ಫಲವಾಗಿ
ಬಲಿಯಲೊಡನೆ ತಾವೆ ಕೆಡುವ ಧಾನ್ಯಂಗಳು, plants which die of themselves after
they have had fruit and have become ripe (ಹಿಷಧಿಗಳು).

The same meaning is not unfrequently expressed *e. g.* by ತನ್ನ ತಾನೆ, ತನಗೆ
ತಾನೆ, ತನ್ನಿನ್ನ ತಾನೇ, ತಮ್ಮಿನ್ನ ತಾವೇ, ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ, as shown by the follow-
ing instances:—ತತ್ತನಯರೊಳ್ ತನ್ನ ತಾನೆ ದೊರೆ ಕೊಣ್ಣವಂ ತತ್ತನನ್ನನನ್ ಇವಂ
ತನಗೆನ್ನವಂ ಮುದದೊಳ್ ಎತ್ತಿ ಕೊಣ್ಣು, saying: "of those (ten) sons one who

has of himself (*i. e.* accidentally) been found, a genuine son (*is*) this one to me (ತನಗೆ)", he lifted (him) up with joy. ತನಗೆ ತಾನೆ ಹುಟ್ಟುವುದು, that which grows of itself. ಈ ಸೃಷ್ಟಿ ತನ್ನಿನ್ನ ತಾನೇ ಆದದ್ದಲ್ಲ, this creation is not something that has come into existence of itself. ಆ ತತ್ವಗಳು ಜಿಸಲಿನ ಕಾವಿಗೆ ತಮ್ಮಿನ್ನ ತಾವೇ ಒಡೆದು, those eggs having opened of themselves (*i. e.* having been hatched) by the heat of the sun. ನಿಮ್ಮ ಮನೆಯೊಳಗೆ ತನೇಲಿ ಮಣಿ ಮುನ್ನಾದ ಒಡವೆಗಳು ಉಣ್ಣು; ಅವೆಲ್ಲ ತಮ್ಮಿನ್ನ ತಾವೇ ಆಗಿವೆಯೋ? in your house there are cooking vessels, stools and other things; have they all come into existence of themselves? ಕುದುರೆಗಳು ತಮ್ಮಷ್ಟಕ್ಕೆ ತಾವೇ ನಿಲ್ಲುವವು, the horses will stop of themselves.

Further, by suffixing ಆಗಿ (§ 166), 'having become', to ತಾನ್, ತಾನು, ತಾವು, they express 'of one's own accord', 'of their own accord', 'spontaneously', *e. g.* ತಾನಾಗಿ (of his own accord) ಬನ್ನನು.—ತಾನಾಗಿ ಬನ್ನ ಅತಿಥಿ.—ತಾನೆ ತಾನಾಗಿ ಯೊಡನೆ ಗುರುದಕ್ಷಿಣೆಯನ್ ಬಂದಂ ಕೊಡುವೊಡೆ, when he himself of his own accord at once gave a fee to (his) guru.—ಕಾಡಿನಲ್ಲಿ ಯಾರಿನ್ನಲೂ ವಿತ್ತಲ್ ಪಡದೆ ತಾನಾಗಿ (of itself, spontaneously) ಬೆಳೆಯುವ ಯುಲ್ಲಭತ್ತ.—ತಾನಾಗಿ (of her own accord) ಒಡಿ ಹೋದಳು.—ತಾನಾಗಿ ಬೀಳುವ ಮರಕ್ಕೆ ಕೊಡಲೀ ಹಾಕಿದ ಹಾಗಿ.—ಆನೆಗಳು ತಾವಾಗಿ (of their own accord) ಯಾರಿಗೂ ಉಪದ್ರವ ಕೊಡುವದಿಲ್ಲ.—ಮನುಷ್ಯರು ತಾವಾಗಿ ತಮ್ಮ ಮೇಲೆ ಗಣ್ವಾನ್ತರ ತನ್ನ ಕೊಳ್ಳ ಬಾರದು.

261. In the modern dialect, when speaking to a superior, ತಾವು and its oblique cases are often used as a term of great respect (*cf.* ನೀವು in § 258) being equivalent to 'your honour', 'your lordship', etc., *e. g.* ಅಯ್ಯಾ, ತಾವು ಮಹಾ ಪರಾಕ್ರಮಿಗಳು. ಸ್ವಾಮಿ, ತಾವು ಆಡಿದ ಮಾತು ತಿಳಿಯಿತು. ತಾವು ಯಾವಾಗ ದಯ ಮಾಡಿದಿರಿ? (*i. e.* when did your honour come?). ಒಡೆಯಾ, ಈಗ ನಾನು ಕೇಳುವ ಮಾತಿಗೆ ದಯ ಮಾಡಿ ತಮ್ಮಿನ್ನ ಉತ್ತರ ದೊರೆಯ ಬೇಕು. ಸ್ವಾಮಿ, ಎಲ್ಲಿಯಾದರೂ ತಮ್ಮನ್ನವರಲ್ಲಿ ಬೇಡಿ ಕೊಣ್ಣು, ಹೊಟ್ಟೆ ತುನ್ನು ಕೊಳ್ಳುತ್ತೇನೆ. ತಮ್ಮ ಕಟಾಕ್ಷದಿಂದ ಬದುಕುತ್ತೇನೆ. ತಾವು ಹೋಗಿರಿ! ತಾವು ತಕ್ಕೊಳ್ಳಿರಿ!

262. The declension of the singular of the masculine demonstrative pronouns ending in ಆ appears in § 117, and that of their plural in § 119. The declension of the singular of the feminine demonstrative pronouns ending in ಆಳ್ and ಅಳು appears in §§ 120, 121, and that of their plural in § 134; the singular of ಆಕೆ, ಈಕೆ, ಊಕೆ is declined in § 130, and their plural in §§ 131, 132. The declension of the singular of the neuter demonstrative pronouns is given in § 122, and that of their plural in § 136.

The declension of the singular of the masculine interrogative pronouns with final *ಃ* is given in § 117, that of the singular of their feminines in §§ 120, 121, and that of the plural of both masculines and feminines in § 135; the declension of the singular of the neuter interrogative pronouns appears in § 122, and that of their plural in § 136. *ಏನ್* (*ಏನು*) is declined in § 125. [Regarding *ಏನ್* the *Śābdamanidarpana* (s. sūtra 112) says that its nominative is also *ಏತದ್* (*sic!*), and gives a dubious instance.]

The gender of the demonstrative and interrogative pronouns is *viśeṣyādhīna* (§ 102, s) with the exception of *ಏನ್* when it is not declined, which in that case is added to masculines, feminines and neuters in the singular and plural, *e. g.* *ಅವನೇನ್*, *ಅವಳೇನ್*, *ಅದೇನ್*, *ತತ್ಪರಿಜನಾಲಾಪಂಗಳೇನ್* (§ 271).

In the following verse

ಏನ್ ಎದ್ದು ಬೆವ್ವಿ ! ಮನುವುಂ
ತಾನುಂ ಸಚ್ಚರಿತರ್, ಅಮರಕುಜಮುಂ ತಾನುಂ |
ದಾನಿಗಳ್, ಅವೈಶ್ವನಿಧಿಯುಂ
ತಾನುಂ ಗವ್ಯಾರ್ ಎನವನ್ ಉದಯಾದಿತ್ಯಂ. ||

according to Kēśava *ಏನ್* means *ಎನ್ನ ಹವರ್ಗಲ್* (*ಎನ್ನು ಅಹ ಅವರ್ಗಲ್*), what persons! A translation, therefore, would be: —A greatness which speaks of what persons! *Manu* and he (are) virtuous men, the celestial tree and he (are) donors, the ocean and he (are) deep. (Thus) *Udayāditya* causes himself to be called (*i. e.* such is *Udayāditya's* fame).

263. The demonstrative pronouns are remote, intermediate, and proximate, *viz.* *ಅವಂ* (*ಅವನು, ಅವ*), that man, he; *ಉವಂ*, this intermediate man, he; *ಇವಂ* (*ಇವನು, ಇವ*), this man, he; — *ಅವಳ್* (*ಅವಳು*), that woman, she; *ಉವಳ್*, this intermediate woman, she; *ಇವಳ್* (*ಇವಳು*), this woman, she; — *ಅತಂ* (*ಅತನು, ಅತ*), that man, he; *ಊತಂ*, this intermediate man, he; *ಈತಂ* (*ಈತನು, ಈತ*), this man, he; — *ಅಕೆ*, that woman, she; *ಊಕೆ*, this intermediate woman, she; *ಈಕೆ*, this woman, she; — *ಅವರ್* (*ಅವರು*), those men or women; *ಉವರ್*, these intermediate men or women; *ಇವರ್* (*ಇವರು*), these men or women; — the neuters *ಅದು*, that, it; *ಉದು*, this intermediate; *ಇದು*, this; — and their plurals *ಅವು, ಉವು, ಇವು*. Cf. § 262.

The intermediate forms have mostly disappeared in the mediæval dialect except *ಉದು* for the third person singular of the verb (see § 193); the modern one has abandoned them altogether, if one does not consider its *ಹೌದು*, which stands for *ಅಹುದು* (§ 201).

Remark.

Regarding the occasional forms ಅಕು, ಅಪ್ಪ, ಕು, ತ್ತು, ದು, ಉಕು etc. see §§ 122, 272, 2, remark.

264. When ಅದು, ಇದು, ಉದು become demonstrative adjective pronouns, their forms (without the final ದು and with the demonstrative vowels lengthened) are ಆ, ಈ, ಊ (this in the ancient dialect). Such adjective vowel-pronouns are used before masculine, feminine and neuter nouns in the singular and plural. The following are some instances:—ಆ ತನ್ನೆ, ಈ ತನ್ನೆ, ಊ ತನ್ನೆ, ಊ ಮಾನಿನಂ; ಆ ಮಗಳ್, ಈ ಮಗಳ್, ಊ ಮಗಳ್; ಆಯೆರಲೆ, ಈ ವುಲೆ, ಆ ಬನಂ, ಈ ಬನಂ, ಊ ಬನಂ; ಆ ಪೊಲಿಜರ್, ಈ ಕವಿಗಳ್, ಈ ಗ್ರಂಥಂಗಳ್, ಆ ಕಲ್ಲುಗಳು, ಈ ಕೋಣಗಳು, ಆ ಹೆಂಗಸರು (see § 253, 2, b).

265. Kēṣava says that the demonstrative pronouns ಅವಂ, ಇವಂ, ಉವಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್, ಅವರ್, ಇವರ್, ಉವರ್, ಆತಂ, ಈತಂ, ಊತಂ, ಆಕೆ, ಈಕೆ, ಊಕೆ (see § 263) and the interrogative pronouns ಆವಂ (ಆವೆ), ಆವಳ್, ಆರ್ (cf. §§ 270, 271) come from ಅದು, ಇದು, ಉದು, ಅವುದು.

This statement is rather unsatisfactory. Let it be said that the pronominal forms ಅಂ, he, ಅಳ್, she, ಆರ್, they, which especially in the ancient dialect were used in krillīngas (§§ 177, 185, 254) and only in course of time were superseded by the demonstrative pronouns (ಅವಂ, etc.) and which appear as the personal terminations of the verb (§ 193), are, together with the demonstrative vowels ಆ, ಇ, ಉ and their lengthened forms ಆ, ಈ, ಊ, the elements of the remote, proximate and intermediate pronouns. Thus ಅವಂ is ಆ + euphonic ವ್ + ಅಂ, ಅವಳ್ ಆ + ವ್ + ಅಳ್, ಇವಂ ಇ + ವ್ + ಅಂ, ಇವಳ್ ಇ + ವ್ + ಅಳ್, ಉವಂ ಉ + ವ್ + ಅಂ, ಉವಳ್ ಉ + ವ್ + ಅಳ್, ಅವರ್ ಆ + ವ್ + ಆರ್, ಇವರ್ ಇ + ವ್ + ಆರ್, ಉವರ್ ಉ + ವ್ + ಆರ್.

ಅದು is ಆ + ದ್ (the primitive sign which in a general way points to an object, see § 122) + euphonic ಉ, ಇದು ಇ + ದ್ + ಉ, ಉದು ಉ + ದ್ + ಉ, ಅವು ಆ + ವ್ + ಉ (see § 137, a under nominative plural), ಇವು ಇ + ವ್ + ಉ, ಉವು ಉ + ವ್ + ಉ.

ಆತಂ is ಆ + ತು (or ತ್ + euphonic ಉ) + ಅಂ (see § 122; § 138, d, 3), ಈತಂ ಈ + ತು + ಅಂ, ಊತಂ ಊ + ತು + ಅಂ.

Regarding ಆಕೆ, ಈಕೆ, ಊಕೆ so much may be stated that they are ಆ, ಈ, ಊ either with the suffix ಕೆ mentioned in § 109, a, 4, or perhaps with the suffix ಕೆ in § 243, A, No. 10.

The interrogative pronouns *ಅವಂ* (ಯಾವನು, ದಾವನು), *ಅವಳ್* (ಯಾವಳು, ದಾವಳು), *ಅವುದು* (ಯಾವದು, ದಾವದು), *ಅರ್* (ಯಾರು, ದಾರು), *ಅವುವು* (ಯಾವವು, ದಾವವು) rest on the interrogative *ಏ*, that becomes *ಯಾ* in the oblique cases of the mediæval and modern dialect, which is another form of *ಆ* (see § § 41. 125. 138. 269). Thus *ಅವಂ* is *ಏ* + euphonic *ವ್* + *ಅಂ*, *ಯಾವನು* *ಏ* + *ವ್* + *ಅನು*, *ಅವಳ್* *ಏ* + *ವ್* + *ಅಳ್*, *ಯಾವಳು* *ಏ* + *ವ್* + *ಅಳು*, *ಅವುದು* *ಏ* + *ವ್* + *ಅದು*, *ಯಾವದು* *ಏ* + *ವ್* + *ಅದು*, *ಅರ್* *ಏ* + *ಅರ್*, *ಯಾರು* *ಏ* + *ಅರು*, *ಅವುವು* *ಏ* + *ವ್* + *ಅವು*, *ಯಾವವು* *ಏ* + *ವ್* + *ಅವು*. The modern forms with initial *ದಾ* are in so far interesting as they show that initial *ಯ್* may become *ದ್* in Kannada (as in Tulu, wherein *ಯೇನು* occurs as *ದಾನೆ*, and also as *ಜಾನೆ*, initial *ಯ್* having become *ಜ್*; cf. e. g. the Kannada tadbhava terms *ದವಸ* = *ಯವಸ*, *ಜೋಗಿ* = *ಯೋಗಿ*, and see § 141, 1, remark under dative). The remark may be made that in *ಎಲ್ಲಿ*, where? which comes from *ಏ* + *ಅಲ್ಲಿ*, the *ಏ* has become short (cf. § 138, c); *ಎಲ್ಲಿ* appears also as *ಆವಲ್ಲಿ* in the ancient and mediæval dialect.

The forms *ಅವ*, *ಯಾವ*, *ದಾವ* which appear in the so-called gamaka compounds (§ 253, a, b, only before consonants in the ancient dialect, as it would seem according to the instances given there), are nothing but a substitute of *ಏ* (§ 269). Some additional instances are:—*ಅವ ಜಗಮಂ ಸಾಧಿಸಲ್ ಪೋದಯ್?*—*ಅವ ದೇಶ ನಿಮ್ಮದು?* *ಇನ್ನಾವ ಶಾಸ್ತ್ರ ಬಲ್ಲಿರ್?* *ಅವ ವಿದ್ಯೆ ಬಕುಗುಂ* (see § 203, remark)? *ನೀವು ಪೇಯ್ ಬೇಗದಿಂ!*—*ಯಾವ ಕಾಲ ತಪ್ಪಿದರೂ ಸಾಯುವ ಕಾಲ ತಪ್ಪದು.*—*ನೀವು ಯಾವ ಊರಿನವರು?*—*ಯಾವ ಊರಿನಿನ್ನ ಬನ್ನಿರಿ?*—*ಇದು ಯಾವ ಊರು?*—*ಇದು ಯಾವ (ಅಥವಾ ಎನ್ನ) ಕಾವ್ಯವು?*—*ಯಾವ ಹುಡುಗರು ಇವರು?*—*ಸಿನ್ಧುನದಿಯ ಆಚೆಗೆ ಯಾವ ಜನರು ವಾಸ ಮಾಡುತ್ತಾರೆ?*—*ನಿನ್ನೆ ಯಾವ ವಾರ?* *ಸೋಮವಾರು.*—*ಯಾವ ಸಾಲಿಗೆ ಹೋಗುತ್ತಿ?* *ಕನ್ನಡಸಾಲಿಗೆ.*—*ಯಾವ ಸ್ತ್ರೀ?*—*ಅವ ದೊರೆ?*—*ಅವ ಜನರು?*—*ಆಚಾರ್ಯರೇ, ದಾವ ಊರು?* *ಅನ್ನರೆ ದಾವಳಿ ಮೂಟು ಹಣ!* *ಅನ್ನ ಹಾಗೆ.*—(ಇವುಗಳಲ್ಲಿ) *ಯಾವ ಕುದುರೆ ಚಲೋದು?*—(ಇವರಲ್ಲಿ) *ಯಾವ ಸ್ತ್ರೀ ಸುನ್ನರಿ?* Regarding the meaning see § 271.

266. In § § 102, a, b; 255 it has been stated that *ಪೆಪಿಂ*, *ಪೆಪಿಳ್*, *ಪೆಪಿತ್ತು*, *ಪೆಪಿದು* and *ಎಲ್ಲದು* are classed with the (demonstrative) pronouns by the grammarians Kēśava and Nāgavarma.

ಪೆಪಿಂ is *ಪೆಪಿ* (the being on the outer side or foreign) + *ಅಂ*, another he or another man, *ಪೆಪಿಳ್* *ಪೆಪಿ* + *ಅಳ್*, another she or another woman, *ಪೆಪಿತ್ತು* *ಪೆಪಿ* + *ಅತ್ತು* (see remark under § 263) or *ಪೆಪಿದು* *ಪೆಪಿ* + *ಅದು*, another it or another thing, *ಪೆಪಿರ್* *ಪೆಪಿ* + *ಅರ್*, other men or women, *ಪೆಪಿವು* *ಪೆಪಿ* +

ಅವು, other things, *e. g.* ಸರಸೆಮ್ಪಾತಂ ಪೆರಿನ್ ಅಲ್ಲಿಕನ್ ಆಗಲೈಯ್ಯಿಕ್ಕುಂ, he who is called Arjuna, is no stranger; he (lit. this man) must become (the leader?). ಆತಂ ಪೆರಿಳೊಕ್ಕುಂ, that man (is) one who is attached to a foreign (or another) woman. ಭುವನೈಕರಾಮಮಹಿಪಂಗಳಕ್ಕುಂ, ಪೆರಿರ್ಗಳಕ್ಕುಮೆ, it (the victory?) will be Rāma's who has no equal in the world; will it be other persons'? ಪೆರಿವದಿ ಧರ್ಮಂಗಳನೆ ತೆರಿದಿಸ್ತಂ ತನ್ನ, having mannerly introduced even laws of other things.— ಪೆರಿಂ (with an initial ವ್) is ancient; the same form and ಪೆರಿಂ occur in the mediæval dialect; ಪೆರಿಂ is the only modern form.

ಎಲ್ಲದು (which is classed also with the nouns that express indefinite quantity, §§ 90, 278, 3, 4) is ಎಲ್ಲ+ಅದು, it all, ಎಲ್ಲರ್ ಎಲ್ಲ+ಅರ್, they all (men or women), ಎಲ್ಲವು ಎಲ್ಲ+ಅವು, all the things, etc. In ಎಲ್ಲವರ್ (=ಎಲ್ಲರ್) of the ancient dialect the ವ್ is euphonic like the ವ್ in ಕೆಲಬರ್, etc. (see § 278, 4). ಎಲ್ಲಂ (nominative of ಎಲ್ಲ) is used also adverbially (see § 212, 7).

ಎಲ್ಲ, all (here without suffixes, see it with suffixes at the close of the present paragraph when it stands at the end of nouns), is used in karmadhāraya compounds wherein it may take also the form ಎಲ್ಲಾ (§ 247, d, 2)¹⁾, *e. g.* ಎಲ್ಲಕಾರ್ಯಂ; ಎಲ್ಲಪುರುಷರ್; ಎಲ್ಲಕಾನ್ತೆಯರ್. ಎಲ್ಲಂಗಮ್ (*i. e.* ಎಲ್ಲ ಅಂಗಮ್, in all ways) ಎಲ್ಲಧನಮುಮನ್ ಎಲ್ಲೆಡೆಯೊಳಮ್ ಎಲ್ಲತೆರಿ ದೊಳಂ ಕುಡುಗೆಮ! ಎಲ್ಲ ಜನರು. ಎಲ್ಲ ಮನೆ ಮಾಡುಗಳು. ಎಲ್ಲ ನಾಡುಗಳು. ಎಲ್ಲ ದೇಶಗಳು.—ಎಲ್ಲಾ ಕಾರ್ಯಂ. ಎಲ್ಲಾ ಧಾನ್ಯ ಬೆಳೆವ ಭೂಮಿ. ಎಲ್ಲಾ ರತ್ನಮಂ ವಸುಮಣಿ ಯೆಮ್ಮುದು. ಎಲ್ಲಾ ವೇದಮನ್ ಓದಿದಾತನು. ಎಲ್ಲಾ ದೋಷ ಬೆಲ್ಲದಲ್ಲ ಪರಿಹಾರ. ಎಲ್ಲಾ ಬಣ್ಣಾ ಮಸಿ ನುಂಗಿತು. ಎಲ್ಲಾ ರಸಗಳ ಮೇಲಣ ಉದಕವು.—The modern dialect uses also ಎಲ್ಲಾದು and ಎಲ್ಲಾರು for ಎಲ್ಲದು and ಎಲ್ಲರು.

In the modern dialect ಎಲ್ಲಾ by itself is used for the nominative and accusative, and then, at least often, conveys an emphatical meaning, *e. g.* ಎಲ್ಲಾ (*i. e.* the whole earth) ದೇವರ ಜಗಲಿಯಾದರೆ ನಿರ್ದೋ (=ನಿಲ್ಲವ) ಸ್ಥಳವೆಲ್ಲಿ?. ಎಲ್ಲಾ ದಿಟ್ಟು ಬಂಗಿ ನಟ್ಟ. ಎಲ್ಲಾ (the whole body) ಹೊಕ್ಕಿತು, ಬಾಲ ಮಾತ್ರ ಉಸಿಯಿತು. ವೇಲೆಬೆಡ್ಡೆಲ್ಲಾ ಸರಿ. ಇವೆಲ್ಲಾ ಕರೇ ಬಣ್ಣದವು. ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ.—ಎಲ್ಲಾನು, as accusative of ಎಲ್ಲಾ, occurs also in that dialect.

Concerning the use of ಎಲ್ಲ, ಎಲ್ಲಾ, etc. at the end of nouns observe the following instances:—ದವಸವನ್ ಎಲ್ಲವಂ. ಪೂಡೆಯನ್ ಎಲ್ಲವಂ. ಎಮ್ಮನ್

¹⁾ The compound-rule regarding ಎಲ್ಲ and ಎಲ್ಲಾ has been retained only in Kōṭiava's instances.

ಎಲ್ಲರೂ. ಪರದೇಶಿಗಳಿಗೆಲ್ಲರಿಗೆಹಿದು.—ಅವರನ್ ಎಲ್ಲಂ. ಕುಡುಬರಿಗೆಲ್ಲಂ ಕೇಳಿಸುವನ್ನೆ. ಘೂಮಿಗೆಲ್ಲಾ ಬಬ್ಬನೇ ಅರಸಾಗಿ.—ಅವರೆಲ್ಲರನ್ನು ಕರೆ! ಜೀವಿಗಳೆಲ್ಲರಿಗೆ ಕೊಟ್ಟಂ ಸುಗ ತಿಯ. ಅವಯವಗಳೆಲ್ಲಕ್ಕೆ (see § 124 after No. 6). ವಿತ್ತವೆಲ್ಲಕ್ಕೆ. ಪಾಳಿಕ್ಕುಂ ಜಗವೆಲ್ಲಮಂ ಕಮಲಭವಂ.—ವಿಶ್ವಯಮ್ ಎಲ್ಲಮ್ ಅಧ್ಯವಂ. ಭುವನಂಗಳೆಲ್ಲಂ. ಪೊರೆಯ ಶಬರಿಯರೆಲ್ಲ (ತಮ್ಮ) ಕರವೆತ್ತಿ ಪೊಗಲ್ಪಿರ್ ಅವನ. ನರರೆಲ್ಲಂ ಚನ್ನಸಾರೂಪ್ಯಮನೇ ಪಡೆದರ್. ಮನುಜರೆಲ್ಲರು. ಜನಂಗಳೆಲ್ಲರು. ತಿಷ್ಠರುಗಳೆಲ್ಲರು. ನೀವೆಲ್ಲರು. ನೋಡುವ ವರೆಲ್ಲಾ. The Nudigattu has: ಜನರೆಲ್ಲ, ಜನರನ್ನೆಲ್ಲ, ಜನರಿದ್ದೆಲ್ಲ, ಜನರಿಗೆಲ್ಲ; ಜನರೆಲ್ಲರು, ಜನರೆಲ್ಲರನ್ನು, ಜನರೆಲ್ಲರಿನ್ನ, ಜನರೆಲ್ಲರಿಗೆ.

267. In § 174 it has been stated that there are no relative pronouns in Kannada, and their place is somehow supplied by the so-called relative participles; from the translation of the instances concerning these in §§ 179, 186 and 254 this peculiarity has already become evident. Occasionally, however, there occur sentences in the three dialects which might suggest the thought as if the interrogative pronouns were used as relative ones, *e. g.* ಅವನ್ ಅಧಿಕ ಪುಣ್ಯನ್ ಅವನೆ ಸೇವ್ಯಂ, who (is) a very righteous man, he indeed (is) venerable. But this translation is misleading; the correct literal translation is 'who (is) a very righteous man? he indeed is venerable'.

That the meaning of the above and similar sentences is thus to be explained by the interrogative pronoun followed by a demonstrative one becomes plainer in instances taken from the modern dialect, in which dialect the vowel ಓ of questioning (§ 212, 6) is often used, *e. g.* ಆನೆಯ ಮುಮ್ಮಾಗ ಯಾವದೋ? ಅದು ದನ್ನಭಾಗ, what (is) the fore-part of an elephant's head? it (is) the dantabhāga. ಯಾವವನು (*i. e.* ಯಾವ ಅವನು) ಹಗೆಯವನನ್ನು ಗೆಲ್ಲುವದಕ್ಕಾಗಿಯೇ ಬಹಳವಾಗಿ ಹೊದಿಡುತ್ತಾನೋ? ಅನ್ಯವನು ಅಧ್ಯ ಮಿತ್ರ, who does often march out with the very object of vanquishing an enemy? such a one (is) an abhyamitrya. ಯಾವನು ಕೆಲವ ಮಾಡುವನೋ? ಅವನು ಉಣ್ಣುವನು, who does work? he shall have a dinner. ನೀನು ನಮ್ಮಲಿಕ್ಕೆ ಯಾರು ತಕ್ಕವರೋ? ಅನ್ಯವರನ್ನು ನಿನ್ನ ಸ್ನೇಹಿತರಾಗಿ ಆರಿಸು, who (are) the people whom thou canst trust? such people choose for thy friends! ತಮ್ಮನ್ನು ಎರಡನೆಯವರು ಯಾವ ರೀತಿಯಲ್ಲಿ ನಡಿಸಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ತಮ್ಮ ಅಜೀಕ್ಷೆ ಇರುತ್ತದೋ? ಅದೇ ರೀತಿಯಲ್ಲಿ ತಾವು ಎರಡನೆಯವರನ್ನು ನಡಿಸಿ ಕೊಳ್ಳಲಿಕ್ಕೆ ಬೇಕು, in what manner do they wish that other people should treat them? in that very manner they should treat other people. Cf. § 271 (ಅವು ಪಿರಿಯವು etc.).

In § 330 this paragraph will be adverted to again.

268. In the present dialect of the Southern Mahratta country the singular of ಅವನು, ಇವನು, ಅವಳು, ಇವಳು is not used in speaking of grown up persons whom one considers respectable; the plural of the pronouns (ಅವರು, ಇವರು with the verb in the plural) or the singular of ಆತನು, ಈತನು, ಆಕೆ, ಈಕೆ being used instead (*cf.* § 354, II, and about ನೀನು § 258). In writing about such persons this custom is generally observed only (as it would appear), if they are still alive at the writer's time (see *e. g.* Bombay Fourth Book, Mangalore, Basel Mission Press, 1884, lessons 2.4. 36. 38. 105).

In the modern dialect of the Mysore country (according to the Rev. Th. Hodson's Grammar § 209) "the singular ಅವನು, ಅವಳು is used when speaking of an equal or an inferior. The plural ಅವರು is used as an honorific singular when speaking of a superior. ಆತನು, ಆಕೆ, ಈತನು, ಈಕೆ are used of an equal or superior when respect is intended".

In the ancient dialect the use of the singular of the pronouns ಅವಂ, ಇವಂ, ಉವಂ, ಅವಳ್, ಇವಳ್, ಉವಳ್ was apparently not connected in any way with disrespect, *e. g.* ಅವಂ ವಿಮಲಮತಿ, ಅವಂ ಹಿರಿಯಂ, ಅವನ್ ಒಳ್ಳಿದಂ, ಅವಳ್ ವಿಮಲಮತಿ, ಅವಳ್ ಸಜ್ಜನವೆಣ್, ಅವಳ್ ಚದುರೆ; ಓದಾಳಿಯವಂ, ದೇವನ್ ಇವಂ, ಓದಾಳಿಯವಳ್, ಇವಳ್ ದೇವರ ತೊಡ್ತಿ. Regarding a rather disrespectful use of ಆತಂ observe the sentence ಎರಡಂ ಬಗೆದಾತನುಂ ನರಕದೊಳ್ ದೀಪ್ತಿಲ್ಲೆಗೆಂ ಸ್ವಯಂ?

The mediæval dialect does not seem to differ in this respect from the ancient one (see *e. g.* the use of ಇವಂ in Basavapurāṇa 47, 33 and that of ಅವಳ್ in Jaimini 30, 1); ಆತಂ, ಈತಂ may be used therein also with a certain degree of disrespect, *e. g.* ಪೆದರ ಕಾಡುವಾತಂ, ಎಡಿಸುವಾತನು, ತನ್ನ ಒಡಲ ಹೊರೆವಾತನು, ಅವನೊಬ್ಬನು ಗುರಿಯನೆಡ್ಡು ತಪ್ಪಿದವನುಣ್ಣು? ಈತನು ಅಪರಾಧ ಪೃಶತ್ತನು. Likewise ಆಕೆ, ಅವಳು are found promiscuously in passages that smell of dishonour, *e. g.* ರಕ್ಕಸರ ವೃಂದಮಂ ಪಡದಾಕೆ, ಅಸುರರ ಪಡೆದಾಕೆ, ಇನ್ನಾರಿಯುಂ ಪಡದವಳು, ಉರಗಸನ್ನೋಹಮಂ ಪಡದವಳು. When in Basavapurāṇa 5, 48-50 women speak to one another of Basava and use, six times, ಈತನೆ (for ಇವನೆ) regarding him, they may or may not do so on account of respect; they perhaps thought the term to be more expressive on account of the fullness of its sound.

269. In § 265 it has been stated that the origin of ಅವುದು is ಎ+ವ್ +ಉದು. Concerning this we remark that the Śabdānuṣāsana says that ಅವುದರ್ಕ್ optionally appears as ಎಕೆ and ಎತರ್ಕ್ and ಅವುದು as ಎನ್ (sūtras 177. 178); (the Śabdamaṇidarpaṇa derives ಎಕೆ, ಎತರ್ಕ್ or

ಏತಕ್ಕೆ directly from ಎನ್, sūtras 112. 114). ಎ is used ಅವ, *e. g.* ಎ ತೆರಿ ದಿಂ for ಅವ ತೆರಿದಿಂ (Śabdamanīdarpaṇa); ಎ ಮಾತು for ಅವ ಮಾತು (Nāga-varma's Čandas); ಎವುದು for ಅವುದು (Abhinavapampa); ಎ ಪರಿಯೊಳ್ for ಅವ ಪರಿಯೊಳ್ (see Dictionary). The accusative ಎ is used for ಅವುದಂ or ಎನಂ, *e. g.* ಎವೇಲ್ವೆಂ for ಅವುದಂ or ಎನಂ ಪೇಲ್ವೆಂ; the dative ಎ for ಅವುದಕ್ಕೆ, ಎತಕ್ಕೆ or ಎಕೆ, *e. g.* ಎವನ್ನಂ for ಅವುದಕ್ಕೆ, ಎತಕ್ಕೆ or ಎಕೆ ಬನ್ನಂ. About the meaning of ಎನ್ see § 271.

270. The interrogative pronoun ಆರ್ (ಆರು, ಯಾರು), the plural of ಅವಂ, ಅವಳ್ (ಯಾವನು, ಯಾವಳು), has been mentioned in § 265 wherein Kēśava derives it from ಅವುದು, as does also Bhaṭṭākalaṅka; we have stated there that ಆರ್ is ಎ+ವ್+ಅರ್. (*Cf.* § 272 under No. 2).

It is used for the masculine and feminine gender singular and plural, *e. g.* ಕವಿಯಾರ್, who is a poet? ಇವನ್ ಆರ್, who (is) this man?

ನಾಳೆಯೊ ನಾಡಿದೊ ಕಾಲನ

ದಾಟಿಯವಂ ನುಂಗಿ ನೊಣಿಗುಗುಂ (§ 203) ಶರಣ್ ಆರ್ ಎ |

ನಾಳೊಚಂಗೆಯ್ಯದೆ ದಿಟ

ಬಾಯಿನ್ನುದಿ ಬೆರಿತು ಬೇಗುವರ್ಗೇಯ್ವೆಂ || what shall I do

to people who do not reflect "will he of the inroad of Kāla swallow and devour (us) to-morrow or the day after to-morrow? who (will be our) preserver?", say "destined life (there is for us)", and are conceited and elated? ಇದನ್ ಆರ್ ತನ್ನರ್, who brought this? ತಾಯ್ ಆರ್ ನಿನಗೆ, who is thy mother? ನೀನ್ ಆರ್? ನಿನಗೆ ವಲ್ಲಭನ್ ಆರ್, who (art) thou? who (is) thy husband? ಈಶಾಣ್ಡಿಯನ್ ಬಲ್ಲನ್ ಆರ್, who knows Śiva's command? ನೀನ್ ಆರ ತನೂಭವೆ, whose daughter (art) thou? ಆರ್ತಿ ತುರಂಗಂ (= ಆರದೀ ತುರಂಗಂ), of whom (is) this horse (*i. e.* whose horse is this)? ಅಯ್ಯನ್ ಆರ್ ಎನಗೆ? ಅವೈಯಾರ್? ಪಿರಿಯಯ್ಯನ್ ಆರ್, who (is) my father? who (my) mother? who (my) grandfather? ಮಗನೇ, ನಾನು ಯಾರು, (my) son, who (am) I? ಎರೋ, ನೀನು ಯಾರು, O, who (art) thou? ನೀನು ಯಾರ ಮಗನು, whose son (art) thou? ಇವರು ಯಾರು, who (are) these men (or women)? ಈ ಚೂರಿ ಬಹು ಚನ್ನವದೆ; ನಿನಗೆ ಅದನ್ನು ಯಾರು ಕೊಟ್ಟರು, this knife is very nice; who gave it to you? ಒಬ್ಬನು ಆ ಹಾರುವನ ಎದುರಿಗೆ ಬನ್ನು, ನೀನು ಯಾರಯ್ಯ? ಎನ್ನು, ಕೇಳಿದನು, somebody met the Brāhmaṇa and asked "who (art) thou, sir?" ಸೂರ್ಯನನ್ನು ಮಾಡಿದವರು ಯಾರು, who made the sun? ಅಲ್ಲಿ ಯಾರು ಹೋಗು ತ್ತಾರೆ, who goes there? ಅವು ಯಾರ ತೋಟಗಳಲ್ಲಿ ಹುಟ್ಟುತ್ತವೆ, in whose (in what

people's) gardens do they (the mangoes) grow? ಆ ಮನೆ ಯಾರದು, of whom (is) that house (*i. e.* whose house is that)? ಈ ಮನುಷ್ಯನು ಯಾರು, who (is) this man? ಆರು ಹಿತವರು ನಿನಗೆ ಮೂಲಿ ಮನ್ನಿಗಳೊಳಗೆ? ನಾರಿಯೋ? ಧಾರುಣಿಯೋ? ಬಲುಧನದ ಸಿರಿಯೋ, which of (these) three people (is) thy friend (ಹಿತವರು, honorific plural)? (is it) woman? (or) land? (or) the beauty of great riches? ಎಲ್ಲರಿಗಿಂತ ಬೇಗ ಯಾರು ಹೋಗುವರು, which (what one) will go faster than all? ಈ ಹುಡುಗರಲ್ಲಿ ಯಾರು ಯಾರು ಈಸುತ್ತಿದ್ದರು, which of these boys were swimming? ಪ್ರಮಥರ ಆರೋ? ಇವರೊಳಗೆ ಮದ್ರಮಣನ್ ಅವನೋ, which (are) Śiva's attendants? (and) which of these (is) my lover?

From the instances given above it will be seen that the interrogative pronoun ಆರ್ (ಆರು, ಯಾರು) means 'who' and occasionally 'which'.

In a note under No. 8, b of § 102 it has been stated that the demonstrative pronoun ಆದು is occasionally used in combination with masculine terms. This occurs when ಆದು pleonastically precedes the interrogatives ಅವಂ and ಆರ್ (ಆರು), *e. g.* ಅದಾವನ್ ಇಲ್ಲಿಗೆ ಬಂದಂ? — ದೀರ್ಘಾಯುವಂ ಕೊಡುವವನ್ ಅದಾವಂ? — ಇತ್ತಲ್ ಅದಾರು ಹೋದವರ್? — ನಿನ್ನ ಕೋಮಲ ತನುವನು ಪೊಯ್ದವಂ ಅದಾರ್? In the modern dialect the question ಆದು ಯಾರು, who is that? (who is there?) is now and then heard. The Nūḍigaṭṭu has: ಪತಿಯನ್ನು ಬಿಟ್ಟರೆ ಹೆಣ್ಣಿಗೆ ಅದಾರು ಗತಿ? ದೇವರಿಗಿಂತ ಹೆಚ್ಚಿನ ಸರ್ವಜ್ಞನು ಅದಾವನು?

271. Regarding the interrogatives ಅವ, ಯಾವ, ದಾವ in the so-called gamaka compounds some instances have been adduced in §§ 253, 2, b; 265. From those instances it appears that their meaning is 'what', 'what kind', and 'which' according to circumstances.

The use of ಅವಂ, ಅವಳ್, ಅವುದು; ಯಾವನು, ದಾವನು, ಯಾವಳು (ಯಾವಾಳೆ, ದಾವಳು), ಯಾವದು, ದಾವದು; ಅವುವು, ಯಾವವು (ದಾವವು) has been alluded to in § 267 where instances are given that might be supposed to be relative ones. Here follows a number of various instances:— ಅವಂ ಮುರದಂ ಕೊಂದಂ? ಅವಂ ಬಕಕಂಪಕೇಶಿಗಳನ್ ಅದಟಲೆದಂ, who killed Mura? who overwhelmed and disgraced Baka, Kamsa, (and) Kēśi? ನೀನಲ್ಲದಾವನ್ ಅಧಿಕನ್ ಇಲೆಯೊಳ್, ಬಿನವಾ, except thee, Arhat, who (is) excellent on earth?

ಸವಣಂ ಬಳಪಂಗೊಳೆ, ಗಾ

ಣ್ಣಿವಿ ಬಿಲ್ಲೊಳೆ, ಬಲವಿರೋಧಿ ವಜ್ರಂಗೊಳೆ, ದಾ |

ಸವರಿಪು ಪಕ್ರಂಗೊಳೆ, ಕಾ

ರವಾರಿ ಗದೆಗೊಳೆ ಪೋಣರ್ಕೆಗಾವಂ ನಿಲ್ಲಂ? || when a Jaina

seizes (his) pot-stone pencil, when Arjuna seizes (his) bow, when Indra seizes (his) thunderbolt, when Krishna seizes (his) discus, when Bhima seizes (his) club, who will stand to fight? ನಿಷ್ಕಾಮಿಯಾವಳು, what woman (is) free from desire? ಇವರೊಳು ಮದ್ರಮಣನ್ ಆವನೊ, which of these (is) my lover? ಪಾಪ ಪುಣ್ಯಮ್ ಎಮ್ಮೆರಡರಿ ಬಣ್ಣಮ್ ಆವುದು? ಅದಂ ಬಲ್ಲವರಾರ್, what (is) the colour of sin (and) virtue? who know it? ಬಸ್ತ ಕಾರ್ಯಮ್ ಆವುದು, what (is) the business (you) have come (for)? ನಿಮ್ಮ ಗುಣನಾಮಮ್ ಆವುದು, what (is) the substance of your qualities? ಅವನ ಉದ್ಯೋಗ ಯಾವದು, what (is) his profession? ಆವುದು ಸಂಕಟಂ ನಿನಗೆ, what (is) thy distress?

ಅವು ಪಿರಿಯವು, ಭಾವಿವೊಡಿ

ನಿವು ಕಿಲಿಯವೆನಿಪ್ಪುದಿದುವೆ ಭೇದಂ. ನಿಮಗಾ |

ವುವು ಮನಕೇಮಿವುವದ್ವಿದುನ್

ಅವನ್ ಆಯ್ತುಳಿಗೊಳ್ಳಿಮ್ ಎನ್ನು, ಸವರತ್ನಮುಮಂ || “if (one) considers, those (pearls are) large and these make themselves to be called (i. e. are) small; even this (is) the difference. Which do suit you? them choose with pleasure”, (thus) saying (he exhibited) all the nine precious gems. ನಿಮ್ಮಲ್ಲಿ ಯಾವನು ಹೋಗುತ್ತಾನೆ, which of you goes? ಇವರಲ್ಲಿ ಯಾವಾಕೆ (or ಯಾವಳು) ನಿಮ್ಮಕ್ಕ, which of these (is) your elder sister? ಇವರೊಳಗೆ ಯಾವನ ಮೇಲೆ ಕಣ್ಣಿಟ್ಟ, on which (person) of these didst thou fix (thine) eye? ಈ ಮನುಷ್ಯರಲ್ಲಿ ಯಾವನು, which of these men? ಈ ಪುಸ್ತಕಗಳಲ್ಲಿ ಯಾವದು ನಿನ್ನ ಮನಸ್ಸಿಗೆ ಬರುತ್ತದೆ, which of these books doest thou like? ನಿನಗೆ, ಅರನುನೆ ಯಾವದು? ಧರ್ಮಶಾಲೆ ಯಾವದು? ಎಮ್ಮವದಿಷ್ಟು ಸಹ ತಿಳಿಯುವದಿಲ್ಲವೋ, doest thou even not know which (is) the palace (and) which (is) the building erected for the accommodation of travellers? ನಿನ್ನ ಎಡಗೆಯ ಯಾವದು? ಬಲಗೆಯ ಯಾವದು, which (is) thy left hand? (and) which (is) thy right hand? ಈ ಜೋಡುಗಳಲ್ಲಿ ನಿನ್ನದು ಯಾವದು, which of these pairs of shoes (is) thine? ಈ ಮನೆಗಳಲ್ಲಿ ನಿನ್ನ ಮನೆ ಯಾವದು, which of these houses (is) thy house? ಸೃಷ್ಟವದಾರ್ಥಗಳಲ್ಲಿ ಮುಖ್ಯ ಮೂಯಿ ಕೋಟಿಗಳು ಯಾವವು? ಪ್ರಾಣಿಕೋಟಿ, ಉದ್ಭಿಜ್ಜಕೋಟಿ, ಖನಿಜಕೋಟಿ, which (are) the three principal branches of created things? the animal branch, the vegetable branch (and) the mineral branch. ಉತ್ತರಹಿಂದುಸ್ಥಾನದಲ್ಲಿ ಆಯಿ ವಿಭಾಗಗಳು, ಅವು ಯಾವವು, in North India (there are) six divisions; what (are) they? ನಾಮಪದದ ಬಹುವಚನ ಮಾಡುವ ಬಗ್ಗೆ ಮುಖ್ಯವಾದ ನಿಯಮಗಳು ಯಾವವು, what (are) the chief rules for forming the plural of nouns?—From the instances quoted above it will be seen that the meaning of ಅವಂ, etc.

is 'who', 'what person', 'which person', and that of ಅವನು, etc. 'what', 'which'. About ಅರ್, etc., the plural of ಆವಂ, etc., see § 270.

(ಏ, § 269), ಏಂ, ಏನು mean 'what', 'what kind or manner of'; 'why', 'how', when they might be taken also as exclamatory words (*cf.* § 262). ಏಂ ಸಂದಯಂ, what doubt (is there)? ತಡೆದನ್ನೇಂ ಕಾರಣಂ, what (is) the reason so that (thou) delayest (*i. e.* of thy delay). ಆದೇಂ, what (is) that? ಆತಂ ಮಾಡಿದ ದೋಷಮ್ ಏಂ, what (is) the fault he has done? ತಪಮ್ ಏಂ ಕಾರಣಂ, (your) religious austerity (for) what reason (*i. e.* why are you ascetics)? ಅವನೇಂ, what manner of man (is) he? ಅವಳೇಂ, what manner of woman (is) she? ತತ್ಪರಿಜನಾಲಾಪಂಗಳೇಂ, what (do) the discourses of those attendants (mean)? ಎಲ್ಲರುಮ್ ಆ ಕರ್ಣನನ್ನಿರೇಂ ಚಾಗಿಳ್, how (could) all (be) liberal persons like Karna? ನೀಹಾರಮಯೂಖಮಣ್ಣಲಮ್ ಅದೇನ್ ಎಸೆದಿರ್ದುದೊ ಪಶ್ಚಿಮಾದ್ರಿಯೊಳ್, O, how that mass of bright fog shines on the western mountain! ಏಂ ತುದಿಗಿರ್ದುವೊ ತುದಿಗೋಡೊಳ್ ಎಹಂಗಳ್, O, how the birds crowd on the highest branch! ಹಲವು ಮಾತೇಂ, why many words? ಇದರಿ ಅರ್ಥವೇನು, what (is) the meaning of this? ಆ ಊರಿನ ಹೆಸರೇನು, what (is) the name of that town? ನೀನು ಏನು ಮಾಡುತ್ತೀ, what doest thou make? ನಿನಗೆ ಏನು ಬೇಕು, what doest thou want? ಅವನು ಏನು ಕೇಳುತ್ತಾನೆ, what does he ask? ಅವನಿಗೆ ತಿಂಗಳಿಗೆ ಸವ್ವಳವೇನು, what (is) his monthly pay? ಅಲ್ಲಿ ಅವನಿಗೆ ಏನು ಸಿಕ್ಕಿತು, what did he find there? ಅವನು ನಿನಗೆ ಏನು ಉತ್ತರ ಕೊಡುತ್ತಾನೆ, what answer does he give thee?—The genitive of ಏಂ, ಏನು (ಏತರಿ, ಯಾತರಿ) is frequently used in the sense of 'of what', 'of what kind', 'of what substance, caste, etc.', 'what kind', 'what', *e. g.* ಏತರಿ ಮಾತೋ ಧೂತಳದೊಳ್, what kind of word on earth! ಎತರೀತನೇ, of what caste (is) he? ಎಲವೊ, ನೀನ್ ಎತರ ಭುಜಂಗನೊ, O, what kind of paramour thou art! ಅದೇತರಿ ಭಕ್ತಿ ಗುಣಂ, what quality of devotion (is) that? ಉದಿವ್ಯುಗಂಗಳನ್ ಅಸುಗಳಿವುದೇತರಿ ಘನಂ, what greatness (is) the excessive killing of beasts? ಎತರಿ ಸೀಮೆ, what kind of country? ಎತರಿ ಮಾತು, what kind of word? ಈ ಕೊಡ ಯಾತ ಲಿದು, of what (is) this pitcher (made)? ಇದು ಯಾತರಿ ಹಾವು, what kind of snake (is) this? ಇವನು ಯಾತರಿವನು, of what caste (or profession is) he?—The dative (ಏತರ್ಕೆ, ಏತಕ್ಕೆ, ಏತಕೆ, ಏಕೆ; ಯಾತಕ್ಕೆ, ಯಾತಕೆ, ಯಾಕೆ) means 'for what', 'wherefore', 'why', *e. g.* ಏತರ್ಕೆ ಮುನಿಸು, why passion? ಏಕೆನ್ನದಿಯೆಂ, I do not know why. ಏತಕ್ಕೆ ಹೊಯ್ದುಪಿರ್ ಎನ್ನಂ, why do you beat me? ಪದ ಏಗಳ್ ಗಿದಏಗಳ್ ಇವೇತಕೆ, wherefore these various (high) ranks? ಇವನ ದುರ್ಗದೊಳ್ ಇರಲದೇಕೆ, for what (is) the staying in this man's fort? ಈ ನುಡಿ ಯಾಕೆ, why this word (or speech)? ಇದು ಯಾತಕ್ಕೆ ಬೇಕು, why (or for what) is this required? ಯಾಕೆ ಬಂದಿರಿ, why did you come?

272. In § 102, s, b, remark possessive pronouns have been mentioned. There are no distinct possessive pronouns in Kannada, but their place is supplied 1, by the genitive case of the personal pronouns, of the reflexive pronoun and of the demonstrative pronouns, and 2, by the addition of the demonstrative pronouns to the genitive case of the mentioned ones.

The first class corresponds to the English possessive pronominal adjectives—my, thy, his, her, its, our, your, their; the second one represents the English possessive pronouns—mine, thine, his, hers, its, ours, yours, theirs.

1. The possessive pronominal adjectives are formed by the genitives.

ಎನ, ಎನ್ನ, ನನ, ನನ್ನ, ಎಮ, ಎಮ್ಮ, ನಮ, ನಮ್ಮ, and a following noun, *e. g.* ಎನ ಮನೆ, ಎನ್ನ ಮನೆ, ನನ ಮನೆ, ನನ್ನ ಮನೆ, the house of me, *i. e.* my house; ಎಮ ಕುದುರೆ, ಎಮ್ಮ ಕುದುರೆ, ನಮ ಕುದುರೆ, ನಮ್ಮ ಕುದುರೆ, the horse of us, *i. e.* our horse;

ನಿನ, ನಿನ್ನ, ನಿಮ, ನಿಮ್ಮ, and a following noun, *e. g.* ನಿನ ಮನೆ, ನಿನ್ನ ಮನೆ, thy house; ನಿಮ ಕುದುರೆ, ನಿಮ್ಮ ಕುದುರೆ, your horse;

ತನ, ತನ್ನ, ತಮ, ತಮ್ಮ (reflexive) and a following noun, *e. g.* ತನ ಮನೆ, ತನ್ನ ಮನೆ, his house; ತಮ ಕುದುರೆ, ತಮ್ಮ ಕುದುರೆ, their horse;

ಅವನ, ಆತನ, ಇವನ, ಈತನ, ಉವನ, ಊತನ, ಅವರ, ಆತಂಗಳ, ಇವರ, ಈತಂಗಳ, ಉವರ, ಊತಂಗಳ (demonstrative masculine) and a following noun, *e. g.* ಅವನ ಮನೆ, ಆತನ ಮನೆ, ಇವನ ಮನೆ, ಈತನ ಮನೆ, ಉವನ ಮನೆ, ಊತನ ಮನೆ, his house; ಅವರ ಕುದುರೆ, ಆತಂಗಳ ಕುದುರೆ, ಇವರ ಕುದುರೆ, ಈತಂಗಳ ಕುದುರೆ, ಉವರ ಕುದುರೆ, ಊತಂಗಳ ಕುದುರೆ, their horse;

ಅವಳ, ಆಕೆಯ, ಇವಳ, ಈಕೆಯ, ಉವಳ, ಊಕೆಯ, ಅವರ, ಆಕೆವಿರ, ಇವರ, ಈಕೆ ವಿರ, ಉವರ, ಊವರ (demonstrative feminine) and a following noun, *e. g.* ಅವಳ ಮನೆ, ಆಕೆಯ ಮನೆ, ಇವಳ ಮನೆ, ಈಕೆಯ ಮನೆ, ಉವಳ ಮನೆ, ಊಕೆಯ ಮನೆ, her house; ಅವರ ಕುದುರೆ, etc., their horse;

ಅದರಿ, ಇದರಿ, ಉದರಿ, ಅವರಿ, ಇವರಿ, ಉವರಿ, ಅವುಗಳ, ಇವುಗಳ (demonstrative neuter) and a following noun, *e. g.* ಅದರಿ ಮನೆ, etc., its house; ಅವರಿ ಕುದುರೆ, etc., their horse.

Remark.

Occasionally a possessive pronoun of the second class (*i. e.* one of No. 2) is used for the first class, *e. g.* in the following instance of the ancient dialect:—ವನೇತರಂ ತನತ್ತು (his) ಬಿಲ್ಲಾನ್ ಅದನ್ ಅನ್ನ ಕೇಸುಗುಂ, the forester thus scraped his bow (*cf.* No. 2).

2, The possessive pronouns are formed by the genitives adduced above under No. 1 and a following demonstrative pronoun, *e. g.* ಎನ್ನದು (ಎನ್ನ+ಅದು), ನನ್ನದು (ನನ್ನ+ಅದು), of me it, *i. e.* mine (referring to a neuter singular), ಎನ್ನವಂ (ಎನ್ನ+ಅವಂ), ನನ್ನವಂ (ನನ್ನ+ಅವಂ), ನನ್ನವನು (ನನ್ನ+ಅವನು), of me he, *i. e.* mine (referring to a masculine singular), ಎನ್ನವಳ್ (ಎನ್ನ+ಅವಳ್), ನನ್ನವಳ್ (ನನ್ನ+ಅವಳ್), ನನ್ನವಳು (ನನ್ನ+ಅವಳು), of me she, *i. e.* mine (referring to a feminine singular); ಎನ್ನವು (ಎನ್ನ+ಅವು), ನನ್ನವು (ನನ್ನ+ಅವು), ನನ್ನವುಗಳು (ನನ್ನ+ಅವುಗಳು), of me they, *i. e.* mine (referring to a neuter plural), ಎನ್ನವರ್ (ಎನ್ನ+ಅವರ್), ನನ್ನವರ್ (ನನ್ನ+ಅವರ್), ನನ್ನವರು (ನನ್ನ+ಅವರು), mine (referring to a masculine or feminine plural), etc., etc. The following instances may show the use:— ಈ ಮನೆಯೆನ್ನದು, ಈ ಮನೆ ನನ್ನದು, this house (is) mine; ಈ ಮಗನೆನ್ನವಂ, ಈ ಮಗಂ ನನ್ನವಂ, ಈ ಮಗನು ನನ್ನವನು, this son is mine; ಆ ಮಗಳ್ ಎನ್ನವಳ್, ಆ ಮಗಳ್ ನನ್ನವಳ್, ಆ ಮಗಳು ನನ್ನವಳು, this daughter (is) mine; ಆ ಪುತ್ರರ್ ಎನ್ನವರ್, ಆ ಪುತ್ರರ್ ನನ್ನವರ್, ಆ ಪುತ್ರರು ನನ್ನವರು, those sons (are) mine; ಈಯಾಳ್ಳಳ್ ಎಮ್ಮವರ್, ಈಯಾಳ್ಳಳ್ ನಮ್ಮವರ್, ಈ ಅಳುಗಳು ನಮ್ಮವರು, these servants (are) mine; ಈಯೆಮ್ಮಿಗಳ್ ತನ್ನವು (reflexive), ಈ ಎತ್ತುಗಳು ತನ್ನವುಗಳು, these oxen (are) his; ಆ ಕುದುರೆಗಳ್ ಅವರವು, ಆ ಕುದುರೆಗಳು ಅವರವುಗಳು, those horses (are) theirs. ಆವೊಡಮೆಯವಳದು, ಆವೊಡವೆಯವಳದು, that ornament (is) hers. ಇವರೊಳ್ ಈತನ್ ಎಮ್ಮಾತಂ, of these men this man (is) ours. ನನ್ನದೆಲ್ಲಾ ನಿನ್ನದೇ, all mine (*i. e.* all that is mine, is) thine indeed.

The possessive pronouns ಎನ್ನದು, ನನ್ನದು, mine, ನಿನ್ನದು, thine, ತನ್ನದು, his, appear, in the ancient dialect, also as ಎನತು (ಎನ+ಅತು), ನನತು (ನನ+ಅತು), ನಿನತು (ನಿನ+ಅತು), ತನತು (ತನ+ಅತು), or as ಎನತ್ತು (ಎನ+ಅತ್ತು), ನನತ್ತು (ನನ+ಅತ್ತು), ನಿನತ್ತು (ನಿನ+ಅತ್ತು), ತನತ್ತು (ತನ+ಅತ್ತು), *e. g.*

ನಿನತು ಜಲವ್, ಎನತು ಕೌರ್ಯಂ,

ತನತು ಮಹಾಧೈರ್ಯವ್ ಅವನಿಪತಿಗೆನೆ | when (he) said
“Firmness of character (is) thine, valour (is) mine, to the king (belongs) his great courage” (*cf.* No. 1, remark),

or

ಮುನಿಸಿದು ನಿನತ್ತು, ಸಯ್ಯಣೆಯೆನತ್ತು, ಕೆಳದಿಗೆ ತನತ್ತು ಸನ್ನಿಸುವೆನಕಂ,
passion (is) thine, patience (is) mine, to the female companion (belongs) her conciliatory appearance.

Also ಎನ್ನು (ಎನ್+ತು, see § 122), mine, ನಿನ್ನು (ನಿನ್+ತು), thine, ತನ್ನು (ತನ್+ತು), his, are occasional, though undesirable, forms in that dialect,

as in the modern one ನನದು may appear as ನನ್ನ, ನಿನದು as ನಿನ್ನ, ತನದು as ತನ್ನ. The plural of ಎನಕು, ನನಕು, ನಿನಕು, ತನಕು is ಎಮ್ಮಕು, ನಮ್ಮಕು, ನಿಮ್ಮಕು, ತಮ್ಮಕು or ಎಮ್ಮಕ್ಕು, ನಮ್ಮಕ್ಕು, ನಿಮ್ಮಕ್ಕು, ತಮ್ಮಕ್ಕು.

There is, however, the rule in the ancient dialect that ಎಮ್ಮಕು, ನಮ್ಮಕು, ನಿಮ್ಮಕು, ತಮ್ಮಕು may take the forms of ಎಮ್ಮುಕು (ಎಮ್ಮ+ಉಕು), ನಮ್ಮುಕು, ನಿಮ್ಮುಕು and ತಮ್ಮುಕು before the appellative nouns of number (see § 278, 4, except, of course, ಒಬ್ಬಂ, etc.) and before the numerals from two to nine, *e. g.* ಎಮ್ಮುತಯ್ಯರ್ (ಎಮ್ಮುಕು+ಅಯ್ಯರ್), ಎಮ್ಮುತೇಪ್ಪಿರ್, ಎಮ್ಮುತೇಣ್ಣಿರ್, ಎಮ್ಮುತೊವ್ವದಿವ್ವರ್, ನಿಮ್ಮುತಿನರ್, ನಿಮ್ಮುತೇಣ್ಣಿರ್, ತಮ್ಮುತಯ್ಯರ್, ತಮ್ಮುತಲಿವರ್, and ಎಮ್ಮುತೇಣ್ಣು ಮಕ್ಕಳ್, ನಿಮ್ಮುತಾಲಿರಿ ಗಿರಿಗಳ್, ತಮ್ಮುತಯ್ಯ ಮನೆಗಳ್. The affix ಉಕು is the intermediate demonstrative pronoun used for ಉದು (*cf.* § 173). The meaning of the instances is 'we five (persons)', 'we seven (persons)', etc., and 'us eight children', etc. The same meaning may be expressed by the genitive, *e. g.* ಎಮ್ಮಯ್ಯರ್ (ಎಮ್ಮ+ಅಯ್ಯರ್) ಬನ್ನೆವು, we five came, ನಿಮ್ಮಯ್ಯರ್ ಪೋದಿರ್, you five went, or by the nominative, *e. g.* ಆಮ್ ಅಯ್ಯರ್ ಬನ್ನೆವು, ನೀಮ್ ಅಯ್ಯರ್ ಪೋದಿರ್.

Instances with the suffixes ಅಕು and ಉಕು do not seem to occur in the mediæval dialect in which the forms with the genitive and nominative prevail, *e. g.* ನಾವಿಬ್ಬರ್ (ನಾವು+ಇಬ್ಬರ್), ತಾವಿಬ್ಬರ್, ತಾವು ಮೂವರ್, ನಮ್ಮ ನೂವರು. Regarding the declension we find therein *e. g.* ಎಮ್ಮನ್ ಇಬ್ಬರನು, ನಿಮ್ಮನ್ ಇಬ್ಬರಂ, ತಮ್ಮನ್ ಇಬ್ಬರಂ, ಎಮ್ಮಗಿಬ್ಬರಿಗೆ. In the modern dialect we have *e. g.* ನಾವಿಬ್ಬರು, ನಮ್ಮಿಬ್ಬರು, ನೀವಿಬ್ಬರು, ನಿಮ್ಮಿಬ್ಬರು.

It may be remarked that regarding the appellative nouns of indefinite quantity ಅನಿಬರ್, ಇನಿಬರ್ (§ 278, 4) a similar practice is observed; we find *e. g.* in the mediæval dialect ನೀವನಿಬರಂ (ನೀವು+ಅನಿಬರಂ); ನಿಮ್ಮನಿಬರ್ (ನಿಮ್ಮ+ಅನಿಬರ್); ನಿಮ್ಮನಿಬರಂ, ನಿಮ್ಮನ್ ಇನಿಬರನು.

'Whose', in questions like 'whose horse is this', 'whose ripe fruits are those', is expressed by ಆರದು (ಆರ+ಅದು), ಯಾರದು, ಆರವು (ಆರ+ಅವು), ಯಾರವುಗಳು, *e. g.* ಈ ಕುದುರೆಯಾರದು, ಈ ಕುದುರೆ ಯಾರದು? ಆ ಪಣ್ಣುಳ್ ಆರವು, ಆ ಪಣ್ಣುಗಳು ಯಾರವುಗಳು? In the ancient dialect ಆರದು becomes also ಆರ್ತು (ಆರ್+ತು), *e. g.* ಆರ್ತು ತುರಂಗಂ? (See § 270.)

Remark with regard to ತು (see § 263, remark):—

'Of what, or in what, direction (is) it?' 'where (is) it?' may be rendered by ಎತ್ತದದು (ಎತ್ತಣ್+ಅದು), which appears also as ಎತ್ತಣ್ಣು (ಎತ್ತಣ್+ತು), *e. g.* ದೆಸೆಯತ್ತ ತ್ತಾಗನಮ್ ಎತ್ತಣ್ಣು ವರ್ಯನಿ, ಪರ್ವದದು ತಮಂ, 'in what direction (are) the points of the compass? where (is) the sky? where (is) the earth?' (thus) making

(people) say (*i. e.* in such a manner that people uttered the above questions) darkness spread about. ಎತ್ತರ is the genitive of ಎತ್ತ, a declinable adverb of place (§ 212, 2; § 123).

XIV. On adjectives.

273. In § 90 adjectives or attributive nouns (*guṇavačanās*) are introduced as declinable bases, and their gender has been stated, in § 102, *s, e*, to be *vācya* or *viśeṣyādhīna*, in which place it has also been remarked that they are formed from nouns by means of pronominal suffixes (see § 276).

In ancient Kannada and other books thirty-three attributive nouns are usually employed; they are, in their singular neuter forms, the following:—

ಅಗಲಿತು or ಅಗಲಿತು, ಉದ್ಧಿತು or ಉದ್ಧಿತು, ಒಳ್ಳಿತು or ಒಳ್ಳಿತು, ಕಮ್ಮಿತು or ಕಮ್ಮಿತು, ಕೂರಿತು or ಕೂರಿತು, ಗುಣ್ಣಿತು or ಗುಣ್ಣಿತು, ತಣ್ಣಿತು or ತಣ್ಣಿತು, ತೆಳ್ಳಿತು or ತೆಳ್ಳಿತು, ತೋರಿತು or ತೋರಿತು, ದಟ್ಟಿತು or ದಟ್ಟಿತು, ದೊಡ್ಡಿತು or ದೊಡ್ಡಿತು, ನುಣ್ಣಿತು or ನುಣ್ಣಿತು, ನೇರಿತು or ನೇರಿತು, ಬಟ್ಟಿತು or ಬಟ್ಟಿತು, ಬಲ್ಲಿತು or ಬಲ್ಲಿತು, ಬಿಣ್ಣಿತು or ಬಿಣ್ಣಿತು, ಬೆಟ್ಟಿತು or ಬೆಟ್ಟಿತು, ಮೆಲ್ಲಿತು or ಮೆಲ್ಲಿತು, ಸಣ್ಣಿತು or ಸಣ್ಣಿತು (see their declension in § 122);—ಅಸಿದು, ಇನಿದು, (ಇಮ್ಮಿದು), ಎಳೆದು (ಎಳೆದು), ಕಡಿದು, ಕರಿದು, ಕಿರಿದು, ನಿಡಿದು, ಪಡಿದು (ಪಡಿದು), ಪಿರಿದು (ಪಿರಿದು), ಪೊಸದು (ಪೊಸದು), ಬರಿದು, ಬಸಿದು, ಬಿಳಿದು (see their declension in § 122), of which four are *tadbhavas* (§ 370), *viz.* ಉದ್ಧಿತು, ಬಟ್ಟಿತು, ಮೆಲ್ಲಿತು, ಸಣ್ಣಿತು.

As will be seen, they form two classes according to their finals.

The neuter plural of the first class is *e. g.* ಒಳ್ಳಿದುವು, ಕೂರಿದುವು, ತೆಳ್ಳಿದುವು, ತೋರಿದುವು, ದಟ್ಟಿದುವು, ನೇರಿದುವು, ಬಟ್ಟಿದುವು, ಬೆಟ್ಟಿದುವು, ಮೆಲ್ಲಿದುವು (see § 136); that of the second class is *e. g.* ಅಸಿಯವು, ಇನಿಯವು, ಕಡಿಯವು, ಕರಿಯವು, ಕಿರಿಯವು, ನಿಡಿಯವು, ಬಸಿಯವು, ಬಿಳಿಯವು (see § 136).

The masculine singular of the first class is *e. g.* ಒಳ್ಳಿದಂ, ಕಮ್ಮಿದಂ, ಕೂರಿದಂ, ತೆಳ್ಳಿದಂ, ತೋರಿದಂ, ನೇರಿದಂ, ಬಲ್ಲಿದಂ, ಬೆಟ್ಟಿದಂ, ಮೆಲ್ಲಿದಂ (see § 117); that of the second class *e. g.* ಅಸಿಯಂ, ಇನಿಯಂ, ಎಳೆಯಂ, ಕಡಿಯಂ, ಕರಿಯಂ, ಕಿರಿಯಂ, ನಿಡಿಯಂ, ಪಡಿಯಂ, ಪಿರಿಯಂ, ಪೊಸವುಂ (*cf.* the formation of the appellative nouns of number in § 278, 4 and the modern ಹಬಿಬು, ಬರಿಯಂ or ಬರಿಯಂ, ಬಸಿಯಂ, ಬಿಳಿಯಂ (see § 117).

The feminine singular of the first class is *e. g.* ಒಳ್ಳಿದಳ್, ಕಮ್ಮಿದಳ್, ಕೂರಿದಳ್, ನೇರಿದಳ್, ಬೆಟ್ಟಿದಳ್, ಮೆಲ್ಲಿದಳ್ (see § 120); that of the second class

e.g. ಅಸಿಯಳ್, ಇನಿಯಳ್, (ಇಮ್ಮಿದಳ್), ಎಳೆಯಳ್, ಕರಿಯಳ್, ಕಿರಿಯಳ್, ನಿಡಿಯಳ್, ಪುರಿಯಳ್, ಪಿರಿಯಳ್, ಪೊಸವ್ವಳ್, ಬದುವಳ್, ಬಿಳಿಯಳ್ (see § 120).

The epicene plural of the first class is *e.g.* ಒಳ್ಳಿದರ್, ನೇರಿದರ್, ಬಲ್ಲಿದರ್ (see § 119); that of the second class *e.g.* ಇನಿಯರ್, ಎಳೆಯರ್, ಕಿರಿಯರ್, ಪಿರಿಯರ್, ಪೊಸವ್ವರ್, ಬದುವರ್, ಬಿಳಿಯಳ್ಳರ್ (see §§ 119, 134).

Some instances regarding their use in the ancient and mediæval dialect are the following (*cf.* § 276):—

ಬೆಟ್ಟತಂಗುಳಿ (ಬೆಟ್ಟತು ಅಂಗುಳಿ), a severe disease of the uvula. ಬಟ್ಟಿದುವು ಮೊಲೆ (for ಮೊಲೆಗಳ್, see § 354, I, 3, *b*), round breasts. ಇನಿದು ಪಾಲ್, sweet milk. ಕರಿದು ಕತ್ತುರಿ, black musk. ಬಿಳಿದು ಮುತ್ತು, a white pearl. ಪಿರಿದಾಸೆ, great desire. ಪಿರಿದು ಚಾಗಂ, great liberality. ಪಿರಿದುರಿ, a large flame. ಕಿರಿದು ಕೂಟಂ, a small quantity. ಪಿರಿದು ಸತ್ತಂ, great vigour. ತೋರಿದುವು ಜಘನಂ (for ಜಘನಂಗಳ್), big buttocks. ನೇರಿದುವು ಬೆರಲ್ (for ಬೆರಲ್ಗಳ್), straight fingers. ಇನಿಯಳ್ ಕಾದಲೆ, a sweet paramour. ಇನಿಯವು ವಿಷಯ ಸುಖಂ (for ವಿಷಯಸುಖಂಗಳ್) ನಂಬೆನ ಸವಿವೋಲ್, the sweet pleasures of the objects of sense (are) like the sweetness of poison.

But though such instances in which the so-called adjectives are immediately connected with nouns, not unfrequently occur in the mentioned two dialects, there is also another more common way of doing so, *viz.* by putting ಅಪ್ಪ, ಅಹ, ಆಹ and ಆದ between them. ಅಪ್ಪ, ಅಹ, ಆಹ are the present relative participles of ಆಗು (§§ 183, remark after No. 7. 184. 223), 'becoming', 'being' (literally 'of the becoming or being', § 186), and ಆದ is the past relative participle of ಆಗು (§ 176), 'having become', 'being' (literally 'of the having become or being'; about the possibility of ಆದ being used also for the present tense see § 169). The translation of the participles into English is, according to circumstances, 'that is', 'who is', 'which are', 'who are', instead of which (the so-called Kannada) adjectives alone may be used in rendering.

Instances in the ancient and mediæval dialect are:—ಬೆಟ್ಟತಪ್ಪ ಧ್ವನಿ, a sound that is harsh or a harsh sound. ಮೆಲ್ಲಿದುವಪ್ಪ ಕಾಲ ತಳಮುಂ ಕಡು ವೆಟ್ಟಿದುವಪ್ಪ ಹಸ್ತವುಂ, soft soles of the feet and very rough hands. ಇನಿದಪ್ಪ ಧ್ವನಿ, a melodious tone. ಎಳೆದಪ್ಪ ಪಕು, a young cow. ಪಿರಿದಪ್ಪ ಹೆಮ್ಮೆ, great supremacy. ಪಿರಿಯವಪ್ಪ ವಾನ್, large fishes. ಎಳೆಯಳಪ್ಪ ಕುವರಿ, a young daughter. ಬಲ್ಲಿದರಪ್ಪ ರಕ್ಕಸರ್, powerful demons. ಒಳ್ಳಿತಹ ರತ್ನಂ, a precious

pearl. ಒಳ್ಳಿತಹ ಹಸು, a good cow. ಹಿರಿದಹ ಇಚ್ಛೆ, great desire. ಸಣ್ಣಿತ್ತುಂ ಕೂರಿತ್ತುಮ್ ಅಹ ಧಾನ್ಯದ ತುದಿ, the small and sharp point of corn. ಹಿರಿದಾಹ ದಾನ, an excellent gift. ಕೂರಿತ್ತಾದ ಗಂಧಂ, a sharp smell. ಕಡಿದಾದಾಶ್ಚರ್ಯಂ, extreme astonishment. ಸಮಾಸಂ ಹಿರಿದಾದ ಹಲವು ಪದಗಳು, various verses in which compounds are extensive.

It is to be remarked that also words which do not belong to the above-mentioned thirty-three so-called adjectives (as Sanskrita adjectives, etc.), may be made such in Kannaḍa by the addition of ಅಪ್ಪ, ಅಹ, ಅದ, *e. g.* ನಿರ್ಮಲಮಪ್ಪ ವಸ್ತು, ಅವ್ಯಕ್ತಮಪ್ಪ ಕಹಿನನೆ, ಪ್ರಿಯವಪ್ಪ ನುಡಿ, ಅತಿತಯಮಪ್ಪ ಪರಾಕ್ರಮಂ, ಶೇಷಪ್ಪ ಮನದವಂ, ಅಳಕಮಹ ಮೊಸರು, ಹ್ರಸ್ವಮಾದ ಎ ಒ, ದೀರ್ಘಮಾದ ಶಕ್ಷಂ.

Instead of ಅಪ್ಪ, ಅಹ and ಅದ also ಅಗಿ, 'having become', together with a form of ಇರ್, to be, is used, *e. g.* ನಸುಗೆವ್ವಾಗಿರ್ದುರು (i. e. ನಸುಗೆಮ್ಮು ಅಗಿ ಇರ್ದುರು), that is brown; ಶೇಷಾಗಿರ್ಪದು, that is excellent; ವಿದಗ್ಧೆಯುಂ ಮುಗ್ಧೆಯುಮ್ ಅಗಿರ್ಪವಳು, she who is shrewd and clever; ದೂರವಾಗಿಹ ಹಾಡು ಬಟ್ಟೆ, a long desolate road. ವಿಖ್ಯಾತಮ್ ಅಗಿಹ ರಾಜಧಾನಿನೃಪಾಲಂ, the celebrated capital of Kuntala. ದಟ್ಟಮಾಗಿ ನಯಮಾಗಿ ಇದ್ದಾತನು, he who is stout and fine.

Also ಉಳ್ಳ, 'being', 'possessing' (literally 'of the being', etc., § 186), the present relative participle of ಉಳ್ (§ 180, remark after No. 6), which has been mentioned as one of the taddhita suffixes (§ 243, B, No. 20), may be introduced here again, as similar adjectives or attributive nouns are formed by means of it, in which it signifies 'who has', etc., *e. g.* ಧನಮುಳ್ಳಂ, a man who has riches or a rich man; ಓದುಳ್ಳಂ, a studying man; ಗುಣಮುಳ್ಳಂ, a man endowed with good qualities; ಧಾನ್ಯಮುಳ್ಳಂ, a man well supplied with grain; ಸೊಬಗುಳ್ಳವಳ್, a charming woman; ಅದ್ವೈವಳ್ಳರ್, wise men (see § 316 under 1; ಉಳ್ಳ in combination with the accusative see *ibid.*). The contrary may be expressed by ಇಲ್ಲದ, 'not being' (§ 175, 3), 'not having', *e. g.* ಓದಿಲ್ಲದಂ, a man in whom there is no studying, i. e. a not-studying man; ಜ್ಞಾನವಿಲ್ಲದಂ, a stupid man; ಕೈಯಿಲ್ಲದವನು, a crook-armed man; ದೊರೆಯಿಲ್ಲದ ಭಂಗಾರಂ, worthless gold. ನಿಭಕ್ತಿಯನ್ ಇಲ್ಲದುದು, that which has no terminations (see § 316 under 1). ಒಕ್ಕಲಿಲ್ಲದ ಊರು ಮಕ್ಕಳಿಲ್ಲದ ಮನೆಯು ಅಕ್ಕದಿಲ್ಲದ ತವುರು ಇದ್ದು ಫಲವೇನು, though there be a village in which there are no tenants, a house in which there are no children, one's own people who have no love, what (is their) worth? (see § 275).

Prominently in the mediæval dialect ಇಹ, 'being', present relative participle of ಇರ್ (§ 184), is used like ಉಳ್ಳ, when it is suffixed to one of the original forms of the thirty-three attributive nouns which will be adduced presently, e. g. ದೊಡ್ಡಹ ಎತ್ತು, a large ox; ದೊಡ್ಡಹ ಕಲ್ಲುಗಳು large stones; ಒಳ್ಳಹ ನುಡಿ, good speech; ತೋರಿಹ ಕೆಡ್ಡಲ್, swelling udders; ಬಟ್ಟಹ ತೊನ್ನು round leprosy.

It remains to be stated that the above-mentioned thirty-three adjectives or attributive nouns possess what we may call original forms. Those of the first class are

ಅಗಲ (for ಅಗಲಿತು), ಉದ್ದ (for ಉದ್ದಿತು), ಒಳ್ (for ಒಳ್ಳಿತು), ಕಮ್ಮ (for ಕಮ್ಮಿತು; cf. § 102, 9), ಕೂರ್ (for ಕೂರಿತು), ಗುಣ್ಣು, (for ಗುಣ್ಣಿತು), ತಣ್ (for ತಣ್ಣಿತು), ತೆಳ್ (for ತೆಳ್ಳಿತು), ತೋರ (for ತೋರಿತು), ದಟ್ಟ (for ದಟ್ಟಿತು), ದೊಡ್ಡ (for ದೊಡ್ಡಿತು), ನುಣ್ (for ನುಣ್ಣಿತು), ನೇರ್ (for ನೇರಿತು), ಬಟ್ಟ (for ಬಟ್ಟಿತು), ಬಲ್ (for ಬಲ್ಲಿತು), ಬಿಣ್ (for ಬಿಣ್ಣಿತು), ಬಿಮಿ (for ಬಿಮ್ಮಿತು), ಮೆಲ್ (for ಮೆಲ್ಲಿತು), ಸಣ್ಣ (for ಸಣ್ಣಿತು). (ಚಿಕ್ಕ is also ancient, though it would seem, as if its longer form did no longer exist.)

Those of the second class are

ಅಸಿ (for ಅಸಿದು), ಇನ್, ಇನಿ (for ಇನಿದು), ಇಮ್ (ಇನ್, for ಇಮ್ಮಿದು), ಎಳ್, ಎಳ (for ಎಳಿದು), ಕಟ್ಟು, ಕಡು (for ಕಡಿದು), ಕರ್ (for ಕರಿತು), ಕಿಡ್, ಕಿಮಿ, ಕಿತ್, ಕುತ್, etc. (for ಕಿರಿದು), ನಿಟ್ಟು, ನಿಡಿ, ನಿಡು (for ನಿಡಿದು), ಪರಿ (for ಪರಿದು), ಪಿರಿ, ಪೆರ್, ಪೇರ್ (for ಪಿರಿತು), ಪೊಸ (for ಪೊಸದು), ಬಿಡ್, ಬಿಮಿ (for ಬರಿದು), ಬಸಿ (for ಬಸಿದು), ಬಿಳಿ, ಬೆಳ್ (for ಬಿಳಿದು).

We have already met with these original forms in karmadhāraya compounds, in § 247, *d*, *s* seq., where they are regarded as substitutes by native grammarians. Cf. also § 244 (ಮೆಲ್, ಕುತ್).

Regarding ಅಸಿ, ನಿಡಿ, ಪಿರಿ, ಬಿಳಿ there is the ancient rule (§ 253, 2, 6) that where they form so-called consecutive compounds (gamakasamāsas) they insert ಯ, viz. ಅಸಿಯನಡು, ನಿಡಿಯನಾಲಗೆ, ಪಿರಿಯಮಗಂ (o. r. ಕಿರಿಯಮಗಂ), ಬಿಳಿಯಕವರ್, to which Kēśava adds also ಪಸಿಯಬಣ್ಣಂ, though there is apparently no ಪಸಿದು (but ಪಸು). It has been remarked already in § 253 that this ಯ is ಯ್+ಅ, i. e. the genitive. Instead of ಅಸಿಯನಡು the Jaimini Bhārata and the modern dialect have ಅಸಿನಡು; the Jaimini Bhārata has also ಅಸಿವೆರಲ್ for ಅಸಿಯ ಬೆರಲ್. The same Bhārata uses ನಿಡಿಗುರುಳ್ for ನಿಡಿಯ ಕುರುಳ್, and ಪಸಿದೊವಲ್ for ಪಸಿಯ ತೊವಲ್. For ಪಿರಿಯಮಗಂ the modern dialect uses ಪಿರಿಮಗ, and for ಬಿಳಿಯಕವರ್ it has ಬಿಳಿ

ಕಬ್ಬು or ಬಿಳಿಗಬ್ಬು. ಅಸಿನಡು, ಅಸಿವೆರಲ್, ನಡಿಗುರುಳ್, ಪಸಿದೊವಲ್, ಬಿಳಿಗಬ್ಬು would be regular karmadhāraya compounds like the ancient ತಿಳಿಗೊಳ, ತಿಳಿನೀರ್; cf. ಕಹಿನನೆ in the Nācīrājīa.

ಎಳೆ, ಒಳ್ಳೆ (both mediæval and modern) and ಹರಟೆ (ancient?, mediæval and modern) often follow the ancient rule regarding ಅಸಿ, etc., that is to say suffix the ಅ of the genitive by means of a euphonic ಯ್ (§ 130, b, c), e. g. ಎಳೆಯ (or ಎಳೇ) ಪಿಡಿಯಾನೆ, a young she-elephant; ಒಳ್ಳೆಯ (or ಒಳ್ಳೇ) ಕೆಲಸ, a good business; ಹರಟೆಯ (or ಹರಟೇ) ಸೀರೆ, the old garment of a female.

274. If attributive nouns do not precede the nouns or pronouns with which they are connected, but follow them, they appear e. g. as follows: ಕಬ್ಬುಮ್ ಒಳ್ಳಿತಾಯ್ತು, the poetry became good. ಅವನ್ ಒಳ್ಳಿದಂ, he (is a) good (man). ಅವಳ್ ಒಳ್ಳಿದಳ್, she (is a) good (woman). ಅವು ಪಿರಿಯವು, they (the pearls are) large. ಅವರ್ ಬಲ್ಲಿದರ್, they (are) able (persons).

It will be observed that in such a case the attributive noun agrees in gender with the nominative to which it is added.

Sanskṛita adjectives are used similarly, e. g. ಕಬ್ಬಂ ಶ್ರೇಷ್ಠಂ, ಅವನ್ ಉತ್ತಮಂ, ಇವಳ್ ದೀನೇ, ಅವು ರಮ್ಯಂ, ಅವರ್ ಉತ್ತಮರ್, ಆ ಸ್ತ್ರೀಯರ್ ಐಶ್ವರ್ಯವನ್ತರ್.

275. Grammars and other books of the modern dialect adduce various adjectives or attributive nouns, e. g. ಅಂಜುಬುರುಕ, ಉದ್ದ, ಎತ್ತರ, ಎಳೆ, ಒಳ್ಳೆ, ಕಹಿ, ಕಿವಡ, ಕುಣ್ಣು, ಕುರುಡ, ಚನ್ನ, ಚಿಕ್ಕ, ಚೆಲುವ (ಚೆಲೋ), ಜಾಣ, ತಮ್ಮ, ದಡ್ಡ, ದಿಟ್ಟ, ದೊಡ್ಡ, ಪುಟ್ಟ, ಬಡ, ಬುದ್ಧಿವಂತ, ಮುದುಕ, ಮೂಕ, ಸಣ್ಣ, ಸೀ, ಹರಟೆ, ಹುಚ್ಚು, etc. (Nudigattū p. 58; Anglo-Kanarese Translation Series I, pp. 39, 41, 42: etc.), of which several are known to be ordinary nouns (cf. § 277).

Their use may be learned from the following instances (cf. § 316, a):—

ದೊಡ್ಡದೊನ್ನ (ದೊಡ್ಡದು ಒನ್ನು) ಗುದಿ, a large bunch. ದೊಡ್ಡದೊನ್ನ ನೆಲ ಮನೆ.—ಉದ್ದ ಕೂದಲು. ಎತ್ತರ ಗದ್ದೆ. ಕಹಿ ಹಣ್ಣುಗಳು. ಚಲೋ ಮಾವಿನ ಹಣ್ಣುಗಳು. ಚಳಿ ನಾಡುಗಳು. ಚಿಕ್ಕ ಊರು. ಚಿಕ್ಕಪ್ಪ. ಚೆಲುವ ಮೋಲಿ. ತಮ್ಮ ನಾಡು. ದಡ್ಡ ಮಗ. ದಿಟ್ಟ ಪುರುಷನು. ದುಣ್ಣು ಪದಾರ್ಥವು. ದೊಡ್ಡ ಮನೆತನದವರು. ದೊಡ್ಡ ಪೆಟ್ಟಿಗೆಗಳು. ಪುಟ್ಟ ಮಗು. ಬಡ ಎತ್ತು. ಬಿಳಿ ಜಾಲಿ. ಸಣ್ಣ ಗಿರೆಗಳು. ಹುಚ್ಚು ಕುರ್ಮಮುರ್ಮಿ. ಹುಚ್ಚು ಹುಡುಗನು. (The instances are taken from South-Mahratta school-books that were composed by natives.)

ಆದು ಅವಶ್ಯಕವದೆ, that is necessary. ಆ ಮನುಷ್ಯನು ಎತ್ತರ ಇದ್ದನು. ಆ ಕುದುರೆಗಳು ಎಲಿ ಗೇಣು ಎತ್ತರ. ನೀಲಿಯ ಗಿಡವು ಸಾಧಾರಣವಾಗಿ ಎರಡು ಎರಡುವರೆ ನೊಲಿ ಎತ್ತರವಿರುತ್ತದೆ. ಕತ್ತೆಯ ಧ್ವನಿ ಕರ್ಕಶ. ಆನೆಗಳು ಕಪ್ಪು ಇರುತ್ತವೆ. ಕೆಲವು

ಹಣ್ಣುಗಳು ಕಸಕು ಇದ್ದವು. ಹಣ್ಣುಗಳು ಕಹಿ ಇದ್ದವು. ಒನ್ನು ಕಣ್ಣು ಕುರುಡ. ಹಡಗುಗಳು ಗಟ್ಟಿ ಅವೆ. ಎತ್ತುಗಳ ಕೋಡುಗಳು ಗಟ್ಟಿ ಇರುತ್ತವೆ. ಪೃಥ್ವಿಯು ಗೋಲಾಕಾರವದೆ. ಹುಡುಗನು ಜೆಲುವನಿದ್ದನು. ಹುಡುಗಿಯರು ಜೆಲುವೆಯರು ಇದ್ದಾರೆ. ಚಾಕು ಚಲೋಡು ಅದೆ, ಆ ಪಾಠಗಳು ಚಲೋ ಅವೆ. ಅವನು ಚಲೋ ಹುಡುಗನು. ಅವನು ಚಿಕ್ಕವನು. ಆ ಮನುಷ್ಯನು ದಯೆಯುಳ್ಳವನಿದ್ದಾನೆ. ಆ ಸ್ತ್ರೀಯರು ಚಿಕ್ಕವರಿದ್ದಾರೆ. ಕಬ್ಬು ಡೊಂಕಾದರೆ ಸವಿ ಡೊಂಕೇ? ಕಾಗದವು ದಪ್ಪ ಅದೆ. ಹುಡುಗರು ದಿಟ್ಟರಿದ್ದಾರೆ. ದೇವರು ದೊಡ್ಡವನಿದ್ದಾನೆ. ಅವನ ಮನೆ ದೊಡ್ಡದು ಅದೆ. ಕತ್ತೆಗಳು ದೊಡ್ಡವು. ಆ ಹುಲಿಯು ಕಣ್ಣು ದೊಡ್ಡವು ಇದ್ದವು. ಗಿಣೀ ಬಣ್ಣವೂ ಹಸೀ ಹುಲ್ಲಿನ ಬಣ್ಣವೂ ಹಸರು. ಗಿಳಿಗಳಲ್ಲಿ ಕೆಲವು ದೊಡ್ಡವು, ಕೆಲವು ಸಣ್ಣವು ಇರುತ್ತವೆ. ಆಕಾಶವು ನಿರಭು (cloudless) ಅದೆ. ನಾನು ಬಡವನಿದ್ದೇನೆ. ಅವನು ಬಹಳ ಬಡವನಿದ್ದಾನೆ. ಅವನ ತನ್ನ ತಾಯಿಗಳು ಬಡವರಿದ್ದರು. ಕುದುರೆ ಬಿಳೀದು ಅದೆ. ಆ ಕಲ್ಲುಗಳು ಬಹಳ ಮಿದುವು. ಅರಬಿಸ್ಥಾನದ ಕುದುರೆಗಳು ಮೇಲು. ಅವನ ತುಬಾಕಿ ಸಣ್ಣದು. ತೆಂಗಿನ ಎಳೆಗಾಯಿಳಿಗಿನ ನೀರು ಬಹಳ ಸವಿ ಇರುತ್ತವೆ (see § 355, 3). ಹೂಗಳು ಹಸರು ಅವೆ. ತೋಟ ಹುರುಬರುಕು ಇರುವದು. ಹಣ್ಣು ಹುಳಿಯದೆ. (Instances from S.-Mhr. school-books. It is to be remarked that there are instances among them in which other authors would perhaps prefer to use ಆಗಿ and a form of ಇರು, instead of ಇರು alone, after the attributive nouns, e. g. ಆಕಾಶವು ನಿರಭುವಾಗಿದೆ; see further on in this paragraph, and cf. the forms with ಇಹ suffixed to the original forms of attributive nouns in § 273. In the mediæval Basavapurāṇa there occurs once ಬಡವರಿದವೆವು, 29, 28.)

ಅಗಲವಾದ ಗೋಡೆಗಳು, broad walls. ಅಗ್ಗವಾದ ಪದಾರ್ಥಗಳು. ಅವಶ್ಯಕವಾದ ಮಾತು. ಅಜ್ಞಾಧಾರಕನಾದ ಸೇವಕನು. ಆಲಿವಾದ ಬಾವಿ. ಇಮ್ಮಾದ ರಾಗ. ಉತ್ಕೃಷ್ಟವಾದ ಸಕ್ಕರೆ. ಎತ್ತರವಾದ ಗಿಡಗಳು. ಎತ್ತರವಾದ ಸ್ಥಳ. ಕಿವಡಿಯಾದ ತಾಯಿ. ಗಟ್ಟಿಯಾದ ಪಾಗಿಲುಗಳು. ಒನ್ನು ಚನ್ನವಾದ ತೋಟವು. ತುಣ್ಣನಾದವನು. ದುಷ್ಟನಾದ ವಿದ್ವಾಂಸನು. ಭೀರನಾದ ಮನುಷ್ಯನು. ಪರೋಪಕಾರಿಯಾದ ಹುಡುಗನು. ಭದ್ರವಾದ ಕೋಟೆಗಳು. ಮನೋಹರವಾದ ಗ್ರಂಥಗಳು. ಮಿಕ್ಕಾದ ಇಲಿಗಳು. ಮುಖ್ಯವಾದದೊನ್ನು ಕುದುರೆ. ಮೂರ್ಖರಾದವರು. ಮೇಲಾದ ಚಿತ್ರಗಾರನು. ಜ್ಞಾನವು ಮೇಲಾದ ವಸ್ತುವು. ಸುಂದರವಾದ ಪಕ್ಷಿ. ಸ್ವಚ್ಛವಾದವುಗಳು. ಬಿಕ್ಕಿಗೆ ಹದನಾದ ಉಗುರುಗಳು. ಹದನಾದ ಕತ್ತಿ. ಹಿರಿಯನಾದ ರಾಮನು. ಹೆಚ್ಚಾದ ಹಣವು. (Instances from S.-Mhr. school-books.)

ಕಪಟವುಳ್ಳ ಸ್ನೇಹಿತನು, a false friend. ದೈವವುಳ್ಳ ಗೃಹಸ್ಥನು. ಧೈರ್ಯವುಳ್ಳ ಗೃಹಸ್ಥನು. ಸಿಂಹದ ಹಲ್ಲು ಬಲವುಳ್ಳವು ಇರುತ್ತವೆ. ಬುದ್ಧಿಯುಳ್ಳ ಹುಡುಗ. ಬೆಲೆಯುಳ್ಳ ಧಾತುಗಳು. ಹಟವುಳ್ಳವು. ಹಣವುಳ್ಳ ಒಕ್ಕಲಿಗನು.—ಗಿಡಗಳಿಲ್ಲದ ಅಡಿವೆಗಳು,

treeless deserts. ಫಲವಿಲ್ಲದ ಮರಗಳು. ಬುದ್ಧಿ ಇಲ್ಲದವ. ಬಾಯ ಸವಿಯಿಲ್ಲದ ರಸಾಯನ. (Instances from the same.)

Instead of ಆದ also ಆಗಿ, 'having become', together with a relative participle of ಇರು, to be, is used, *e.g.* ಬಹಳ ಅಧಿಕವಾಗಿರುವದು (for ಅಧಿಕವಾದದು), (it is) excessive. ಅಭರಣವಾಗಿರುವ ಭಂಗಾರ, ornamental gold. ಶ್ರೀಮ ಸ್ತರಾಗಿರುವವರು, illustrious persons. (Instances from the same and from a Mysore book.)

With reference to the remark made above in this paragraph that some authors would perhaps prefer to use ಆಗಿ and a form of ಇರು, instead of ಇರು alone, after attributive nouns, the following instances, taken from S.-Mhr. school-books, may be given:—ಇನ್ನ ದುರ್ಭಟ ರೋಗದಿನ್ನ ಮಕ್ಕಳು ಮರಿಯಗಳನ್ನು ಉರಿಸಿ ಕೊಳ್ಳುವದು ಎಲ್ಲರಿಗೂ ಅವಶ್ಯಕವಾಗಿದೆ. ಆತನು ಅಡುವ ಮಾತು ವಿಪರೀತವಾಗಿದೆ. ಹಾವಿನ ಮೆಯ್ ಉದ್ದವಾಗಿರುವದು. ಆಕೆಯ ತಲೆ ಬುಟ್ಟಿಯಾಗಿದೆ. ಕೆಲವು ಹುಡುಗರು ದನಗಳೊಳಗೆ ಎಣಿಸಲಿಕ್ಕೆ ತಕ್ಕವರಾಗಿದ್ದಾರೆ. ಪವಿತ್ರವಾದ ಜನರು ಬಹಳ ನಮ್ರವಾಗಿರುತ್ತಾರೆ. ಒಬ್ಬ ಅರಬನು ಬಹಳ ಬಡವನಾಗಿದ್ದನು. ಉಪ್ಪು ಬಹು ಶುದ್ಧವೂ ರುಚಿಕರವೂ ಆಗಿರುವದು. ನಾನು ಸಿದ್ಧನಾಗಿರುವೆನು. ಕಷ್ಟರದ ಕಟ್ಟಿಗೆ ಹಗುರಾಗಿಯೂ ನುಣುಪಾಗಿಯೂ ಇರುವದು. ಗಿಳಿಯ ಮೂಗು ಬಹಳ ಹದನಾಗಿರುವದು.

Occasionally ಅನ್ನ (*i. e.* ಅನ್ನು + ಅಹ, § 223) is suffixed to ಆದ and ಉಳ್ಳ, *e. g.* ಸುಂದರವಾದನ್ನ (beautiful) ತೇಜವುಳ್ಳನ್ನ ಒಡವೆಗಳು. (Instance from a S.-Mhr. school-book.)

Frequently this ಅನ್ನ appears as ಅನ್ನ (*cf.* §§ 223, 224) and ಅನ without ಆದ or ಉಳ್ಳ in the formation of so-called adjectives, *e. g.* ಉದ್ದನ್ನ ಕೂದಲು, long hair, ತಣ್ಣನ್ನ ಉಸುಬು, ತೆಳ್ಳನ್ನ ತಗಡು, ದಟ್ಟನ್ನ ಹವೆ, ದಪ್ಪನ್ನ ಅದುವೆ, ಬೆಳ್ಳನ್ನ ಹೊಗೆ, ಮೆತ್ತನ್ನ ತುಪ್ಪಯಿ; or ಉದ್ದನ ಕೂದಲು, etc. (Instances from S.-Mhr. school-books.) ಅನ occurs also as ಅನೆ, *e. g.* ದಪ್ಪನೆ ಬಟ್ಟೆ, and ಅನೆ, *e. g.* ದುಣ್ಣಾನೆ ಪದಾರ್ಥ.

Lastly also forms with ಅಗೆ (§ 212, remark 2) have been used as so-called adjectives, *e. g.* ಕಲ್ಲಿದ್ದಲಿಗಳು ಕಟ್ಟಿಗೆ ಇರುತ್ತವೆ, mineral coals are black. ಆ ಹೆಂಗಸಿನ ಕೂದಲು ಕಟ್ಟಿಗದೆ. ಪೃಥ್ವಿಯು ದುಣ್ಣಗದೆ. ಕಪ್ಪರಗಿಡದ ಎಲೆಗಳು ದುಣ್ಣಗವೆ. ಬೆಳ್ಳಿಯು ಬೆಳ್ಳಗಿರುತ್ತದೆ. ಪಕ್ಷಿಗಳ ದಿಕ್ಕಿಗಳು ಮೆತ್ತಗಿರುತ್ತವೆ. ಹುಲ್ಲು ಹಚ್ಚಗಿರುತ್ತದೆ. ಗಿಳಿಗಳು ಬಹು ತರವಾಗಿ ಹಚ್ಚಗೆ ಇರುತ್ತವೆ. (Instances from S.-Mhr. school-books.)

Also so-called relative participles have been called adjectives in modern grammars, *e. g.* ಹೊಳೆಯುವ ನಕ್ಷತ್ರಗಳು, bright stars, ಕೆಟ್ಟ ಸೇವಕರು,

bad servants (Anglo-Kanarese Translation Series, Book I, pp. 39, 40), and even plain genitives, as ಸಿಟ್ಟಿನ, ಸೊಕ್ಕಿನ, ಹೆಮ್ಮೆಯ (Nūḍigattu, p. 58).

To express 'very' before an adjective, ಅತಿ, ಬಲು, ಬಹಳ and ಬಹು may be used, *e. g.* ಅತಿ ದಪ್ಪ, very thick; ಬಲು ಜಾಣ, very clever; ಬಹಳ ದೊಡ್ಡ, very great; ಬಹು ಶುದ್ಧ, very clean. About another way of rendering 'very' see § 305, *a*. In the case of inferiority also ತೀರ is used for 'very', *e. g.* ತೀರ ಸಣ್ಣ, very small, which ತೀರ is employed also to express 'quite', 'wholly', *e. g.* ಮಂಗಳರು ತೀರಾ ಮನುಷ್ಯನ ಹಾಗೆ ಕಾಣುತ್ತವೆ, monkeys appear quite like men.

On comparison see §§ 343, 348, 7. 349, 8.

276. Looking back at § 273 we find that the so-called adjectives in the ancient and mediæval dialect consist of original forms (as ಒಳ್, ಕೂರ, etc., ಅಸಿ, ನಿಡಿ, etc.) combined with certain suffixes. What are these?

They are the pronominal forms ತು, ತ್ತು, ದು of the neuter singular introduced in § 122, so that *e. g.* ಒಳ್ಳಿತು or ಒಳ್ಳಿತ್ತು would be the original form ಒಳ್+ಇ+ತು or ತ್ತು, the ಇ being a euphonic addition (*cf.* § 168), and the primitive form being ಒಳ್ತು. To assume that the ಇ is not euphonic, and ಇತು, ಇತ್ತು (for ಇದು) are the suffixes added to ಒಳ್, seems to be excluded on account of the absence of analogy, as ಅತ್ತು, ಅತ್ತು would have been the proper suffixes, and the neuter plural ಒಳ್ಳಿದುವು and the masculine singular ಒಳ್ಳಿದಂ would raise insuperable difficulties.

In ಅಸಿದು, ಇನಿದು, etc. there is no euphonic letter, but the pronominal suffix ದು is immediately joined to the original forms ಅಸಿ, ಇನಿ, etc.

In the masculine form ಒಳ್ಳಿದಂ (originally, we believe, ಒಳ್ಳಂ) the ಇ and ದ್ are euphonic (about the euphonic ದ್ see § 119, *a*, §§ 132, 134, 136, and *cf.* ಒಳ್ಳಿದುವು further on in the present paragraph); ಒಳ್ಳಿದಂ, therefore, is ಒಳ್+ಇ+ದ್+ಅಂ (or ಅ), the ಅಂ (or ಅ) meaning 'he' (see §§ 115, 177, 193, under remarks). The feminine form ಒಳ್ಳಿದಳ್ is ಒಳ್+ಇ+ದ್+ಅಳ್, the ಅಳ್ meaning 'she' (see *e. g.* § 177). (ಅಲ್ಲಿದಂ in § 243 might be explained similarly as ಅಲ್ಲಿ+ಇ+ದ್+ಅಂ, but the given explanation seems to recommend itself.)

In the masculines ಅಸಿಯಂ, ಇನಿಯಂ, etc. the neuter suffix ದು has been dropped, and ಅಂ has been joined, by means of the genitive (see § 130), to the original forms ಅಸಿ, ಇನಿ, etc. (see § 115). The feminine forms ಅಸಿಯಳ್, etc. are ಅಸಿಯು+ಅಳ್, etc.

The neuter plural *e. g.* of ಒಳ್ಳೆತು or ಒಳ್ಳೆತ್ತು is ಒಳ್ಳೆದುವು, and this consists of ಒಳ್ಳೆ + euphonic ಇ + euphonic ದ್ + ಉವು (see § 136, *a*); the neuter plural *e. g.* of ಅಸಿದು is ಅಸಿಯವು, *i. e.* ಅಸಿಯ (the genitive of ಅಸಿ) + ಅವು (see *ibid.*), ಅವು having taken the place of ಉವು (*cf.* ಉವು and ಅವು in §§ 209, 210).

The epicene plural is *e. g.* ಒಳ್ಳೆದರ್, *i. e.* ಒಳ್ಳೆ + ಇ + ದ್ + ಅರ್ and ಇನಿಯರ್, *i. e.* ಇನಿಯ (the genitive of ಇನಿ) + ಅರ್, the ಅರ್ meaning 'they' (see *e. g.* § 177).

Thus the pronominal suffixes of the mentioned so-called adjectives in the ancient and partly in the mediæval dialect are ತು, ತ್ತು, ದು, ಅಂ, ಅಳ್, ಉವು, ಅವು, ಅರ್.

In the modern dialect the suffixes are partly the pronouns ಅದು, ಅವನು, ಅವಳು, ಅವು (or ಅವುಗಳು), ಅವರು, *e. g.* ದೊಡ್ಡದು (ದೊಡ್ಡ + ಅದು), ದೊಡ್ಡವನು, ದೊಡ್ಡವಳು, ದೊಡ್ಡವು (or ದೊಡ್ಡವುಗಳು), ದೊಡ್ಡವರು; ಸಣ್ಣದು (ಸಣ್ಣ + ಅದು), etc.; ಚಿಕ್ಕದು (ಚಿಕ್ಕ + ಅದು), etc. (see § 124, *a*), the pronouns being added to the short original forms (see § 273); partly the pronominal forms ದು, ಅನು (=ಅಂ), ಅಳು (=ಅಳ್), ಅರು (=ಅರ್), *e. g.* ಕಿರಿದು, ಕಿರಿಯನು, ಕಿರಿಯಳು, ಕಿರಿಯರು.

277. The so-called adjectives or attributive nouns in Kannada are partly ordinary nouns and partly pronominal nouns.

The first are represented by their short original forms (§ 273), *e. g.* ಅಗಲ; ಅಸಿ. At least some of the forms of the first class mentioned in § 273 are declined, *e. g.* ಅಗಲಕೆ, ಅಗಲದ, ಅಗಲದಲ್ಲಿ; ಉದ್ದಕ್ಕೆ, ಉದ್ದದ, ಉದ್ದದಲ್ಲಿ; ತೋರದ, ತೋರದೊಳ್; ನೇರಗಲ್; and some of the second class too, for instance ಅಸಿಯ, ಕಿರಿಯ, ನಿಡಿಯ, ದಿಳಿಯ.

The pronominal nouns are represented by the forms composed of the short original forms and the suffixes ತು, ತ್ತು, etc. They are used also just like ordinary nouns, as will be seen from the following instances:— ಕಿರಿದುಬುದ್ಧಿಳಿ ಪಿರಿದುವರ್ಥಮನ್ (for ಪಿರಿದುವರ್ಥಂಗಳನ್) ಅಲಿಸಲ್ ಸೆಪಿವಾತನ್ ಆತನಿಂ ಜಾಣಂ, he who brings about to make known great things even in short (ಕಿರಿದುಬುದ್ಧಿಳಿ, *i. e.* in a few words, is) wiser than that man. ನೇರಿತ್ತಂ ಮಾಡುವುದು, to make right. ಒಳ್ಳೆತಂ ಮಾಡುವಂ, a man who causes welfare. ಇನಿದಂ ನುಡಿದವ, a man who utters pleasantness (*i. e.* pleasing words). ಒಳ್ಳೆದು ಕೆಡಕು good (and) bad. ಪಿರಿಯಂ, a Brāhmaṇa. ಜಡೆಯುಳ್ಳ ಪಿರಿಯರು, eminent persons who have (or wear) the jaṭe. ಪಿರಿಯರಿಗೆ ಇದಿರಾಗಿ ನಿಡುವುದು, rising (from a sitting posture) before elders. ಕಿರಿದಂ ಪಿರಿದು ಮಾಡುವುದು, to make a small thing an extensive one. ಇನಿಯನೆ ಬೆಲ್ಲದಿನ್ನಿನಿಯಂ,

a paramour (is) indeed a man sweeter than jaggory. ಎನಗೆ ಬಲ್ಲಿದಂ ಆಗ ಲಾರ್ಸರೆ ಗಾವಿಲರ್, can rustics become persons of (greater) ability than I?

Such compounds as ಒಳ್ಳುಣೆಸು, ಇನ್ನುಣೆಸು (§ 247, d, 11), ದಿಣ್ಣೆಣೆನೆ, ಇಂಗ ಡಲ್ (ibid. 8) are, therefore, to be translated literally:—a goodness-food (*i. e.* a good food), a sweetness-meal (*i. e.* a sweet meal), a largeness-bunch (*i. e.* a large bunch), the sweetness-sea (*i. e.* the sweet or milk sea); and such as ಬೆಟ್ಟತಂಗುಳಿ, ಪಿರಿದಾಸೆ, ತೋರಿದುವು ಜಘನಂ (§ 273), a severity-it-disease (*i. e.* a severe disease) of the eyes, a greatness-it-desire (*i. e.* a great desire), bigness-they-buttocks (*i. e.* big buttocks). All these instances bear the character of karmadhāraya compounds, as do also the compounds of the three dialects: ಚಿಕ್ಕಜೋಬೆಗೆ, ದೊಡ್ಡಾನೆ, ಸಣ್ಣಗಾಳ, a littleness-wonder, a greatness-elephant, a smallness-fishing hook.

In § 275 it has been remarked that modern Kannada grammars and other books adduce and use several ordinary nouns as adjectives, *e. g.* ಅಣುಬುದುಕ, timid, ಎತ್ತರ, ಕಹಿ, ಕೆವಡೆ, ಜೆಲುವ, ತಮ್ಮು, ಮುದುಕ, ಸೀ, ಹುಚ್ಚು.

Occasionally a so-called adjective in its neutral form is used as an adverb, *e. g.* ಪಿರಿದುರಿ, to burn greatly; ಹಿರಿದು ಚೆನ್ನಿಸು, to be greatly disturbed in thought.

XV. On numerals.

278. Numerals are declinable bases, and comprise also appellative nouns of number and words that express indefinite quantity (§ 90). Their declension is given in §§ 122, 131 (*cf.* § 354, I, 5), their gender is indicated in § 102, 8, *g*, and their figures appear in § 44.

1. The not compounded cardinal numbers up to ten are:—ಒನ್ನು 1, ಎರಡು 2, ಮೂರೈ 3, ನಾಲ್ಕು 4, ಅಯ್ದು (ಅಯಿದು, also mediæval) 5¹⁾, ಆರೈ 6, ಏರೈ 7, ಎಣ್ಣು 8, ಪತ್ತು (ಹತ್ತು, also mediæval) 10. ಒಮ್ಮತ್ತು 9, is a compounded cardinal number, consisting of ಒಮ್ (another form of ಒನ್ನು) and ಪತ್ತು or ಹತ್ತು (see farther on in the present paragraph).

When, up to nineteen, the mentioned cardinal numbers are compounded with a preceding ಪತ್ತು or ಹತ್ತು 10, this ಪತ್ತು or ಹತ್ತು takes the forms ಪನ್ or ಹನ್, ಪದಿ or ಹದಿ, ಪದಿನ್ or ಹದಿನ್ (§ 248, 10), except before ಒಮ್ಮತ್ತು. Thus we get ಪನ್ನೆನ್ನದ್ದು (*cf.* § 215, 7, *d*; ಹನ್ನೆನ್ನದ್ದು, also mediæval) 11, ಪನ್ನೆರಡು (ಹನ್ನೆರಡು, also mediæval) 12, ಪದಿಮೂರೈ (ಹದಿಮೂರೈ) 13, ಪದಿನಾಲ್ಕು

¹⁾ The numbers in parenthesis are such as occur, partly as additional forms, in the modern dialect alone, if 'also mediæval' is not added.

(ಹದಿನಾಲ್ಕು) 14, ಪದಿನಯ್ಯ (ಹದಿನಯ್ಯ, also mediaeval) 15, ಪದಿನಾಯಿ (ಹದಿನಾಯಿ; also mediaeval) 16, ಪದಿನೇಲಿ (ಹದಿನೇಲಿ, also mediaeval) 17, ಪದಿನೇಣ್ಣ (ಹದಿನೇಣ್ಣ, also mediaeval) 18, ಪತ್ತೊಮ್ಮತ್ತು (ಹತ್ತೊಮ್ಮತ್ತು) 19.

From twenty up to twenty-nine the compounds (a kind of gamaka compounds or tatpurushas, § 253, 2, a) have as their first member ಇರ್ (§ 248, 2) or ಇಪ್, which are other forms of ಎರಡು. Thus: ಇರ್ಪತ್ತು (ಇಪ್ಪತ್ತು, also mediaeval) 20, ಇರ್ಪತ್ತೊನ್ನ (ಇಪ್ಪತ್ತೊನ್ನ) 21, ಇರ್ಪತ್ತೆರಡು (ಇಪ್ಪತ್ತೆರಡು) 22, ಇರ್ಪತ್ತುಮೂರು (ಇಪ್ಪತ್ತುಮೂರು, ಇಪ್ಪತ್ತುಮೂರು, occasionally ಇಪ್ಪತ್ತುಮೂರು) 23, ಇರ್ಪತ್ತುನಾಲ್ಕು (ಇಪ್ಪತ್ತುನಾಲ್ಕು, ಇಪ್ಪತ್ತುನಾಲ್ಕು, ಇಪ್ಪತ್ತುನಾಲ್ಕು) 24, ಇರ್ಪತ್ತುಯ್ಯ (ಇಪ್ಪತ್ತುಯ್ಯ) 25, ಇರ್ಪತ್ತುಯಿ (ಇಪ್ಪತ್ತುಯಿ) 26, ಇರ್ಪತ್ತೇಲಿ, ಇರ್ಪತ್ತೇಲಿ (ಇಪ್ಪತ್ತೇಲಿ) 27, ಇರ್ಪತ್ತೇಣ್ಣ (ಇಪ್ಪತ್ತೇಣ್ಣ) 28, ಇರ್ಪತ್ತೊಮ್ಮತ್ತು (ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು; South-Mahratta also ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು, ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು) 29.

From thirty up to ninety-nine the compounds have as their first members ಮೂ (§ 248, 3), ಮು (cf. 248, 3, other forms of ಮೂರು), ನಾಲ್ (§ 248, 4), ನಲು (other forms of ನಾಲ್ಕು), ಅಯ್ (§ 248, 5), ಅಯಿ (other forms of ಆಯ್ಕು), ಅಯಿ (§ 248, 6), ಅಯಿ, ಅಯಿ (other forms of ಆಯಿ), ಏಲಿ (§ 248, 7), ಎಲಿ, ಎಪ್ (other forms of ಏಲಿ), ಎಣ್ (§ 248, 8), ಎಮ್ (other forms of ಎಣ್ಣು), and ತೊಮ್ (§ 248, 9, about which see further on); their second member is ಪತ್ತು or ಹತ್ತು, joined according to the rules of euphony (see § 215, 1, a, b). The forms produced are the following:—ಮೂವತ್ತು (ಮುವತ್ತು) 30, ನಾಲ್ವತ್ತು (ನಲುವತ್ತು) 40, ಆಯ್ವತ್ತು (ಆಯಿವತ್ತು, also mediaeval) 50, ಅಯಿವತ್ತು (ಅಯಿವತ್ತು, also mediaeval, ಆರ್ವತ್ತು) 60, ಏಲಿವತ್ತು, ಎಲಿವತ್ತು (ಎವತ್ತು) 70, ಎಣ್ಣತ್ತು (ಎವ್ವತ್ತು, also mediaeval) 80, ತೊಮ್ಮತ್ತು 90, to which the cardinal numbers from one to nine are added in the same way as to ಇರ್ಪತ್ತು, ಇಪ್ಪತ್ತು, e. g. ಮೂವತ್ತೊನ್ನ 31, ಮೂವತ್ತೊಮ್ಮತ್ತು (ಮೂವತ್ತೊಮ್ಮತ್ತು) 39, ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು (ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು, ತೊಮ್ಮತ್ತುತ್ತೊಮ್ಮತ್ತು, the ತೊಮ್ಮತ್ತುತ್ತರಿ being the genitive, see further on under ನೂರು) 99.

100 is ನೂರು, to which the other cardinal numbers are suffixed in the manner indicated above, e. g. ನೂರೊಮ್ಮತ್ತು 101, ನೂರೊರಡು 102, ನೂರುಪತ್ತು 110, ನೂರೊಮ್ಮತ್ತು 150; but this manner has been generally given up in the modern dialect, wherein ನೂರು becomes ನೂರಿ (the short genitive of ನೂರು, § 120, a, 4, instead of ನೂರಿದಿ+ಅ), e. g. ನೂರಿ ಒಮ್ಮತ್ತು 101, ನೂರಿ ನಾಲ್ಕು 104, ನೂರಿ ಹನ್ನೊಮ್ಮತ್ತು 111, ನೂರಿ ಇಪ್ಪತ್ತು 120,

ಸೂರ್ಯಾ ಮೂವತ್ತಾಲ್ಕು 134, ಸೂರ್ಯಾ ಅಯ್ಯತ್ತು 150, ಸೂರ್ಯಾ ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು
or ಸೂರ್ಯಾ ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು 190.

If ಸೂರ್ಯಾ is preceded by not compounded numbers, these numbers for the greatest part appear in another form. The other forms are ಎರಡ್ (§ 248, 2), ಇನ್ (for ಎರಡು), ಮೂ (§ 248, 3), ಮುನ್ (for ಮೂರು), ನಾಲ್ (§ 248, 4), ನಾ (for ನಾಲ್ಕು), ಅಯ್ (for ಅಯ್ಯು, § 248, 5), ಅಯಿ (248, 6), ಅದ್ (for ಅದು), ಏದ್ (for ಏದು, § 248, 7), ಒಮ್ಮಯ್ (§ 248, 8), ಒಮ್ಮಯಿ (for ಒಮ್ಮತ್ತು), *e. g.* ಒನ್ನ ಸೂರ್ಯಾ, one 100, ಎರಡೊಯಿ (ಇನ್ನೊಯಿ) 200, ಮೂನ್ನೊಯಿ (ಮುನ್ನೊಯಿ, also mediæval) 300, ನಾಲ್ಕುನ್ನೊಯಿ (ನಾಲ್ಕೊಯಿ, ನಾನ್ನೊಯಿ) 400, ಅಯ್ನೊಯಿ 500, ಅಯಿನ್ನೊಯಿ (ಅನ್ನೊಯಿ) 600, ಏದೊಯಿ (ಏಯಿನ್ನೊಯಿ, also mediæval) 700, ಎಣ್ಣುನ್ನೊಯಿ 800, ಒಮ್ಮಯ್ನೊಯಿ (ಒಮ್ಮಯಿ ಸೂರ್ಯಾ) 900, ಪತ್ತುನ್ನೊಯಿ 10,00. Observe also *e. g.* ಇನ್ನೊಯಿ ನಾಲ್ಕತ್ತೆಣ್ಣು 248, ಮುನ್ನೊಯಿ (for ಮುನ್ನೊಯಿ, Basavapurāṇa) ಅದಿವತ್ತು 360, ಅಯ್ನೊಯಿ ಅದಿವತ್ತು 560.

The Kannada language has no own special word for 1,000; the ancient dialect uses ಸಾಸಿರ and ಸಾಯಿರ, the mediæval one ಸಾಸಿರ and ಸಾವಿರ, and the modern one ಸಾವಿರ, ಸಾವರ and ಸಾವಿರು. All these terms are corrupted from Sāṃskṛita ಸಹಸ್ರ. When not compounded numbers precede it, these numbers (mostly) change their form in the ancient dialect, *viz.* ಒರ್ (for ಒನ್ನ), ಎರಡ್, ಇರ್ (for ಎರಡು), ಮು (for ಮೂರು, see § 248, 3), ನಾಲ್ (for ನಾಲ್ಕು), ಅಯ್ (for ಅಯ್ಯು), (ಅದ್, only mediæval), ಏದ್ (for ಏದು), ಎಣ್ (for ಎಣ್ಣು), ಒಮ್ಮಯ್ (for ಒಮ್ಮತ್ತು), ಪಯಿನ್ (for ಪತ್ತು), ಸೂರ್ಯಾ (for ಸೂರ್ಯಾ, § 248, 11). Thus we have, together with the (mediæval and) modern forms, the following:—ಒರ್ಘಾಸಿರ (see § 215, 1, 6), (ಒನ್ನ ಸಾವಿರ) one 1000, ಇರ್ಘಾಸಿರ (§ 215, 1, 6), ಎರಡ್ಘಾಸಿರ (ಎರಡುಸಾವಿರ, also mediæval) 2000, ಮುಣ್ಘಾಸಿರ (*cf.* § 215, 1, 6; ಮೂರುಸಾವಿರ) 3,000, ನಾಲ್ಘಾಸಿರ (ನಾಲ್ಕುಸಾವಿರ) 4,000, ಅಯ್ಘಾಸಿರ (ಅಯ್ಯುಸಾವಿರ) 5,000, (ಆರ್ಘಾವಿರ, mediæval, ಅಯಿಸಾವಿರ) 6,000, ಏದ್ಘಾಸಿರ (ಏದುಸಾವಿರ) 7,000, ಎಣ್ಘಾಸಿರ (§ 215, 1, 6; ಎಣ್ಣುಸಾವಿರ) 8,000, ಒಮ್ಮಯ್ಘಾಸಿರ (ಒಮ್ಮತ್ತುಸಾವಿರ, also mediæval) 9,000, ಪಯಿನ್ಘಾಸಿರ (ಹತ್ತುಸಾವಿರ) 10,000, (ತೊಮ್ಮತ್ತುಸಾವಿರ, also mediæval) 90,000, ಸೂರ್ಘಾಸಿರ (§ 215, 1, 6; ಸೂರ್ಯಾಸಾವಿರ) 100,000. Some instances of the modern dialect regarding the use of the genitive of ಸಾವಿರ will prove useful:—ಒನ್ನ ಸಾವಿರದ ಒನ್ನ 1,001; ಒನ್ನ ಸಾವಿರದ ಒನ್ನಸೂರ್ಯಾ ಹನ್ನೊನ್ನ 1,111; ಮೂರುಸಾವಿರದ ಎರಡುಸೂರ್ಯಾ ಮೂವತ್ತಾಲ್ಕು 3,234; ನಾಲ್ಕತ್ತೆರಡು ಸಾವಿರದ ಅಯ್ನೊಯಿ ನಾಲ್ಕತ್ತೆಣ್ಣು 42,548.

100,000 is very frequently expressed in Kannada by Sanskrita ಲಕ್ಷ, *e.g.* ಏಳುಲಕ್ಷದ ಅಯ್ದು ಸಾವಿರದಾ ಮೂವತ್ತಾಯಿ 7,05,036, or by its tadbhava ಲಕ್ಷ, *e.g.* ನಾಲ್ಕುಲಕ್ಷದ ಮೇಲೆ ತೊಮ್ಮತ್ತಾಯಿಸಾವಿರ ಗೀತೆಗಳ್, 4,96,000 songs; ಲಕ್ಷಮುಂ ತೊಮ್ಮತ್ತುಸಾವಿರದಡಲಿವಲಿಂಗಂಗಳ್, 4,90,000 immoveable śivaliṅgas.

As shown above, the short forms for ಒನ್ನು, ಎರಡು, ಮೂರು, ನಾಲ್ಕು, ಅಯ್ದು, ಆಯಿ, ಏಳು, ಎಣ್ಣು, ಪತ್ತು (ಹತ್ತು) and ನೂರು are ಒಮ್, ಒರ್; ಇನ್, ಇನ್, ಇರ್, ಎರರಿ; ಮು, ಮುನ್, ಮುನ್, ಮೂ; ನಾ, ನಾಲ್; ಆಯ್, ಆಯಿ; ಆರು, ಆರು, ಆರು, ಆರ್; ಎಪ್, ಎಪಿ, ಎಪಿ; ಎಣ್, ಎಮ್; ಪದಿ (ಹದಿ), ಪದಿನ್ (ಹದಿನ್), ಪನ್ (ಹನ್), ಪಯ್, ಪಯಿನ್.

ಒರ್ before a vowel gets its vowel lengthened, *e.g.* ಓರೊನ್ನು, each, ಓರೊರ್ವಂ, each man, as does ಇರ್, *e.g.* ಈರಯ್ದು 10, ಈರಾಯಿ 12, ಈರೇಯಿ 14, ಈರೇಣ್ಣು 16; ಮೂರು before a vowel becomes ಮುಯ್, *e.g.* ಮುಯ್ಯಿರ್, ಮುಯ್ಯಿರಡು, 6, ಮುಯ್ಯಿರ್ 21 (see § 248, 1. 2. 3). Such compounds do not occur in the modern dialect.

ಒವ್ವತ್ತು, 9, literally means 'one-ten', *i. e.* one to ten or one before ten. Regarding ತೊಮ್ಮತ್ತು ancient grammars state that ತೊಮ್ is a substitute (ādeśa) of ಒಮ್ (Śābdmaṇḍīkarpāṇa sūtra 190; Śābdānuśāsana sūtras 90. 361; Nāgavarma sūtra 166, formed in order to distinguish 90 from 9; see § 248, 9); according to them ತೊಮ್ probably signifies 'the ninth', and ತೊಮ್ಮತ್ತು 'the ninth ten'. But one may think that ತೊಮ್ is another form of ತುದಿ or ತುತ್ತ (§ 253, 3, which appears also as ಜೋನ್), meaning 'point', 'upper', 'first', 'prior', so that ತೊಮ್ಮತ್ತು would signify 'the upper ten', or 'the ten that is foregoing' (one hundred).

The compounded numbers from 11 to 19, having ಪತ್ತು (ಹತ್ತು) at their beginning, might be called dvandva compounds (§ 250), as they are formed by means of addition, requiring an 'and' between; but Kēśava terms them dvigu compounds (§ 248, 10). In those from 20 to 100,000 the first member of the compounds denotes that the second member is to be added to itself as many times as it (the first member) indicates. This too is a sort of addition which in course of time was called multiplication. Kēśava classes the numerals from 20 to 100,000 also with the dvigu compounds.

The mentioned multiplication is used likewise *e.g.* in ಎರಡರಡು 4, ಎರಡಯ್ದು (= ಈರಯ್ದು) 10, ಮೂರರಡು 6, ಆಯ್ದರಡು 10, ಒವ್ವತ್ತು ನಾಲ್ಕು 36 (see ಈರಯ್ದು, etc. above); ಎರಡಯ್ದು, however, in an additional way, means also 7 (2+5) and ಅಯ್ದಾಯಿ 11 (5+6). Further when the meaning of 'or'

is expressed, ಎರಡೊಂದು denotes also 2 or 3, ಎರಡಯ್ಯ 2 or 5, ನಾಲ್ಕೊಂದು 4 or 8, ಆರೋಂದು 6 or 7; ಪತ್ತೊಂದು 10 or 8. Besides, compounds like ಒನ್ನೊನ್ನು, ಎರಡೆರಡು, ಮೂವುಮೂವು, ಹತ್ತುಹತ್ತು mean also 'one and one' 'two and two', 'three and three', 'ten and ten' in a distributive sense: each one, etc. (§ 306 a; cf. § 303, 3).

If a number is added to ನೂವು, it may be done by means of the genitive in the ancient dialect too, as would appear from Kēśava's instance ನೂವು ಪತ್ತು (110) that forms the compound ನೂವುಪತ್ತು (§ 244), a gamakasamāsa (§ 253, 2, a); instead of this full form of the genitive its abbreviated form ನೂವಿಃ (i. e. ನೂವಿ + ಃ) came into use, as we have seen above under ನೂವು. The genitive ಸಾವಿರದ or ಸಾವಿರದಾ of ಸಾವಿರ is similarly used; see above under ಸಾವಿರ. That the genitive may be used also when a number is added to ಪತ್ತು (ಹತ್ತು) follows from the instances of the modern dialect quoted above:—ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು, ಇಪ್ಪತ್ತೊಮ್ಮತ್ತು, 29, ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು, ತೊಮ್ಮತ್ತೊಮ್ಮತ್ತು, 99.

That cardinal numbers were optionally used in the singular and plural (§ 131) in the ancient dialect appears from the following instances:—ಒನ್ನನಾಲ್ಕು or ಒನ್ನನಾಲ್ಕುಗಳ್, ಎರಡಯ್ಯ or ಎರಡಯ್ಯಗಳ್, ಪತ್ತು ನೂವು or ಪತ್ತುನೂವುಗಳ್.

In connection with nouns of any gender the cardinal numbers remain unchanged, e. g. ಸಾಯಿರ ಗಣ್ಣರ್, ಸಾಯಿರ ಪೊಣ್ಣಿರ್, ಸಾಯಿರ ಮನೆಗಳ್; ಎರಡು ಬಗೆ; ಎರಡುಸಾವಿರ ಬೌದ್ಧರ್; ಮೂವು ಲೋಕಂ, ನಾಲ್ಕು ಯುಗಂ, ಎರಡು ಸಾವಿರ ಯುಗಂಗಳು (cf. § 102, 8, g).

Concerning the occasional place of cardinal numbers observe e. g. ದಿನವೊಂದಕ್ಕೆ, for one day, (daily, cf. § 303, 1, a, foot-note), ದಿನವೊಂದಲ್ಲ, in one day, ವರುಷ ನೂವು, a hundred years.

The modes of expressing 'times' in the multiplication-table (ಮೊಗ್ಗಗಳ ಕೋಷ್ಟಕ, ಮಗ್ಗಗಳ ಕೋಷ್ಟಕ) nowadays are two. The first mode, used in Mysore, is done by putting the multiplicand in the nominative and the multiplier in the locative formed from the short genitive (without the augment ಅದಿ) by means of ಅಲು (see e. g. § 109, a, 7), for instance:

ಎರಡೊನ್ನಲು ಎರಡು, $2 \times 1 = 2$

ಎರಡೆರಡಲು ನಾಲ್ಕು, $2 \times 2 = 4$

ಎರಡು ನಾಲ್ಕಲು ಎಂಟು, $2 \times 4 = 8$

ಆರು ಐವಲು ನಾಲ್ಕತ್ತೆರಡು, $6 \times 7 = 42$.

The second mode, used in South-Mahratta, is done by giving a final ಅ (i. e. the form of the short genitive instead of ಆದಿ) to the multiplicand and putting the multiplier in the locative formed by ಅಲಿ or ಲಿ, i. e. ಅಲು+ಎ, ಲು+ಎ, exceptionally in its fuller form of ಆದಿಲಿ, i. e. ಆದಿಲಿ+ಎ. For instance:

ಎರಡೊನ್ನಲಿ	ಎರಡು
ಎರಡೆರಡೆ	ನಾಲ್ಕು
ಎರಡ ಮೂಲಿ	ಆರು
ಎರಡ ನಾಲ್ಕಲಿ	ಎಣ್ಣು
ಎರಡ ಹತ್ತಲಿ	ಇಪ್ಪತ್ತು
ಮೂಲೊನ್ನಲಿ	ಮೂರು
ಮೂಲೆರಡೆ	ಆರು
ಮೂರು ಮೂಲಿ	ಒಮ್ಮತ್ತು
ಮೂರು ಆಲಿ	ಹದಿನೆಣ್ಣು
ನಾಲ್ಕೆರಡೆ	ಎಣ್ಣು
ಆರು ಆಯ್ಕು	ಮೂವತ್ತು
ಏರಿ ಏರಿ	ನಾಲ್ಕೊಮ್ಮತ್ತು
ಎಣ್ಣು ಆಯ್ಕು	ನಾಲ್ಕತ್ತು
ಒಮ್ಮತ್ತ ಆಯ್ಕು	ನಾಲ್ಕತ್ತಯ್ಯು.

It is to be remarked that in South-Mahratta also such forms as ಮೂದೊ ಎರಡೆ, ನಾಲ್ಕಾ ಎರಡೆ, ನಾಲ್ಕಾ ಎರಡಲಿ, ಆಯ್ಕಾ ನಾಲ್ಕು, ಆಯ್ಕಾ ನಾಕಲು, ಆಯ್ಕಾ ನಾಕ್ಕು are used.

2. The ordinal numbers are formed by suffixing ಅನೆಯ to the cardinal numbers in the three dialects, e. g. ಒನ್ನನೆಯ, first, ಎರಡನೆಯ, second, ಮೂದಿನೆಯ, third, ನಾಲ್ಕನೆಯ, ಪದಿನಾದಿನೆಯ (ಪದಿನಾದಿನೆಯ), ನೂದಿನೆಯ, ಅಯ್ಯೊದಿನೆಯ. In the modern dialect ಮೊದಲನೆಯ, of the noun ಮೊದಲು, is frequently used instead of ಒನ್ನನೆಯ. Instances are:—ನಾಲ್ಕನೆಯಕ್ಕರಂ, ನಾಲ್ಕನೆಯ ಮಾರ್ಗಂ, ಎಣ್ಣನೆಯ ವರ್ಷಂ, ಪತ್ತನೆಯ ಮನೆ (ಹತ್ತನೆಯ ಮನೆ), ಮೊದಲನೆಯ ಭಾಗ.

In the ancient dialect 'he', 'she', 'it', 'they', expressed by suffixing ಅಂ (ಅ+ಂ, e. g. § 115), ಅಳ್ (e. g. § 177), ಅದು (e. g. § 122), ಅರ್ (e. g. § 177), ಅಳ್ಳಿರ್ (§ 134), ಅವು (§ 136), e. g. ಒನ್ನನೆಯಂ, the first man, ಎರಡನೆಯಂ, the second man; ಒನ್ನನೆಯಳ್, the first woman, ಎರಡನೆಯಳ್ the second woman, ಮೂದಿನೆಯಳ್, ಪತ್ತನೆಯಳ್; ಒನ್ನನೆಯದು, the first thing, etc., ಎರಡನೆಯದು; ಎರಡನೆಯರ್, the second persons, ಪತ್ತನೆಯರ್; ಎರಡನೆಯಳ್ಳಿರ್, the second women, ಮೂದಿನೆಯಳ್ಳಿರ್, ಪತ್ತನೆಯಳ್ಳಿರ್; ಒನ್ನನೆಯವು, the first things, etc.

In the (medieval and) modern dialect the pronouns ಅವ, ಅವನು, ಅವಳು, ಆಕೆ, ಆದು, ಅವರು, ಅವು are used as suffixes, *e. g.* ಮೂರನೆಯವ, ಮೂರನೆಯವನು, the third man; ಮೂರನೆಯವಳು, ಮೂರನೆಯಾಕೆ; ಮೂರನೆಯದು; ಮೂರನೆಯವರು; ಮೂರನೆಯವು (ಮೂರನೆಯವುಗಳೂ).

The modern dialect often changes the suffix ಅನೆಯ into ಅನೇ (*cf.* § 130, *c*, genitive), *e. g.* ಒಂದನೇ ಮನೆ, ಮೊದಲನೇ ಪುಸ್ತಕ, ಎರಡನೇ ಪುಸ್ತಕ, ಮೂರನೇದು, ಆಯ್ದನೇದು, ಆದಿನೇದು.

Examining the meaning of ಅನೆಯ we come to the conclusion that the original form was ಅನೆ, *i. e.* ಅನ (of ಅಗು § 176) and the formative taddhita syllable ಎ (§ 243, A, 2), originally meaning 'a state of having become or being', to which ಅ, the sign of the genitive (§ 130), was suffixed.

3. The declension, in the singular, of the nouns ಅನಿತು, ಇನಿತು, ಉನಿತು, ಎನಿತು which express indefinite quantity or are ಪವಣಂ ಪೇದ್ವಿ ನಿರ್ವಿಶೇಷಶಬ್ದಂಗಳ್ (to which ಎಲ್ಲದು also belongs, see §§ 90, 266), appears in § 122. See the epicene plural of the appellative nouns of indefinite quantity derived from them, under No. 4.

ಅನಿತು, that much, so much as that (ತಾವತ್), ಇನಿತು, this much, so much as this (ಇಯತ್), ಉನಿತು, so much as this (in an intermediate sense, ಎತಾವತ್), ಎನಿತು, how much (ಕಿಯತ್) occur in the ancient and medieval dialect; in the medieval one ಅಷ್ಟು, ಇಷ್ಟು, ಎಷ್ಟು are often substituted for them, as is generally done in the modern one (§ 122, *b, c*). The substitutional forms ಅಯ್ಯು, ಆಸು; ಈಸು; ಏಸು are also frequently used in the two last mentioned dialects. In the modern one there are likewise ಅಟ, ಅಟು, ಅಟ್ಟು, ಆಟು; ಇಸ, ಈಟು; ಏಟು. The Śābdānu-śāsaṇa introduces (under its sūtras 238, 441) ಅಷ್ಟು, ಇಷ್ಟು, ಉಷ್ಟು, ಎಷ್ಟು; ಅಯ್ಯು, ಈಸು, ಊಸು, ಏಸು as belonging to the ancient dialect. Some instances are:—ಅನಿತು ಕಾಲಂ, so much time as that; ಎನಿತು ಮಹಿ, how much land; ಇಷ್ಟು ಹೊತ್ತು, so much time as this; ಅಷ್ಟು ಶಬ್ದಂಗಳ್, so many terms as those; ಎಷ್ಟು ಮನೆ or ಎಷ್ಟು ಮನೆಗಳು, how many houses.

ಅನಿತು, ಇನಿತು, etc., like the cardinal numbers (see No. 2), also suffix ಅನೆಯ, *e. g.* ಅನಿತನೆಯ, ಇನಿತನೆಯ, ಎನಿತನೆಯ, ಅಷ್ಟನೆಯ, and to this (besides any noun) the same pronominal forms and pronouns in the singular and plural, *e. g.* ಅನಿತನೆಯಂ, a man of that or such a place, or state, or degree; ಇನಿತನೆಯಂ, a man of this or such a place, or state, or degree; ಉನಿತನೆಯಂ, a man of this intermediate place, etc.; ಎನಿತನೆಯಂ, a man of what place, or state, or degree; ಅನಿತನೆಯಳ್; ಅನಿತನೆಯರ್; ಅಷ್ಟನೆಯವನು,

ಇಷ್ಟನೆಯವನು, ಎಷ್ಟನೆಯವನು; ಎಷ್ಟನೆಯವಳು; ಎಷ್ಟನೆಯದು or ಎಷ್ಟನೇದು; ಅಷ್ಟನೆಯವರು.

4. Ancient appellative nouns of number of which a few instances in their epicene nominative plural have been given in § 119, are *e. g.* ಒಬ್ಬಂ or ಒಬ್ಬಂ, one man; ಒಬ್ಬಳ್ or ಒಬ್ಬಳ್, one woman; ಇಬ್ಬರ್ or ಇಬ್ಬರ್, two men or women; ಮೂವರ್ or ಮೂವರ್ಕ್ಕಳ್, three men or women; ನಾಲ್ವರ್ or ನಾಲ್ವರ್ಕ್ಕಳ್, four men or women; ಅಯ್ಯರ್, five men or women; ಆರೈವರ್, six men or women; ಏದ್ದಿರ್ or ಏದ್ದಿರ್, seven men or women; ಎಣ್ಣಿರ್; ಒಮ್ಮದಿಮ್ಮರ್; ಪದಿಮ್ಮರ್ or ಪಯಿಮ್ಮರ್; ನೂರ್ವರ್; ಸಾಸಿವರ್; — ಮೂವತ್ತಿವರ್, ಮೂವತ್ತುಮೂವರ್, ಅರೈವತ್ತುಮೂವರ್ (*cf.* § 272, 2).

The mediæval dialect uses *e. g.* ಒಬ್ಬಂ, ಒಬ್ಬಳ್, and also ಒಬ್ಬಂ, ಒಬ್ಬಳ್; ಇಬ್ಬರ್ and ಇಬ್ಬರ್; ಮೂವರ್; ನಾಲ್ವರ್; ಅಯ್ಯರ್; ಅರೈವರ್; ಏದ್ದಿರ್; ಪದಿನೆಣ್ಣಿರ್. The modern dialect has ಒಬ್ಬನು, ಒಬ್ಬಳು, ಇಬ್ಬರು, ಮೂವರು or ಮುವ್ವರು, ನಾಲ್ವರು, ಅಯ್ಯರು or ಅಯ್ಯರು, ಅರೈವರು or ಆರ್ವರು, ಏದ್ದಿರು. See also §§ 310, 1; 311, remark.

Frequently the modern dialect, and occasionally also the mediæval one, express such appellative nouns of number by adding ಮನ್ನಿ (or ಜನರು), persons, to cardinal numbers, *e. g.* ಮೂನಿರು ಮನ್ನಿ, three persons ನಾಲ್ಕು ಮನ್ನಿ, ಅಯ್ಯ ಮನ್ನಿ, (ಎಣ್ಣು ಜನರು).

Other ancient appellative nouns of number are ಕೆಲಬರ್, ಕೆಲಮ್ಮರ್, ಕೆಲರ್ (of ಕೆಲವು), some men or women; ಪಲಬರ್, ಪಲಮ್ಮರ್, ಪಲರ್ (of ಪಲವು, *cf.* § 90; § 248, 12, and as to form ಪೊಸವ್ವರ್ in § 273), many or several men or women. In the mediæval dialect they are ಕೆಲಬರ್, ಕೆಲಮ್ಮರ್, ಕೆಲರ್; ಪಲಬರ್, ಪಲರ್, ಪಲಬರ್, ಪಲರ್, and in the modern one ಕೆಲವರು; ಪಲಬರು, ಪಲವರು. In the modern dialect ಕೆಲವು ಮನ್ನಿ or ಕೆಲವು ಜನರು, ಪಲವು ಮನ್ನಿ or ಪಲವು ಜನರು may be used instead of ಕೆಲವರು, etc.

The ancient appellative nouns of indefinite quantity in their epicene plural, derived from ಅನಿತು, ಇನಿತು, ಉನಿತು, ಎನಿತು, ಎಲ್ಲದು (see under No. 3), are ಅನಿಬರ್, so many men or women as those, ಇನಿಬರ್, so many men or women as these, (ಉನಿಬರ್), ಎನಿಬರ್, how many men or women, ಎಲ್ಲವರ್ (the ವ್ being euphonic, see § 266), ಎಲ್ಲರ್, all men or women, all of which are found also in the mediæval dialect with the exception of ಎಲ್ಲವರ್ (*cf.* § 272 under No. 2). Only ಎಲ್ಲರ್, in the forms of ಎಲ್ಲರು and ಎಲ್ಲರು, appears in the modern one.

The epicene nominative plural of ಅಷ್ಟ and ಇಷ್ಟ (see above under No. 3) in the modern dialect is ಅಷ್ಟರು, so many men or women as those, and ಇಷ್ಟರು, so many men or women as these. Instead of ಎಷ್ಟರು, how many persons, ಎಷ್ಟ ಮನ್ರಿ or ಎಷ್ಟ ಜನರು is used.

279. By suffixing ಮೆ to the short form of a cardinal number (§ 278, 1) words are formed in the ancient dialect that express 'time' or 'times', *e. g.* ಒರ್ಮೆ, one time or turn, once; ಇರ್ಮೆ, two times, twice; ಮೂರ್ಮೆ, ಮೂಮೆ, ಮುಮ್ಮೆ, ಮುಯ್ಯೆ, three times, thrice; ನಾಲ್ಕೆ; ಆಯ್ಯೆ; ಆಯಿಮೆ; ಎಲೈಯ್ಯೆ; ಎಣ್ಣೆ; ಒಮ್ಮಯ್ಯೆ; ಪಯ್ಯಿಮ್ಮೆ; ನೂರ್ಮೆ; ಸಾಸಿರ್ಮೆ. For instance ಮಕಾರಕ್ಕೊರ್ಮೆ ವಕಾರಮಕ್ಕುಂ, for the letter ಮ once the letter ವ is used.

In the mediæval dialect we find ಒರ್ಮೆ, ಒಮ್ಮೆ (for ಒರ್ಮೆ) and ಇಮೆ (for ಇರ್ಮೆ), and in the modern one ಒಮ್ಮೆ. (See § 212, 1; cf. § 306, b.)

In the ancient dialect there are formed also ಕೆಲರ್ಮೆ (from ಕೆಲರ್ of ಕೆಲವು, see 278, 4), some times, and ಪಲರ್ಮೆ (from ಪಲರ್ of ಪಲವು), many or several times, *e. g.*

ಕೂರ್ಮೆಯನ್ ಆ ಮುನಿಯಂ ಕೆ
ಪ್ಪಾಮಂ ನೀನಲ್ಲದಿಲ್ಲ ಪೆಜೆತ್ತೆರಸಂ |
ಮೂರ್ಮೆ ಬಲವನ್ನು, ನುತಿಸಿ, ಪ
ಲರ್ಮೆ ತುಣಾಲ್ಯೆಯ್ತು, ಭಕ್ತಿಯಂ ಬೆಸಗೊಡ್ತಂ || (See translation in § 258.)

The ಮೆ is one of the taddhita suffixes (§ 243, A, 19), and only in course of time got the meaning of time or turn.

In the ancient and mediæval dialect 'time' or 'times' used to be expressed also by ಸೂರ್ತಿ (ಸೂರ್ತು) or ಬಾರಿ, *e. g.* ಒನ್ನು ಸೂರ್ತಿ, ಎರಡು ಸೂರ್ತಿ, ಒನ್ನು ಬಾರಿ, ಎರಡು ಬಾರಿ; in the modern one the terms used are ಅವರ್ತಿ, ಬಾರಿ, ಸರತಿ, ಸರದಿ, ಸರ್ತಿ, ಸಲ, ಸಾರಿ, ಸಾರೆ, etc., *e. g.* ಒನ್ನಾವರ್ತಿ, ಎರಡು ಸರ್ತಿ.

280. To form words expressing 'fold' the ancient dialect frequently used ಮಡಿ, a fold, suffixed to the short forms of cardinal numbers (§ 278, 1), *e. g.* ಇರ್ಮಡಿ, two-fold, twice as much, ಮೂರ್ಮಡಿ or ಮೂವಡಿ (*i. e.* ಮೂ+ಮಡಿ), three-fold, three times as much, ನಾಲ್ವಡಿ (*i. e.* ನಾಲ್+ಮಡಿ), ಆಯ್ವಡಿ (*i. e.* ಆಯ್+ಮಡಿ), ಆಯಿವಡಿ (*i. e.* ಆಯಿ+ಮಡಿ, § 215, 7, b), ನೂರ್ಮಡಿ, ಸಾಸಿರ್ಮಡಿ.

Instances are:—

ಧರೆಯೊಳ್ ಬೀರದ ಪೆಮ್ಮನ
ನರನೊಡ್ವರ್ಮಡಿ, ಬಕಾರಿಯಂ ಮೂವಡಿ, ಭಾ |
ಸ್ಥರಸುತನಂ ನಾಲ್ವಡಿ, ಮುರ
ಹರನೊಡ್ವರ್ಮಡಿ ನೆಗಟ್ಟಿಯವಟರ ಭೀಮಂ || a terrible man of the heroes

of fame on earth (he was): twice as much as Arjuna of eminent valour, thrice as much as Bhīma, four times as much as Karna, five times as much as Krishna. (*Cf.* § 343, 3.)

ಇಮರಡಿ ಬಲಿಗೆ, ದಧೀಚಿಗೆ
ಮೂರೂರಡಿ, ಜೀಮೂತಪಾಹನಂಗಂ, ಬಗೆಯಲ್, |
ನೂರೂರಡಿ, ಶಿಬಿಗಂ ದಿಟ ಸಾ

ನಿರೂರಡಿ ಮಿಗಿಲ್ ಇಳಿಗೆ ಚಾಗದೊಳ್ ನೈಪಕುಂಗಂ || Nripatunga (was) in liberality on earth surpassing Bali two times, Dadhīci three times, also Indra, if one considers, a hundred times, (and) indeed also Sibi a thousand times. (*Cf.* § 343, 1.)

In the mediæval and modern dialect we find ಇಮ್ಮಡಿ (for ಇಮರಡಿ), ಮುಮ್ಮಡಿ (for ಮೂರೂರಡಿ), in the mediæval one ನೂರೂರಡಿ, ನೂರುಮಡಿ, ಎಣ್ಣುಮಡಿ, and in the modern one ಹತ್ತುಮಡಿ.

To form multiplication numbers in the modern dialect ಅಷ್ಟು and ಇಷ್ಟು (§ 278, 3) are frequently used, *e.g.* ಮತ್ತಷ್ಟು (ಮತ್ತು+ಅಷ್ಟು), again so much as that, ಮತ್ತಿಷ್ಟು, again so much as this, or ಇನ್ನಷ್ಟು (ಇನ್ನು+ಅಷ್ಟು), ಇನ್ನಿಷ್ಟು; ಎರಡಷ್ಟು (ಎರಡು+ಅಷ್ಟು), twice as much as that, ನಾಲ್ಕುಷ್ಟು, four times as much as that; *e.g.* ಮತ್ತಷ್ಟು ಅಗಲ or ಇನ್ನಷ್ಟು ಅಗಲ, as broad again, ಮೂರುಮಟ್ಟು ಉದ್ದ, thrice as long (*cf.* § 310, 1).

XVI. On adverbs.

281. In § 212 lists of adverbs (particles, avyaya and nipāta) have been given, and in § 102, 2 their so-called gender has been adverted to. Kōśava calls such as are particularly used to modify the action of a verb 'kriyāvisēṣhaṇas', and gives the instance ತಿಬ್ಬಂ ಮಾಡಿದಂ, explaining it by ತಿಬ್ಬಮೆಹಗಹುದು ಅಹಗೆ ಮಾಡಿದಂ. In § 277 it has been remarked that some adjectives or attributive nouns in their neuter forms are used as adverbs.

It remains to be stated that in the ancient, mediæval and modern dialect adverbs are frequently formed by adding ಅಗಿ, 'having become'¹⁾, *e.g.* ಅಮಲಿನಮಾಗಿ or ನಿರ್ದೋಷಮಾಗಿ, faultlessly; ಸ್ಥಿರಮಾಗಿ ಸ್ಥೇಹ ಮಾಡ್ತಿ

¹⁾ The author thinks that this ಅಗಿ originally was, at least often, ಅಗೆ, 'so that it becomes or became or is' (*cf.* § 212, remark 2). This, certainly, is the case in our present Śabdamaṇidarpana's ಚಿಕ್ಕಣಮಾಗಿ ಮಾಡಿದಂ, he made (a thing) level (by crashing), and ಸಣ್ಣಮಾಗಿ ತುಡಿದಂ, he trampled (a thing) into a mass of small particles, wherein the forms ಚಿಕ್ಕಣಮಾಗಿ and ಸಣ್ಣಮಾಗಿ only give the required meaning. Observe also the modern instance ಏನು ಸ್ವಚ್ಛವಾಗಿ ಇಟ್ಟು ಕೊಳ್ಳು ಬೇಕು, in which only ಸ್ವಚ್ಛವಾಗಿ can give the meaning intended, *viz.* it is proper to keep the books and clothes so that they be (or remain) very clean.

ವನು, one who loves constantly; ವ್ಯಕ್ತವಾಗಿ ನುಡಿಯಲಿರಿಯದಾತ, one who cannot speak distinctly; ಹಿರಿದಾಗಿ ಪೀಡಿಸುವುದು, to distress greatly; ಗಿಡಗಳು ಚನ್ನಾಗಿ ಫಲಿಸುತ್ತವೆ, the trees bear fruit abundantly; ನಮ್ಮ ಒಡೆಯನು ನಮ್ಮನ್ನು ಬಹಳ ಚನ್ನಾಗಿ ಸಾಕುತ್ತಾನೆ, our master fosters us very well; ಒಳತಾಗಿ ಮಾತಾಡುವುದು, to speak properly; ಅವನನ್ನು ಒಳತಾಗಿ ತಳಿಸಿದನು, he beat him soundly; ಗಟ್ಟಿಯಾಗಿ ಕೂಗಿದನು, he cried out loudly; ನೀನು ತೀವ್ರವಾಗಿ ನಡೆಯುತ್ತೀ, thou walkest quickly; ನಿಮ್ಮ ಹುಡುಗನು ಶುದ್ಧವಾಗಿ ಬರೆಯುತ್ತಾನೆ, your boy writes correctly; ಸ್ಪಷ್ಟವಾಗಿ ಓದ ಬೇಕು, (you) must read distinctly; ಯೋಗ್ಯವಾಗಿ ನಡೆದಳು, she walked becomingly. Others are ಮಹಿಮೆಯಾಗಿ, covertly; ಮುಖ್ಯವಾಗಿ, chiefly; ವೇಗವಾಗಿ, exceedingly; ಸಾಧಾರಣವಾಗಿ, generally; ಹೇರಳವಾಗಿ, abundantly; etc.

From the foot-note of § 166 it appears that in the ancient dialect ಅಯ್ (=ಅಗಿ) and ಆಯ್ (=ಆಗಿ) were once suffixed to nouns of direction, *e. g.* ತೆಂಕು and ಮೂಡು, in order to make them adverbs, became ತೆಂಕಯ್, ತೆಂಕಾಯ್, meaning 'southward, toward the south', and ಮೂಡಯ್, ಮೂಡಾಯ್, 'eastward, toward the east'.

Adverbs are expressed in the three dialects also by the instrumental, *e. g.* ಎಕಲ್ವದಿಂ, optionally; ಸನ್ನಸದಿಂ, ಸನ್ನೋಷದಿನ್ನ, gladly, willingly; ಬೇಗದಿಂ, quickly; ಉಲ್ಲಾಸದಿನ್ನ, merrily; ಮೂಢತನದಿನ್ನ, foolishly; ಸುಖದಿನ್ನ, happily.

To express 'very', 'in a high degree' before adverbs ಅತಿ, ಬಲು, ಬಹಳ, ಬಹು may be used (*cf.* § 275), *e. g.* ಅತಿ ದೂರವಾಗಿ, very far; ಬಲು ಭಯಂಕರವಾಗಿ, in a very formidable manner; ಬಹಳ ಕ್ರೂರವಾಗಿ, very cruelly; ಬಹು ಸುಲಭವಾಗಿ, very nimbly. About the use of repetition of adverbs to express 'very' see § 307, *a.*

Keśava calls adverbs also avyayalingas (§ 90, likewise avyayapadas), adverbial declinable bases, his reason for doing so being the circumstance that in a few instances adverbs show case-terminations, as ಮತ್ತಿನ (genitive of ಮತ್ತೆ), ಅನ್ತದಿಂ (ablative of ಅನ್ತದಿಂ).

When adverbs are in connection with verbs, they generally precede the verb immediately or the subject and its predicate, undergoing no change of gender and number, *e. g.* ತಿಬ್ಬಂ ಮಾಡಿದಂ; ದೋಷರಹಿತಂ ಪೇರ್ಪಿಂ (see § 327); ನಿರ್ನಿರಂ ಬನ್ನಂ; ಚೆಚ್ಚರಂ ನುಡಿದಂ; ಮಿಗೆ ಬರಲ್ಪಂ, ಮಿಗೆ ಬರಲ್ಪಳ್, ಮಿಗೆ ಬರಲ್ಪುದು; ಮತ್ತೆ ನೋಡಿದಂ, ಮತ್ತೆ ನೋಡಿದಳ್, ಮತ್ತೆ ನೋಡಿದುದು; ಭೋಂಕನೊರ್ವಂ ಬನ್ನಂ; ಮೆಲ್ಲನಿರ್ವಂ ನುಡಿದರ್; ನೆಟ್ಟಗೆಲ್ಲರುಂ ಪೊದರ್. If something is put between the subject and predicate, it is to be done so that the adverb stands where it clearly modifies the sense of the predicate, as in the following instance:—

ಭೋಂಕನೆ ದೇವಸ್ತ್ರೀಯರ್ ಅನ್ನಾರತಿಯನ್, ಉಘೇ ಎನ್ನು, ತನ್ನೆತ್ತುತ್ತಿದ್ದರ್. In a stanza, however, the position may be sometimes chosen at the convenience of its author, as ತಗುಳ್ಳಂ ಸಮಸನ್ನಾ ಯುಗಂಗಳೊಳ್ ಅಮಲಿನಮ್ ಅಗೆಲ್ಲಿಯುಂ ಸವರ್ಣ ವಿಧಾನಂ, homogeneity takes place faultlessly everywhere in those well-known couples (of vowels, *e. g.* ಅ ಅ). ಸನ್ನ ಪಕಾರಕ್ಕೆ ಹಕಾರಂ ದೊರೆ ಕೊಳ್ಳುಂ ವಿಕಲ್ಪದಿಂ, instead of the generally known letter ಪ the letter ಹ may be optionally used.

282. Regarding the adverbs which have been called postpositions by us and regarding the adverbs of place and time (§ 212, 2. 3. 4) the following instances may be given in which they govern the genitive:—ಮರದತ್ತಣೆಂ (ಮರದ ಅತ್ತಣೆಂ), from the tree; ತಮ್ಮತ್ತಲ್ (ತಮ್ಮ ಅತ್ತಲ್), to their side; ಕರ್ಣನನ್ನಿರೆ (ಕರ್ಣನ ಅನ್ನಿರೆ), like Karṇa; ಗಿರಿಯನ್ನೆ (ಗಿರಿಯ ಅನ್ನೆ), like a hill; ತಳಿರನ್ನೆ (ತಳಿರ ಅನ್ನೆ), like young shoots; ನನ್ನನ್ನೆ, like me; ಬಲಿಯನ್ನೆವೊಲ್, like Bali; ಅರ್ಥದಲ್, in the meaning; ಮರದಲ್ಲಿ, in the tree; ಅವನಲ್ಲಿ, in him; ನುಡಿಗಳಹಗೆ, like (one's) words; ಊರಿಂ (ಊರ ಇಂ), from the village; ತನ್ನೆ ದುರಿಗೆ, in front of him; ಭಯದೆ (ಭಯದ ಎ), from fear; ಗಿಳಿಯೊಡನೆ, with a parrot; ನಿನ್ನೊಡನೆ, with thee; ಮನೆಯೊಳ್, in the house; ನೀರೊಳಗೆ, in the water; ಪೇರಾಲದ ಕೆಳಗೆ, under a large banyan tree; ಅವನ ಪಿನ್ನೆ, after him; ಊರ ಹೊರಗೆ, outside the village; ಅರಮನೆಯ ಮುನ್ನೆ, before the palace; ಆನೆಯ ಮೇಲೆ, on an elephant; ಜಲನಿಧಿಯ ವೊಲ್, like the ocean; ಅವನ ಹಾಗೆ, like him; ತೊರೆಯಾಡೆ, on the other side of a stream; ಹಣ್ಣಿನ ಸುತ್ತ, round a ripe fruit; ಕೆಲವು ವರುಷಗಳ ಮುಂಜೆ, some years ago; ಸೈನ್ಯದೊಂದಿಗೆ, with the army; ಅದರಿ ತುಸುಕ, on account of that; ಅವನ ಕೂಡ, with him; ತನ್ನೆಯ ಸಂಗಡ, with the father; ದೇವರ ಬಗ್ಗೆ, concerning God; ಇದರಿ ಹೊರ್ತು, except this; ನನ್ನ ಹತ್ತರ, near me, about me; ಬಾಗಿಲ ಹತ್ತರ, near the door; ಕಾನ್ನನ ಹತ್ತಿರ, near a lover; ಇನ್ನಿನ ವರೆಗೆ, till to-day; ಇನ್ನಿನ ತನಕ, till to-day; ಕೆಲವು ದಿವಸಗಳ ತಯಿವಾಯ, after some days.

Instances in which some of them govern the dative, are:—ಬಿನ್ನುವಿಂಗಿ ದಿರ್, in front of a bindu; ಹಿರಿಯರಿಗೆ ಇದಿರಾಗಿ, before elder people; ತನ್ನ ದೇಶಕ್ಕೆ ಆಚೆಯ ದೇಶ, the country beyond his country; ಪ್ರತಿಷೇಧದ ಧಾತುಗೆ ಮುನ್ನೆ, in front of the theme of the negative; ಕೆಲವು ವರುಷಗಳಿಗೆ ಮುಂಜೆ, some years ago; ಈಯುವದಕ್ಕೆ ಮುಂಜೆ, before bringing forth; ಪಾದಪ್ರಕ್ಷಾಲನೆಗೋಸುಗ, on account of washing the feet; ಕಾಳಿಗಕ್ಕೋಸ್ಕರ, on account of battle; ಅದಕ್ಕೋಸ್ಕರ, on account of that; ಪರ್ವತಕ್ಕೆ ಹತ್ತರ, near the mountain.

Instances in which some of them govern the instrumental (*i. e.* ablative), are:— ಮಿತ್ರಮಣ್ಡಲದಿನ್ನೆ ಆಚೆಯ ಮಣ್ಡಲಂ, a province beyond the province of an ally; ಉಡಿಯಿನ್ನ ಕೆಳಗೆ, below the waist; ಅದಿೞಿನ್ನ ಮುನ್ನೆ, from that (time), more remote than that; ಅದಿೞಿಂ ಮುನ್ನ, from that (time); ಅತ್ತಲಿಂ ಮುನ್ನ, before that time; ನಾಮಾಖ್ಯಾತವಿಧಕ್ತಿಗಳಿಂ ಪಿನ್ನೆ, behind the noun- and verb-suffixes. See § 352, 4 a.

Instances in which one of them is used with the dative of verbal nouns combined with ಇನ್ತ (another form of ಇನ್ನ, the termination of the instrumental *i. e.* ablative; *cf.* 343, 2), are:— ಅವನು ಬರುವದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. he of the coming-to it-from before), before he comes. ತಾನು ಹಾಯಿ ವದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. he of the jumping-to it-from before), before he jumps. ಯಾರೂ ತಿಳಿದದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. any one of the having known or knowing-to it-from before), before anybody knew or knows. ಅವನು ಬಾರದ್ದಕ್ಕಿನ್ನ ಮುಂಚೆ, (lit. he of the not having come or not coming-to it-from before), as long as he did not or does not come.

Instances in which they are used immediately in connection with nouns, pronouns, so-called adjectives, adverbs, inflected forms of the verb, imperatives, infinitives (§§ 187. 188); past participles (§ 154 *seq.*), and the so-called relative participles (§§ 175-186), are:—

a) ಇನ್ನ ಮೋಲ, like Indra. ಇನ್ನೆವರಂ, up to this time. ಮೂರುದಿನ ತನಕ, for three days. ವಾರ್ಧಿಮುಟ್ಟಿ, as far as the sea. ದೆಸೆಗಳಿರ, O directions of the compass! ರಾಮಾ, O Rāma! ಪೆನ್ನೊ, grandeur indeed! ಅನೆಯೊ, (is it) an elephant? ಆ ಪ್ರಕಾರವೇ, even that manner. See § 287, 2 regarding numerals.

b) ಆತನೆ, even he. ನೀವೇ, even you! ಆತನಯೆ, even of him. ಅದೇ, that very thing. ಇದೇನೋ, what (could) this (be)? ಚಿನ್ನೆ ಯಾತಕೋ, why sorrowful thoughts? *Cf.* §§ 260. 283. 312. About ಅಂ, ಉಂ, ಉ, ಊ see §§ 284. 285.

c) ಕಪ್ಪೊ, (is it) black? ಬಿಳಿದೆ, (it is) even white! ಕಠಿಣವೇ, difficult indeed! ಉಚಿತವೇ, (could it be) proper?

d) ಹಾಗೇ, just so; (or could it be) thus? ಹೀಗೆಯೇ, in this very manner; (or could it be) thus? ಅನ್ನೇ = ಹಾಗೇ. ಕೆಟ್ಟಿನಲ್ಲೊ, am not I ruined? *Cf.* § 299, 1. 2. 3; § 300, 3. 4.

e) ನಿಮಗೀಯೆಡಹಿಯಾಯಿತೆ, could this poverty have befallen you? ಕೇಳಿರೆ, do you not ask? ಎಡಹಿದನೊ, did he behave dishonestly? ಬಿದ್ದನೋ, did he fall? ಹೊಡೆದನೋ, did I beat? ಬನ್ನಿರಾ, have you come (in questioning

politely)? ಹೋಗುತ್ತೀರಾ, do you go? ಮಥನಕಾಲದಲ್ಲಿ ಕಥೆ ಕೇಳುವದುಣ್ಣೆ, would (one) ask for a tale at the time of churning? ಮೂಢ ಬಲ್ಲನೆ ಜ್ಞಾನದೃಢ ಭಕ್ತಿಯು, does a fool know the firm devotion of wisdom? ದಡ್ಡಿಗೆ ಹೋದೇನೆ? ಅದು ದೂರ ಉರಿಯಿತು, should I go to the fold? that remained far behind.

f) ನೋಡ ಬನ್ನಿರೊ, come to see! ಹೇಳುಲೋ, shall I say? ಪಾಲಿಸೊ, ಜಗ ದೀಶ, protect, lord of the universe! ಕೇಳೊ, ಕೇಳೊ, ಮನುಜನೇ, hear, hear, O man! ಅಕ್ಕಾ, ತಟ್ಟಕುಡೇನುತುಪ್ಪಾ ಕೊಡೇ, O elder sister, give me a drop of honey (the ಎ being here used in addressing a female, cf. 283). ತಂಗೀ, ಇಲ್ಲಿ ಬಾರೇ, O younger sister, come here!

g) ಪಾಡೆ (ಪಾಡು+ಎ), when (he, she, it) sings or sang, when (they) sing or sang. ನುಡಿಯೆ, when (he, she, it) speaks or spoke, when (they) speak or spoke. ಉಣಲ್ (ಉಣ್+ಅಲ್), when (he, she, it) eats or ate, when (they) eat or ate. ಅಡಲೇ ಬಾರದು, it is not allowed to speak at all. ಕಿಡಲೊಡಂ, when (it) was destroyed; ನುಡಿಯಲೊಡಂ, when (he) spoke; ಬರಲೊಡನೆ, directly when (he) came (see § 365).

h) ನವ್ವಿಸಿಯೆ, having even caused to confide. ಅಗಿಯೇ, having indeed become. ನಿಲ್ಲದೇ, not standing (or waiting) at all. ನೋಡದಲೇ, not seeing at all (about the ಅಲ್ see the end of this paragraph). About ಉಂ and ಊ see §§ 286, 287, 5.

i) ಮುತ್ತುಂ ಮೆರುಮಂಗೋದನ್ನಿರೆ, (lit. pearls and pepper corns of the having been threaded thus) as if pearls and pepper corns were threaded (together). ಗೆಲ್ಲ ಬಲಿಕ, (lit. of the having won or of the winning after), after having won or after winning. ಅರ್ಜಿಸಿದಿಂ (ಅರ್ಜಿಸಿದ+ಇಂ) ಬಲಿಕ, (lit. of the having worshipped-from after), after (he, etc.) had worshipped. ಮನಸಿಗೆ ಬನ್ನ ಹಾಗೆ, (lit. of the having been or of the being fit thus), as was or is fit (about ಹಾಗೆ, cf. §§ 298, 3; 300, 2). ಬನ್ನ ಮೇಲೆ, (lit. of the having come or of the coming after), after coming. ಹೋದ ಮೇಲೆ, after going; ಕಣ್ಣಾಗ, (lit. of the having seen then), when (he, etc.) saw. ಅದನ್ನು, (lit. of the having become or of the coming then), when (he, etc.) became or when (he, etc.) becomes. ಮಾಡಿದ ವೋಲ್, as if (he, etc.) made or makes. ಪರೆವುದುಂ, when (it, etc.) dispersed (see § 365). ಪುಗುವೆನಂ, when (he, etc.) enters or when (we, you, they) enter (see § 365). ಅವನ್ನೆಗಂ, till (or so that he, etc.) might give (see § 365). ಮುಗಿಯುವಾಗ, when (it) is finished. ಬರ್ಪನ್ನು=ಬರುವಾಗ. ಬರುವಾಗ, when (he, etc.) comes or when (we, you, they) come. ಕೆಟ್ಟು ಹೋಗುವ ಹಾಗೆ ಇರುತ್ತಾನೆ, he is likely to be ruined. ಮನಮ್ಬಗುವನ್ನೆ, so that (it) enters the mind. ಪಡೆವನಕ, till (he, she, it) obtains or till (we, you, they) obtain. ಅಗುವ

ತನಕ, till (he, etc.) becomes or till (we, etc.) become. ಕುಡಿಯುವ ಬಗ್ಗೆ; in order to drink. ಲಾಲಿಸುವ ಪೋಲ್, so that (he, etc.) listens or so that (they) listen. ಸಿಕ್ಕದ ಹಾಗೆ, (lit. of the not having found or of the not finding thus), so that (he, etc.) was not found or so that (we, etc.) were not found. ನೋಯಿಸದಂತೆ, so that (it) did not or does not pain. ಅಜ ಹರಿ ಜನಿಸದತ್ತ, at the time that Aja and Hari had not been born. ಬಾರದ ಮುಂಚೆ, as long as (he, etc.) does not come or (we, etc.) do not come or as long as (he, etc., we, etc.) did not come. ಉಳ್ಳಿದ್ದೆ, if (he, etc.) is (or be), if (we, etc.) are (or be). ಅಳದರೆ, if (he, etc.) measures (or measure), if (we, etc.) measure. ಬೇಡಿದ ಹೊರ್ತು, unless (he, etc.) prays (or pray), unless (we, etc.) pray. ಮಾಡದ ಹೊರ್ತು, unless (he, etc.) does or makes (or do or make), unless (we, etc.) do or make. Cf. §§ 363, 364. Regarding the subjunctive see §§ 287, 5; 314.

About the different meanings of the adverbs of question as specified in ancient grammars see Dictionary, and also § 283.

Occasionally a euphonic ಲ್ is used in the mediæval and modern dialect to suffix the ಎ or ಏ of emphasis, e. g. ಬಲಿಕಲೆ, ಸಹಿತಲೆ, ಅಕ್ಷತೆಯನ್ನಲೆ, ಎನತಲೆ, ಕೂಡಲೆ, ಕೂಡಲೇ (cf. the ಲ್ before ಊ in §§ 285, 286). In the negative participle of the modern dialect this ಲ್ appears also as ಅಲ್, e. g. ನೋಡದಲೆ (i. e. ನೋಡದ+ಅಲೆ), ಕೂಡದಲೇ (i. e. ಕೂಡದ+ಅಲೇ). The ಎ of emphasis in combination with euphonic ಅಲ್ may take the form of ಇ in modern poetry, e. g. ಬುದ್ಧಿಯನ್ನಲಿ, ಒಡಮ್ಪಡುತಲಿ (cf. § 109, b, c, instr.; § 362, after c).

283. Some peculiar instances of the modern dialect regarding the use of the adverbial suffixes ಏ and ಓ, added to the interrogative pronouns ಏನು, ಯಾವದು, ಯಾವನು, ಯಾವಳು and the interrogative noun of indefinite quantity ಎಷ್ಟು (§ 278, 3), are:—ಏನೇ, what? eh? (used in calling to a female or asking a female, e. g. ಏನೇ, ಆವ್ವಾ? ಏನೇ, ತಂಗೀ? cf. § 282, f); what, eh? i. e. whatsoever (e. g. ಮಾವಾ, ಏನೇ ಇರಲಿ);

ಏನೋ, what? (used in asking males contemptuously); O! (used in addressing males, e. g. ಏನೋ, ಗೋವಿನ್ನೆ?); O what? what could it be? (e. g. ಒನ್ನ ದೊಡ್ಡ ಹಲುವೋ? ಏನೋ? ಅನ್ನವ ಹಾಗೆ ಆ ಅಲದ ಮರವು ಕಾಣಿಸುತ್ತದೆ); O what? I do not know (e. g. question: ಹೇಲಿದ ಕೆಲಸವಾಯಿತೋ? answer: ಏನೋ? or question: ಕೂಸಿಗೆ ಏನಾಯಿತೋ? answer: ಏನೋ?); O what? one does not know what? i. e. something one does not know (e. g. ಏನೋ ಆಗಿ ಸತ್ತನು; ಆ ಮೂಕಿ ಮನಸ್ಸಿನೊಳಗೆ ಏನೋ ಯೋಚಿಸಿ ಕೊಟ್ಟು; ಏನೋ ಒನ್ನ ಕಾರಣದ ಸಲುವಾಗಿ);

ಯಾವದೋ, O what? *i. e.* something one does not know, a certain (object, with or without ಒಂದು, *e. g.* ಯಾವದೋ ಆಟ, a certain play; ಯಾವದೋ ಒಂದು ದೇವಾಲಯ); ಯಾವನೋ, ಯಾವಳೋ, O who? *i. e.* a certain man, a certain woman (generally with ಒಬ್ಬನು, ಒಬ್ಬಳು, *e. g.* ಯಾವನೋ ಒಬ್ಬನು, ಯಾವಳೋ ಒಬ್ಬಳು; see remark under § 292);

ಯಾರೋ, O who? *i. e.* a certain person, somebody (with or without ಒಬ್ಬರು, *e. g.* ಆ ಮಾಂಸವನ್ನು ಯಾರೋ ಕದ್ದುಕೊಂಡನು. ಯಾರೋ ಅತ್ತ ಹಾಗೆ. ಯಾರೋ ಒಬ್ಬರು ಅವನಿಗೆ ಒಂದು ಸಣ್ಣ ಕೊಡ್ಡಿಯನ್ನು ಕೊಟ್ಟರು);

ಎಷ್ಟೋ, O how many? how very many! very many! (*e. g.* ಕೆಲವು ಮಂಗಳ ಮನುಷ್ಯರ ಹಾಗೆ ಎಷ್ಟೋ ಕೆಲಸಗಳನ್ನು ಮಾಡುತ್ತವೆ. ಆ ಹುತ್ತಿನೊಳಗೆ ಎಷ್ಟೋ ಇದ್ದುವೆಗಳು ಇರುತ್ತಿದ್ದವು. ಗುಡ್ಡದ ಮೇಲೆ ಎಷ್ಟೋ ಜನರು ಅಡ್ಡಾಡುತ್ತಾರೆ); O how much or many! one does not know how much or many (*e. g.* ಆ ವರ್ತಕನಿಗೆ ಎಷ್ಟೋ ದಿವಸ ಮಕ್ಕಳಿದ್ದಿಲ್ಲ. ಕೂಯಿ ದೊರೆಯದಾಗ ಕಾಡ ನಾಯಿಗಳು ಹಾಗೆ ಎಷ್ಟೋ ದಿವಸ ಉಪವಾಸವಿರುತ್ತವೆ).

Concerning questions in general in the same dialect it may be stated here that in such questions as ಇದು ನಿನ್ನದೋ, is this thine? ಇದು ನಿನ್ನದೇನು may be used. The suffixed ಏನು may also become ಏನೋ, *e. g.* ನಾಲ್ಕಾಣೆ ಕೊಟ್ಟನೇನೋ, did he give four Annas? ಬೆಳಿಗ್ಗೆ ಎದ್ದಳೇನೋ, did she rise early in the morning? At the same time, in common conversation, the sign of question is sometimes entirely omitted and the question shown by the tone of the voice, *e. g.* ತೋಟಕ್ಕೆ ಹೋಗುತ್ತಾನೆ, does he go to the garden? ಹಣ ಕೊಡುತ್ತಾರೆ, does he give the (promised) money? ನಾಳೆ ಬರುವರು, will they come to-morrow? If there is an interrogative in the question, the question simply is *e. g.* ಹುಚ್ಚಾ, ನಿನ್ನ ಮನಸಿಗೆ ಯಾವ ಆಟ ಬರುತ್ತದೆ, O Huččā, what play do you like? See ಎಲ್ಲಿದಂ in § 243, remark; regarding ಅವ, ಯಾವ, etc. §§ 265, 271; regarding questions in general § 356, II, 12.

284. Of the conjunctions mentioned in § 212, 5, four, *vis.* ಅಂ, ಉಂ, ಉ, ಊ, are postpositions (§ 212, 6).

First they serve to unite words, which uniting is called samuśchaya. The way of doing so is called also umavidhi (*i. e.* um + vidhi, the u after um being euphonic), 'the copulative method or rule'.

In this respect ಅಂ and ಉಂ are suffixed to case-terminations of words except in the genitive (see § 351, remark). In the nominative and instrumental ಉಂ alone is used; and again ಉಂ alone is suffixed to the accusative, in which case it is inserted before the case-termination. In

the locative ಅಂ is generally preferred to ಉಂ. These rules about ಅಂ and ಉಂ apply to the ancient and mediæval dialect.

ಅಂ and ಉಂ express 'and', the first ಅಂ or ಉಂ being not translated into English.

Instances regarding the nominative are:—ನರನುಂ ನರಸನ್ನನನುಂ ಗುರುವುಂ, Arjuna and Abhimanyu and Drôṇa. ಹರಿಯುಂ ಹರನುಂ, Hari and Hara. ಜಿನೇಂದ್ರರುಂ ಗಣೇಂದ್ರರುಂ, Jinêndras and Gaṇêndras. ಕೇವಲಿಗಳುಂ ಶ್ರುತಕೇವಲಿಗಳುಂ, Kêvalis and Śrutakêvalis. ಅದುಮ್ ಇದುಂ, that and this. ಅರಸರುಮ್ ಅರಸಿಯರುಂ ಕೂಡಿ ಇಹ ಬಸಂ, a pleasure ground where king and queen are together. ಅಲಿವರಲ್ಲಳುಮ್ ಇನ್ನಗೋಪಮುಂ ಸೂಸಿದವಫುದಿಂ, hail-stones and fire-flies showered from the sky. ಮೇಲೆಯುಂ ಕೆಳಗೆಯುಂ, above and below. ಆನೆಯ ಮೇಲೆಯುಮ್ ಆಳ ಮೇಲೆಯುಂ ಕುದುರೆಯ ಮೇಲೆಯುಂ ಪರಿದುದೊನ್ನೆ ಗಜಂ ಭುವನೈಕರಾಮನಾ, on the elephants and on the soldiers and on the horses rushed the one elephant of Bhuvanaikarâma.

Instances regarding the accusative are:—ಒನ್ನೆಡೆಯೊಳ್ ಕಟ್ಟುವುದೆ ಪಿರಿಯ ಪುಲಿಯುಮಂ ಕವಿಲೆಯುಮಂ, must one tie a large tiger and a brown cow in the same place? ಅವನುಮಮ್ ಆಕೆಯುಮಂ, him and her. ಫಲಮುಮಂ ಪುಷ್ಪಮುಮಂ, fruit and flower. ಅವರುಮಮ್ ಆಕೆಗಳುಮಂ, them (the males) and them (the females). Occasionally the first ಅಂ is omitted, as in ಜಲನಿಧಿ ಜಲಜಯಮಂ ರತ್ನಜಯಮುಮಂ ಧರಿಸುವ ವೋಲ್, like the ocean containing a mass of water and a mass of pearls.

Instances regarding the instrumental are:—ಕಾಲಿನೈಯುಂ ಕೆಯ್ಯಿನೈಯುಂ ಘಟ್ಟಿಸಿದಂ, he struck with his feet and hands. ಫಲದಿನ್ನಮುಂ ಪುಷ್ಪದಿನ್ನಮುಂ ವೂಜಿಸಿದಂ, he worshipped with fruits and flowers.

Instances regarding the dative are:—ದ್ರೋಣಂಗೆಂ ನಿನಗಂ ವಿಲ್ಲಾಣಿಕೆ ಸಕ್ಕಸಮನೆ, are Drôṇa and you quite equal in the skill of archery? (cf. § 321). ವಂಚಿಸುವುದವಂಗೆಯುಂ ನಿನಗೆಯುಂ ಸಹಜಂ, cheating naturally belongs to him and you. ಆತಂಗೆಮ್ ಅರಸಿಗಂ ವಿಖ್ಯಾತಿಯಶಂ ಪುಟ್ಟಿದಂ ಕುಲಕಂ ಚಲಕ್ಕಂ ಭೂತಲದೊಳ್ ಆರ್ಗಮ್ ಅಧಿಕಂ, Vikhyâtiyaśa was born to him and the queen, superior to all in the world as to family and firmness of character (cf. § 343, 1, b). ಕನ್ನಡಕ್ಕುಂ ಸಂಸ್ಕೃತಕ್ಕುಂ ಸಮಾಸಮಿಲ್ಲ, (generally there) is no composition for (i. e. of) Kannaḍa and Saṁskṛita words.

An instance regarding the ablative is:—ಜಾದಿಯತ್ತಣೆನ್ನೆಯುಂ ಕೇದಗೆಯತ್ತಣೆನ್ನೆಯುಂ ಕಮ್ಮು ಬನ್ನದು, fragrance proceeded from the great-flowered jasmine and the screw-pine.

Instances regarding the locative are:—*ಜಲದೊಳಮ್ ಆಚಾರದೊಳಂ ಕಲಿತನ* ದೊಳಂ, in firmness of character, and in good behaviour, and in valour. *ಎಲ್ಲಂಗಮ್ ಎಲ್ಲ ಧನಮುಮನ್ ಎಲ್ಲೆಡೆಯೊಳಮ್ ಎಲ್ಲ ತೆರಿದೊಳಂ ಕುಡುಗೆಮ್*, O, in every wise may he give (us) all kinds of riches in all places and every manner. To *ಅಲ್ಲಿ* (also when case-termination in the locative), *ಇಲ್ಲಿ*, *ಎಲ್ಲಿ* ಉಂ uses to be suffixed, as *ಅಲ್ಲಿಯುಂ*, *ಇಲ್ಲಿಯುಂ*, *ಎಲ್ಲಿಯುಂ*. The *Śabdānu-śāisana* has *ಅವನೊಳುಂ* and *ಅವನೊಳಂ*.

ಉಂ is sometimes omitted in the nominative of the ancient dialect (see § 348, 8; 354, II, 4 foot-note; 357, 2, *d*) and in its instrumental or ablative (see the verse quoted in § 352, 4, *a* *ಮತ್ತೆ ಹಸ್ತಿಗಳ* etc.); and (according to Nudigattu, p. 185) likewise ಉ in the locative of the modern dialect, *e. g.* *ಎಚ್ಚರಿದಲ್ಲಿ ಕನಸಿನಲ್ಲಿ ಗಾಢನಿದ್ರೆಯಲ್ಲಿ ನನ್ನನ್ನು ದೇವರು ಕಾಯುತ್ತಾನೆ*, (according to the same), at the end of past participles, *e. g.* *ಶುದ್ಧವಾಗಿ ಸ್ಪಷ್ಟವಾಗಿ ಕೇಳಿಸುವನೆ* ಓದು (*cf.* § 286), and in the nominative, when a series of nouns is introduced, which last practice appears also in the other two dialects (see § 354, II, remarks *a. b*).

285. ಅಂ and ಉಂ appear, as stated in § 284, only in the ancient and mediæval dialect.

In addition to them the mediæval dialect uses ಉ and ಉಂ, *e. g.* *ಲಜೆಯುಂ ನಾಚಿಕೆಯು ಮೊಳೆವುತರೆ*, when embarrassment and shame were arising. *ಉಣಲುಡಲು ತಮಗಿಲ್ಲ*, they have nothing to eat and to put on. *ಸಾಲವ ಕೊಡುವವನೂ ಸಾಲವ ಕೊಮ್ಮುವನೂ*, a lender of money and a borrower of money. See the close of this paragraph.

In the modern dialect ಉ alone is generally used. As the two other dialects it does not suffix it to the genitive; to the other cases it immediately (sometimes with the application of euphonic elision, § 215) adds it, except to the instrumental and ablative in which it puts a euphonic ಲ್ between (*cf.* the close of § 282, and *ಎನ್ನಲೂ* in § 286). Instances are:—*ರಾಮನೂ ಕೃಷ್ಣನೂ ಬರುತ್ತಾರೆ*, Rāma and Kṛṣṇa come. *ವಿದ್ಯೆ ಕಲಿಸುವವನೂ ಅನ್ನ ಕೊಡುವವನೂ ಕಷ್ಟದೊಳಗಿನ್ನ ಕಾಯುವವನೂ*, he who teaches knowledge, and he who gives food, and he who saves from trouble. *ಹೋಗುವದೂ ಬರುವದೂ*, going and coming. *ಅಡಿನ ಮರಿಗಳಿಗೆ ಮನ ಸ್ಸಿಗೆ ಬಸ್ತನೆ* ತಿರಿಗಾಡುವದೂ ಹಾಡಿಾಡುವದೂ ಬೇಕು, to walk and jump about at pleasure is the desire of young goats. *ದೊಡ್ಡದೂ ಕಸವುಳ್ಳದೂ*, that (is) large and powerful. *ಹಗಲೂ ಇರುಳೂ*, day and night. *ಅನ್ನೂ ಇನ್ನೂ ಕುನ್ನೀ ಮಕ್ಕಳಿಗೆ ರಾಜ್ಯವಿಲ್ಲ*, in that way and in this way the children of Kuntī do

not get a kingdom. ದನಕ್ಕೆ ಹೊಡೆದದೂ ತಿಳಿಯುತ್ತದೆ, ಪ್ರೀತಿ ಮಾಡಿದದ್ದೂ ತಿಳಿಯುತ್ತದೆ, cattle know when they are beaten and know when they are treated kindly. ತಾಯಿ ತನ್ನೆಗಳ ಮೇಲೆಯೂ ಬನ್ನವಿನ ಮೇಲೆಯೂ ನನ್ನ ಪ್ರೇಮ ಬಹಳ, on (my) parents and relatives my love (is) abundant (i. e. I love them abundantly).—ಹೆದಿರ ಮೇಲೆ ಪ್ರೀತಿಯನ್ನೂ ಉಪಕಾರವನ್ನೂ ಮಾಡ ಬೇಕು, (we) must show love and kindness to others. ತೋಳಗಳು ಹನ್ನಿಗಳನ್ನೂ ನಾಯಿಗಳನ್ನೂ ಒಯ್ಯುವವು, wolves use to carry off pigs and dogs.—ಪ್ರೀತಿಯಿನ್ನಲೂ ಭಕ್ತಿಯಿನ್ನಲೂ ದೇವರನ್ನು ಸೇವಿಸು, serve God with love and devotion. ಹಳ್ಳಿಗಳನ್ನಲೂ ಊರುಗಳನ್ನಲೂ ಜನರು ಬನ್ನರು, (there) came people from villages and towns.—ಹಿನ್ನುಸ್ಥಾನಕ್ಕೂ ಆ ದ್ವೀಪಕ್ಕೂ ನಡುವೆ, between Hindusthân and that island. ನಿಂಗಪ್ಪನಿಗೂ ಅವನ ಮಕ್ಕಳಿಗೂ ಭೋಜನ ಮಾಡಿಸಿದನು, he gave Ningappa and his children to eat. ಒಡೆಯನ ಮೊದಲಿಯ ಕಡೆಗೂ ಮಾತಿನ ಕಡೆಗೂ ನಾಯಿಗಳ ಲಕ್ಷ್ಯವಿರುತ್ತದೆ, the attention of dogs is (directed) towards the face and towards the words of (their) master. ಮನೆಗಳೊಳಗೆ ಬರಲಿಕ್ಕೂ ಹೊರಗೆ ಹೋಗಲಿಕ್ಕೂ ಬಾಗಿಲುಗಳನ್ನು ಹಚ್ಚುವರು, doors are put for coming into a house and for going out.—ಎಚ್ಚರದಲ್ಲಿಯೂ ಗಾಢನಿದ್ರೆಯಲ್ಲಿಯೂ ದೇವರು ನಿನ್ನ ಕಾಯುತ್ತಾನೆ, God preserves thee in waking and deep sleep. ದಂತದಲ್ಲೂ (=ದಂತದಲ್ಲಿಯೂ) ಒಪ್ಪದಲ್ಲೂ, in the teeth and lips. ಔಷಧಗಳೊಳಗೂ ಪಕ್ವಾನ್ನಗಳೊಳಗೂ ಬಹುತರವಾಗಿ ಸಕ್ಕರೆ ಹಾಕುತ್ತಾರೆ, they frequently put sugar into medicines and dishes.

Instances of the conjunction ಉ being exceptionally used also in the modern dialect will be drawn attention to in § 295.

286. ಉಂ and ಉ are in a copulative sense suffixed, also to past participles, the first 'and' disappearing in an English translation, e. g. ವಿನಾಗಿಯುಮ್ ಎಸದಿಯಾಗಿಯುಮ್ ವಿನಾಗಿಯುಂ ತಾನೆಲ್ಲಂ, he is a fish and a crab and all (whatever it may be). ತಮಿವಾಯಿಂ ಸನ್ನಿಯೆನ್ತುಂ ನಾಮಮ್ ಎನ್ತುಂ ಸಮಾಸಮ್ ಎನ್ತುಂ ತದ್ಧಿತಮ್ ಎನ್ತುಮ್ ಅಖ್ಯಾತಮ್ ಎನ್ತುಂ ಧಾತುನೆನ್ತುಮ್ ಅಪಭ್ರಂಶಮ್ ಎನ್ತುಮ್ ಅವ್ಯಯಮ್ ಎನ್ತುಮ್ ಈ ಶಬ್ದಮಣಿದರ್ಶನಾದೋಕ್ ಪ್ರಕರಣಮ್ ಎಣ್ಣಕ್ಕುಂ, in successive order there are eight topics in the Śābdamaṇīdarpaṇa (viz.) sandhi (literally 'and sandhi a having said'), and nāma (lit. 'and nāma a having said'), 'and samāsa, and taddhita, and ākhyāta, and dhātu and apabhraṁśa, and avyaya. ಸಂಸ್ಕೃತದ ವ್ಯಂಜನಾಂತಲಿಂಗಂಗಳ್ ಅತ್ಯಮಂ ಪಡೆದುಂ ದ್ವಿತಂ ಬೆರಸಿದುತ್ವಮಂ ಪಡೆದುಮ್ ಅನ್ಯಲೋಪಮಂ ಮೇಣ್ ಬಡೆದುಂ ಲಿಂಗಮ್ ಅಕ್ಕುಂ, Samskrita nominal themes ending in consonants become declinable bases (in Kannaḍa) when they receive an ಅ, and when they receive an ಉ

with doubling of the final consonant, and, further, when they receive end-dropping (*i. e.* when their final is dropped). ರಥರ ಕಾವಲವದ್ದಿರ ಹೆಸರು ಸವ್ಯೇಶ್ವ ಎನ್ನೂ ದಕ್ಷಿಣಸ್ಥ ಎಂದೂ ಉಣ್ಣು, the names of the guards of champions are savyēśhṭha and dakṣhiṇastha. ಅನ್ನುಮ್ ಅಲ್ಲದೆಯೂ, thus and further. ಶುದ್ಧವಾಗಿಯೂ ಸ್ಪಷ್ಟವಾಗಿಯೂ ಕೇಳಿಸುವಂತೆ ಓದು, read so that thou canst be heard in a pure manner and in an intelligible manner. ಆ ಕಾಗದ ದಪ್ಪ ಗಿಯೂ ಹುರುಬರಕಾಗಿಯೂ ಇರುತ್ತದೆ, that paper is thick and rough. ನೀನು ಬಹಳ ಚಿಕ್ಕವನಾಗಿಯೂ ತಿಳಿಗೇಡಿಯಾಗಿಯೂ ಇದ್ದೀ, thou art very little and stupid. ಗಾಳಿಯ ಸಲುವಾಗಿಯೂ ಬೆಳಕಿನ ಸಲುವಾಗಿಯೂ ಮನೆಗೆ ಕಿಡಿಕಿಗಳನ್ನು ಹಚ್ಚುವರು, they use to furnish a house with windows on account of air and on account of light. ಈ ಹಡಗುಗಳಲ್ಲಿ ಗಾಳಿಯಿಲ್ಲ ಸಾಗುವ ಹಡಗು ಎನ್ನಲೂ ಉಗಿಯಿಲ್ಲ ಸಾಗುವ ಹಡಗು ಎನ್ನಲೂ (in the modern dialect ಊ is suffixed to ಎನ್ನ by means of a euphonic ಳ, cf. the ಳ of the instrumental and ablative in § 285 and the ಳ in § 362 after e; about ಎನ್ನ see § 198, remark 1) ಎರಡು ತರಗಳುಣ್ಣು, of these vessels there are two kinds (*viz.*) vessels that move forwards by wind and vessels that move forwards by steam. ಕೆಲವರು ಆ ಹುಡುಗನನ್ನು ಊರ ಬಿಡಿಸಿ ಹೊರಗೆ ಹಾಕ ಬೇಕೆನ್ನಲೂ ಕೆಲವರು ಅವನನ್ನು ಸೆರೆಯೊಳಗೆ ಇಟ್ಟರೆ ಒಳ್ಳೆದೆಯೆನ್ನಲೂ ಹೇಳಿದರು, some said "it is necessary to remove the boy from the village and cast (him) out", and some "it is good, if one puts him into prison". ಹೆಣ್ಣುಬೆಕ್ಕಿಗೆ ಕಾಮಿ ಎನ್ನೂ ಗಣ್ಣಿಗೆ ಬಾವುಗೆ ಎನ್ನೂ ಅನ್ನುತ್ತಾರೆ, they call a female cat kāmī and a male one bāvuga.

In the ancient dialect this copulative sense holds good also when ಉಂ is added to the infinitive with final ಎ (§ 187, 4), *e. g.* ಪ್ರಥಮಾರ್ಥಂ ತೋರಿಯುಂ ದ್ವಿತೀಯಾರ್ಥಂ ತೋರಿಯುಮ್ ಅಲ್ಲಿ ಷಷ್ಠಿ ದೊರೆ ಕೊಣ್ಣು ಇರ್ಕುಂ, when the sense of the nominative appears and when the sense of the accusative appears, the genitive may be used there (instead; see § 352, 1 a. 1 b). ಕ್ರಮಗಣನಮ್ ಇರೆಯುಮ್ ಒಲ್ಲನೆ ಇರೆಯುಂ ಯುಗಪದುತ್ತಿಗೆ ಉತ್ತಮವುರುಷಂ ಪರಂ, when (in a sentence) they (the three pronouns) are enumerated together in their order (as ಆತಂ, ನೀಂ, ಆಂ) and when they are (enumerated together) ad libitum (as ನೀಂ, ಆತಂ, ಆಂ), the first person follows (them, see § 355, II, 1).

The same meaning obtains also when ಅಂ is suffixed to the postposition ಒಡೆ, 'if', this being at the end of a relative participle, *e. g.* ಪೂರ್ವದೀರ್ಘಮ್ ಆದೊಡಮ್ ಅವ್ಯಯಮ್ ಆದೊಡಮ್ ಅನೇಕಾಕ್ಷರಮ್ ಆದೊಡಂ ದ್ವಿತ್ವಮ್ ಇಲ್ಲ, if there is a preceding long (letter), and if the word is an avyaya, and if it is polysyllabic, there is no doubling (of the final consonant). ಪ್ರತಿ

ಷೇಢಧರ್ಮದೊಳೆ ಧಾತುವಿಗೆ ವಿಭಕ್ತಿ ಪರಮ್ ಆದೊಡಂ ಭೂತಕಾಲಕ್ರಿಯೆಯೊಳ್ ಪ್ರತಿ
ಷೇಢಮನ್ ಉಸಿರ್ವ ಅದೆಯೆಮ್ಮುದು ಪರಮ್ ಆದೊಡಂ ನ ಣ ಲ ಯ ಈಗಳಿಗೆ ದ್ವಿತ್ವ
ವೃತ್ತಿ ನಿತ್ಯಂ, if in the very sense of the negative a personal termination
follows the verbal theme, and if ಅದೆ which in the past participle expresses
negation, follows, (the letters) ನ ಣ ಲ ಯ ಈ are always doubled. A
similar way of expression we meet with in the modern dialect when ಊ
is suffixed to ಅರೆ (=ಒಡೆ, ಅಡೆ) and this stands at the end of a relative
participle, e. g. ನಾಯಿಯು ಮನುಷ್ಯನಿಗೆ ನಮ್ಮಿಗೆಯ ಸೇವಕನೆಂದರೂ ಬೇವದ ಗೆಳೆಯ
ನೆಂದರೂ ಸಲ್ಲುವದು, dogs are well known as faithful servants and as true
friends of man.

It may be remarked here that if ಅಂ in the last-mentioned connection
occurs but once, it may occasionally be translated 'furthermore', 'and',
e. g. ದೋಷಮ್ ಇದಯೋರ್ ಏನಾನುಮ್ ಉಳ್ಳೊಡಂ ಪ್ರಿಯದಿಂ ತಿರ್ದುವುದು, further-
more if (there) is any mistake in this (Śabdamanidarpana), correct (it)
with friendly disposition. The same takes place sometimes when in the
modern dialect ಅರೂ (ಅರೆ+ಊ) is added to a relative participle and
occurs but once, the meaning being 'and', 'also', e. g. ಬೇಡುವದೇ ಕಷ್ಟ,
ಬೇಡಿದರೂ ಇಲ್ಲವೆನ್ನುವದು ಅತಿಕಷ್ಟ, begging (is) affliction indeed; and if
(somebody) begs, to say "no (I do or can not give you anything)" is an
excessive affliction. ನನಗಾದರೂ ಅದೇ ಬೇಕು, also I want the very same
thing. ಅರಳಿ ಹಾಲು ಇವಾದರೂ ಬಿಳೀ ಬಣ್ಣದವು, cotton (and) milk also these
(are) of a white colour. ಈ ನಾಡೊಳಗಾದರೂ ಬಲ್ಲೆನ್ನ ತೋಟಗರು ಮರದ ಬುಡಕ್ಕೆ
ಮಣ್ಣು ಎರಿಸಿ ಮಸಾಲೆ ಹಾಕುತ್ತಾರೆ, also in this district intelligent gardeners
lift up the soil at the bottom of mango trees and put seasoning drugs.
ಕುದುರೆಗಳನ್ನೆ ಕತ್ತಿಗಳಾದರೂ ತುನು ನಿದ್ರೆ ಮಾಡುತ್ತವೆ, like horses also donkeys
sleep (but) little. (About the general meaning of ಒಡಂ and ಅರೂ in the
mentioned combination see § 287, a, b; cf. also § 287, a. 7. 8).

Also when in such a case ಅಂ is suffixed to ಒಡೆ by the insertion of
ಅಲ್ (ಅಲ್+ಒಡಂ) to the verbal theme, the meaning of 'and' seems to
remain in force, e. g. ಸಾವನೆ ಕಿಡಲೊಡಂ ನೀರ್ ತಿಳುವುದು (o. r. ತಿಳಿದುದು), and
if the duck-weed is destroyed (lit. and if the duck-weed a being destroyed),
the water becomes clear, though Kēśava says that ಅಲೊಡಂ is a substitute
of the ಎ of satisaptami and means 'when' (§§ 187, 4; 188; see § 365).

The conjunction ಉದುಂ which Kēśava adduces as a suffix with the
meaning of the above ಅಲೊಡಂ, 'at the time that', is in fact the personal
termination of the present-future in the neuter singular and ಉಂ, 'and'.

This third person neuter singular, as we have seen in § 200, 1, is used as a *krillīṅga* or *bhāvavaçāna*. Kēṣava's instances are the following (see § 365):—*ಬರವೇಳಿ ಎಮ್ಮುದುಮ್ ಅಂಜನಾಡಲದ ಪೊಲ್ ಕಣ್ಣೊಪ್ಪಿ ಬರ್ಪಮ್ಮಜೋದ ರನಂ*, and a saying (*i. e.* and when he said) "tell Viṣṇu to come (him) who appears and is coming (there) like the *Anjanācala*!" *ಒಲಗಂ ಪರವು ದುಮ್ ಆಲೋಚನಕ್ಕೆ ಪೊಕ್ಕಂ*, and the assembly a dispersing (*i. e.* and when the assembly dispersed), he began to consider. *ನಿನ್ನನಿಯನ ಪರಿತ್ಯಯೋಳ್ ಇರು! ಎನ್ನು ಸಖಿ ತೊಲಗುವುದುಂ*, and the female companion a going away (*i. e.* and when the female companion went away) having said "remain near thy sweetheart". Similar instances are frequently met with in ancient narration.

287. If ಅಂ, ಉಂ, ಉ and ಊ do not join two or more words, they have the following meanings:—

1, 'also', 'likewise', 'too', 'and', *e. g.* *ಅವರುಮನ್ ಅನ್ನಕನ್ ಬರ್ಮೆಯೆ ಸವಿ ನೋಡಲ್*, when Yama all at once tasted also them. *ಸ್ತ್ರೀಲಿಂಗದೊಳಂ ಪುಲ್ಲಿಂಗದಹಗೆ ಸಪ್ತವಿಭಕ್ತಿಗಳೆಲ್ಲಂ ಪತ್ತುಗುಂ*, all the seven case-terminations are joined also in the feminine gender in the same manner as in the masculine gender. *ಗಣ್ತಾದ ನವುಂಸಕಲಿಂಗದಲ್ಲಿಯುಂ ಸಪ್ತವಿಭಕ್ತಿಗಳೆಲ್ಲಂ ಪುದಿಗುಂ*, also in (originally) neuter terms when they are used as masculines, all the seven case-terminations join (in the same manner as in the masculine gender). *ರೇಖೆ ರಾಜಿ ಎನ್ನೊಡೆ ವೃಕ್ಷಾದಿಗಳ ಸಾಲಿನ ಮಧ್ಯವೆನ್ನೊ ಎವ್ವರು*, *rēkhē* and *rāji* denote likewise the middle of a row of trees and other things. *ಅವನೂ ಬನ್ನನು*, also he came. *ಅದೂ ನನಗೆ ಬೇಕು*, I want that too. *ನೀನೂ ಹೋಗಿ ತಕ್ಕವನೋ*, are you also fit to go? *ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ಮೀರಿ ಬಾರದೆನ್ನಲೂ ಅದರಿಲ್ಲಿ ಬರೆದದೆ*, it is also written therein (in the book) "one must not transgress the words of one's parents". *ಗುರುಗಳೂ ಪಾಪಕ್ಕಂಜದಿದ್ದರೆ ಶಿಷ್ಯರು ಹ್ಯಾಗೆ ಅಂಜುವರು*, if religious teachers too do not fear sin, how shall (their) disciples fear it? *ಎರಡನೆಯವರು ನಮಗೆ ಸೇರದಿದ್ದರೆ ನಾವೂ ಎರಡನೆಯವರಿಗೆ ಸೇರುವದಿಲ್ಲ*, if others are not agreeable to us, we too are not agreeable to others. *ಎಲ್ಲರೂ ನಕ್ಕರೆ ಹುಡ್ಡೆ ತಾನೂ ನಕ್ಕ*, when all without exception laughed, the fool too laughed. *ಜಾತಿಯಿಲ್ಲದಲ್ಲಿಯುಂ*, also where (there) are no collective nouns. *ಪ್ರತಿಷೇಧಮಿಲ್ಲದಲ್ಲಿಯುಂ*, also where (there) is no negative sense. *ಅನ್ನುಂ*, and thus. *ಇನ್ನುಮ್ ಅಲ್ಲದೆ*, in this manner and further. *ಅನ್ನಲ್ಲದೆ ಯುಂ*, thus and further. *ಮತ್ತೂ*, and besides, *e. g.* *ಮತ್ತೂ ಯಾರ ಯಾರ ಅಪ್ಪನೆ ಪಾಲಿಸ ಬೇಕು*, and besides whose commands have (we) to obey? *ಮತ್ತೂ*, also other, *e. g.* *ಯಾವದಾದರೊನ್ನು ಪದಾರ್ಥವು ಒನ್ನು ಇದ್ದಿವಿಗೆ ಬಾರದ*

ಹಾಗೆ ಇದ್ದರೆ ಮತ್ತೂ ಕೆಲವು ಇಲಿವಿಗಳು ಕೂಡಿ ಅದನ್ನು ಎರಿಸಿ ಕೊಣ್ಣು, if anything becomes too much for one ant, also some other ants join, drag it, etc. ಮತ್ತೂ, and still, *e. g.* ಎತ್ತೂ ಮಾಯಿ, ಮತ್ತೂ ಗಂಜಿ, he sold even (his) oxen, and still (there was only) rice gruel. ಹಾಗೂ, and likewise. ಇನ್ನು, also up to the present time, *e. g.* ಅವರೊಳ್ ಇನ್ನು ಕಾದುತ್ತಿರ್ಪಂ, he is fighting with them also up to the present time. ಅವರು ಇನ್ನೂ ಬರಲಿಲ್ಲ, they did not come also up to the present time. ನಾನು ಅವನಿಗೆ ಎರಡು ಪತ್ರಗಳನ್ನು ಕಳುಹಿಸಿದೆನು, ಆದರೆ ಇನ್ನೂ ನನಗೆ ಉತ್ತರವೇ ಬರಲಿಲ್ಲ, I sent him two letters, but up to the present time indeed no answer was received by me. ಇನ್ನೂ, and yet, *e. g.* ಇನ್ನೂ ನೆಟ್ಟಗೆ ಆಗಿದ್ದಿಲ್ಲ, (they had made various endeavours), and yet he had not become better. Occasionally the meaning of 'and' disappears, and ಇನ್ನೂ may be translated 'still', *e. g.* ಅವನು ಹೇಳಿದ್ದಕ್ಕಿಂತ ಅವನಿಗೆ ಇನ್ನೂ ಹೆಚ್ಚಿಗೆ ಗೊತ್ತಿತ್ತು, he knew still more than what he said. ಅವನು ಬರಲಿಕ್ಕೆ ಇನ್ನೂ ಗಲಿಗೆ ಎರಡು ಗಲಿಗೆ ಅವಕಾಶವದೆ, there is still (one) galigē, or two galigēs, of time till he comes. ನೀನು ಇನ್ನೂ ಸಂಸಾರವೆನ್ನು ಮಹಾಸಾಗರದೊಳಗಿನ್ನ ದಾಟಿ ಹೋಗಿ ತಕ್ಕವನು, thou hast still to get over the ocean of mundane affairs. ಯಾವತ್ತು ಪ್ರಮಾಣಗಳು ಇಷ್ಟೇನೋ? ಅಲ್ಲ, ಇನ್ನೂ ಕೆಲವು ಉಣ್ಣು, are these all the arguments? No, there are still some (or some more).

2, 'even', 'indeed', *e. g.* ಮೊದಲೆರಡು ವಿಭಕ್ತಿಯೊಳಂ ಪೊದಯ್ಯಿಮ್ ಅಲ್, even in the two first cases ಅಲ್ is used (ಮೂಡಲ್, etc.). ಈ ಎರಡು ಸಮಾಸ ಪದಕ್ಕಮ್ ನಿಕಲ್ಪಮ್ ಇಲ್ಲ, even regarding these two compound words (*i. e.* ಪಾಣಿಯಬಾರಂ and ಕಣ್ಣಿಯಬಾರಂ, there) is no option (allowed). ಸಂಸ್ಕೃತ ಕರ್ಣಾಟಕಮ್ ಎರಡಯೊಳಂ ಸ್ವರಮ್ ಇದಿರೊಳ್ ಇರೆ ವಿಭಕ್ತಿಸ್ವರಕ್ಕಂ ಪ್ರಕೃತಿಸ್ವರಕ್ಕಂ ಲೋಪಮ್ ಅಕ್ಕುಂ, when even in both, Samskrita and Kārṇāṭaka, a vowel follows, elision takes place regarding the vowels of the case-terminations and regarding the vowels of uninflected words. ಈ ಪೇರ್ದಿಂಱುಮ್ ಅಕ್ಕರಮ್ ಉದಯಿಪ ತಾಣಮ್ ಆದುವು, (the throat, the palate, etc., § 33) even these mentioned eight are the places where the letters originate. ಒಮ್ಮತ್ತುಮ್ ಅವರ್ಗಂ, even nine (letters are) not classified. ಅದು ನಾಲ್ಕುಂ ಭೇದವನ್ ಅಕ್ಕಿರ್ಕುಂ, it (the karma or objective noun) is (first) even of four kinds (see § 346). ತೋಳ್ ನಾಲ್ಕುಂ ಕರಮ್ ಎಸೆದಿರ್ಕುಂ ಪದೋದರಂಗೆ, even four arms appear nicely on Viṣṇu. ಅಮ್ ಉಮ್ ಎವ್ವಿವೆರಡುಮ್ ಅಮಗುಂ ಸಮುಜ್ಜಯಾರ್ಥದೊಳ್, ಅಂ ಉಂ, even these two are used in the sense of conjunction. ಪಾದ ದೇವ ಭಟ್ಟಾರಕ ಈ ಮೂಯಿಂ ಪೆಸರ ಕಡೆಯೊಳು ಪೂಜಾವಡನಂ, pāda, dēva, bhāṭṭāraka, even these three, are titles of respect at the end

of names. ಅರಸೂರಿಗವು (= ಅರಸೂರಿಗವೂ, mediaeval) ಭಕ್ತಿಯುಮ್ ಇನ್ನೆರ
ಡುಮಂ ಕೂಡಿ ನಡೆಸುವುದೆನ್ನಹುದು, how is it possible to perform together a
king's service and devotion (to a deity), thus even two? ಎರಡುಮನ್ ಈಸಿ
ಕೊಣ್ಣು, having taken even the two (cadjan leaves). ಪರವನಿತೆಯರನ್
ಒಮ್ಮೆಯು (= ಒಮ್ಮೆಯುಂ, mediaeval) ನೀ ನೋಡದಿರು, do not even once look on
the wife of another. ಕುತರ್ಕದಿಂ ಮಜ್ಜರಿಪ ಪರವಾದಿಗಳನ್ ಒಮ್ಮೆಯು ನೋಲಿಸುವ
ಭಾಷೆ, the oath of even at once defeating controversialists who show
(their) enmity by sophistry. ಎತ್ತು ಮಾದಿ, ಮತ್ತೂ ಗಂಜಿ, he sold even
(his) oxen, and still (there was only) rice gruel. ಚತುರ್ವರ್ಗವೆನ್ನು ಮೋಕ್ಷ
ದೊಡಗೂಡಿದ ಧರ್ಮ ಕಾಮ ಅರ್ಥಗಳು ನಾಲ್ಕಕ್ಕೂ ಒನ್ನೇ ಹೆಸರು, Çaturvarga is the
one name for mōksha, dharma, kama and artha, even (these) four.
ಬಲನಾರಾಯಣರಿವರಂ, Bala (and) Nārāyaṇa, even both. ಪೋಲಿಸುವೊಡಿ
ವರಂ ತಕ್ಕರ್, if (one) compares (them), even both (are) good men.
ಅವರಿಬ್ಬರೂ, even both of them. ಅವರಿಬ್ಬರಿಗೂ, even to both of them.
ನಾವಿಬ್ಬರೂ, even both of us. ನೀವಿಬ್ಬರೂ, even both of you. ಒಮ್ಮೊಮ್ಮೆ
ಮನುಷ್ಯರೂ ತೋಳಗಳ ಕೆಯ್ಯೊಳಗೆ ಸಿಗುವದುಣ್ಣು, sometimes it happens that
even men get into the power of wolves. ಕಡೆಗೂ, to the very end.
ಕೊಣ್ಣಾಡಿ ಬೇಡಿದರೆ ಕೊಡರೊನ್ನೂ ರುವ್ವಿಯನ್ನು, if (one) praises and solicits
(them), they do not give even one ruvi. ದೇವರು ತಿಳಿಯದ್ದು ಒನ್ನೂ ಇಲ್ಲ,
(there) is not even one thing that God does not know. ನಾನು ಮನೆಯೊಳಗೆ
ಹೊಕ್ಕೆನು, ಆದರೆ ಅಲ್ಲಿ ಒಬ್ಬರೂ ಇದ್ದಿಲ್ಲ, I entered the house, but (there) was
not even one person inside. ನಮ್ಮಿಬ್ಬರಲ್ಲಿ ಒಬ್ಬನೂ ಮಾತಾಡಲಿಲ್ಲ, not even
one of us two spoke.

3, the meaning of a peculiar emphasis, namely emphasis to express
that the whole of a definite number of things which either naturally belong
together or are considered to belong together, is understood, e. g. ಹಸ್ತಂಗಳೆ
ರಡುಂ, both arms, the two arms (that a person has; if we say ಹಸ್ತಂಗಳೆ
ರಡು, it means 'two arms', 'two of the arms', for instance of Çaturbhuja
or Vishṇu who is considered to have four arms). ಎರಡುಂ ಕಣ್ಣಿಳ್, both
eyes, the two eyes (that a man or animal has; if we say ಎರಡು ಕಣ್ಣಿಳ್,
it means 'two eyes', for instance of Çaturāṇana or Brahmā who is
considered to have eight eyes). ಅಡಿಗಳೆರಡುಮಂ ಕಡಿ ಕಡಿದು, having cut off
the two feet (he had). ಹತ್ತನೆಯ ತಲೆಯುಮಂ ನೇದಾರ್ಗಳ್, when (he) cut off
the tenth head (of Daśāsira or Rāvaṇa, who is considered to have had
ten heads). ಇವಯಿದಾಹರಣೆಗಳಂ ಸೊಲ್ಲಿಸುವೆನ್ ಎರಡು ಮೆಯ್ಯಂ, I shall utter
instances of them (of tadbhavas and their compounds) with regard to
the two forms (Samskr̥ita and Kannada). ಮೂರು ವೇದಂಗಳುಂ, the three

vēdas (omitting the atharva vēda). ಮೂವಿಂ ಲೋಕಂಗಳ್, the three worlds (heaven, earth and the lower region). ಆವಿಂ ರುತುಗಳ್, the six seasons (which Hindus accept). ಎಣ್ಣು ದೆಸೆಗಮ್ ಒಡೆಯರು, the guardians for the eight cardinal points of the compass. ಎರಡು ಕೆಯ್ (for ಎರಡೂ ಕೆಯ್, mediaeval), the two hands (he had). ಆ ಟೊಂಗಿಯನ್ನು ಎರಡೂ ಕೆಯ್ ಗಟ್ಟಿಯಾಗಿ ಹಿಡು ಕೊಣ್ಣು, having firmly seized the branch with both (his) hands. ಎರಡೂ ಎತ್ತು ತಾ, bring the two oxen (which are in the shed, etc.; ಎರಡು ಎತ್ತುಗಳನ್ನು ತಾ would mean 'bring two oxen'). ನಾಲ್ಕು ಕಡೆ, the four directions (north, south, east, west) or the four sides (of a thing). ನಾಲ್ಕು ಕಡೆಗೂ, to or on the four sides (of a country, etc.).

4, 'together', 'without exception', 'in concert', e.g. ಎನಿತುಮ್ ಅನಿತುಮಂ ಧರ್ಮಜಂ ಸೂರಿಕೆಗೊಟ್ಟಂ, how much soever, Dharmaja gave (it) altogether away (cf. § 321). ಕೊಪ್ಪರಿಗೆಗಳನ್ ಅನಿತುಮಂ ತರ ಹೇರು, tell to bring all the boilers without exception. ಸಂಸ್ಕೃತದ ಭಾವವಚನಂಗಳನ್ ಆಯ್ದುನಿತರ್ಕಮ್ ಇಸು ಪ್ರತ್ಯಯಮನೆ ಪತ್ತಿಸಿ, having chosen Samskrita abstract verbal nouns (e.g. ಭಾವ, ಭಂಗ, ಭಾಗ) and having added even the suffix ಇಸು to all (of them) without exception. ಗೌಳ ತಪಸಿಗಳು ಅನಿತು (for ಅನಿತುಂ, mediaeval) ಗುಗ್ಗುಳವಂ ಮಡಗಲೊಡನೆ, when the Gauḷa religious mendicants put away all the frankincense without exception. ಅನಿಬರುಮ್ ಒನ್ನಾಗಿ ತಾಗುವಂ ಫಲ್ಲನನೊಳ್, let us altogether in union attack Phalguna! ನೀವನಿಬರುಂ ಹೇರುವುದು, all of you without exception tell! ನೆರೆದರಸುಗಳನಿಬರುಮಂ ಕಾದಿ ಗೆಲ್ದನ್ ಒರ್ಬನೆ ಪಾರ್ಥಂ, Arjuna overcame alone all the gathered kings w. e. in fight. ಆರ್ಧಂ ಸಾರ್ಧಂ ಪೋರ್ಧಂ . . . ಎನ್ನೊಡಂ ತಾವಿನಿತುಂ ಗುರೂಪಥೆ, furthermore ಆರ್ಧಂ ಸಾರ್ಧಂ ಪೋರ್ಧಂ . . . all these w. e. have a long penultimate. ಇನಿ ಬರುಂ ನೀವು, all you here w. e. ಅಷ್ಟರ್ಕೆಯಂ, to all (of the abstract verbal nouns) without exception. ಬೇಸುತುಪ್ಪ ಅಷ್ಟು ಸವಿ ಅದೆ, all honey w. e. is sweet. ಅದು ಅಷ್ಟು ಬೇಕು, all that w. e. is wanted. ಅಷ್ಟರೂ ಬನ್ನರು, they came all w. e. ಅರಣ್ಯಮ್ ಎಲ್ಲಮುಂ ನೆಲಸರಿಯುಪ್ಪಿನಂ, till the whole forest together became level with the ground. ತುಪ್ಪ ಮೊಸರು ಮೊದಲಾದವೆಲ್ಲವೂ, ghee, curds, and all the other things (made of milk) w. e. ಎಲ್ಲಾ ಸೇನೆಯುಂ ತೆರಳುವುದು, a moving forward of the whole army together. ಎಲ್ಲರುಂ ಪೋದರ್, all of them w. e. went. ಎಲ್ಲರುಮ್ ಆ ಕರ್ಣನನ್ನಿರೇಂ ಚಾಗಿಗಳ್, are all w. e. liberal persons like that Karna? ಎಲ್ಲರೂ ಪಾಲಕೀಲಿ ಕೂತರೆ ಹೊದೊರ್ ರು ಯಾರು, if all w. e. sit in a palanquin, who will be the bearers? ನೀವೆಲ್ಲರೂ, all of you w. e. ಪಾಪಕ್ಕೆ ಅಂಜದವರು ಎಲ್ಲರಿಗೂ ಅಂಜುತ್ತಾರೆ, who are not afraid of sin (i. e. to commit sin) are afraid of all persons w. e. ಆರೋ

ಗೃಹೇ ಎಲ್ಲಕ್ಕೂ ಹೆಚ್ಚಿನ ಸೌಖ್ಯವು, health indeed (is) happiness that exceeds all
w. e. ಎಲ್ಲ ಕಡೆಗಳಲ್ಲಿಯೂ, on all sides w. e.

5. 'though', 'although' (§ 314), when they are suffixed

a, to past participles, e. g. ಅಪತ್ಯಕಲತ್ರಶಬ್ದಂಗಳ ಸ್ತ್ರೀವಾಚಕಮ್ ಆಗಿಯುಂ
ಜನಶಬ್ದಲೋಕಶಬ್ದಂಗಳ ಪುರುಷವಾಚಕಂಗಳಾಗಿಯುಂ ನಪುಂಸಕಂ, though the terms
ಅಪತ್ಯ, ಕಲತ್ರ are feminine nouns (and) the terms ಜನ, ಲೋಕ are masculine
nouns, (they are used as) neuters. ಪಳಿಕಂ ವೇಳಿಗೆ . . . ಟಕಾರಕ್ಕೆ ಪುಟ್ಟಿಯುಂ
ಕುಳಂಗಳ್ ಆದುವು, though ಪಳಿಕಂ, ವೇಳಿಗೆ . . . have arisen of the letter ಟ,
they are terms with the ಕುಳ (§§ 15, 229). ಕಾದಲರ್ಗಳೆವ್ವು ಪದನಾದಿವೀರ್ಭಮ್
ಆಗಿಯುಂ ಶಿಥಿಲಮ್ ಆಯಿತು, though the initial of the term ಕಾದಲರ್ಗಳ್
is long, 'slackness' occurs (§ 240, 1). ಎನಿತುಂ ಕಾಯ್ದುಂ ಬೆನ್ನೀರ್ ಮನೆ ಸುಡದು,
though hot water gets however so hot, a house does not take fire (on
account of it). ನೃಪಂ ಬೆವ್ವಿರ್ದಿಂ ದೂದಟ್ಟಿಯುಂ ಬಾರಂ, although the king
followed and the female messenger pursued, he did not come. ಕಡ್ಡುವನ್
ಅರಿಸಿಯು (= ಅರಿಸಿಯುಂ, mediæval) ಕಾಣದೆ, not seeing the tuck, though he
sought (it). ಶರೀರದಲ್ಲಿ ಆರೋಗ್ಯವಿಲ್ಲದಿದ್ದರೆ ಇತರ ಸೌಖ್ಯಗಳು ಇದ್ದೂ ಇಲ್ಲದ ಹಾಗೆ
ಸರಿ, if (there) is no health in the body, though (there) are other comforts,
it is in fact so as if they did not exist.

b, to relative past participles in connection with ಒಡೆ, ಅಡೆ and ಅರೆ,
e. g. ಅನ್ನೆ ಮೋಲ್ ಎನ್ನೆರಡುಮನ್ ಒನ್ನು ಮಾಡಿ ಪೇರಿಯೊಡಂ ಪುಸರುತ್ತದೋಷಮ್
ಇಲ್ಲ, though the very two (words) ಅನ್ನೆ (and) ಮೋಲ್ are uttered together,
(there) is not the fault of tautology. ಮಧುವನ್ ಎರಿದಿರಿದೊಡಂ ಬೇವಿನೊಳ
ನಾರು ಕಡೆಗೆ ತಾನ್ ಇನಿದಹುದೆ, though (one) repeatedly drops (or drop)
honey (thereon), could the fibres in the neem become sweet at last?
ಧನವನಿತ್ತಾದೊಡೆಯು (= ಇತ್ತಾದೊಡೆಯೂ, mediæval) ಸಹಭೋಜನವನುಣ್ಣಾದೊಡೆ
ಯು, though (he) gives (or gave) riches and eats (or ate) together (with
you). ಕರಗಸದ ನಡು ಬಡವಾದರೆಯು (= ಆದರೆಯೂ, mediæval) ಕೊಯ್ದಿಕ್ಕದೇ
ತರುವ, though the middle of a saw is weak, does it not cut a tree? ಕಾಗೆ
ಕೋಗಿಲೆಯ ಹಾಗಿದ್ದರೂ ರಾಗದಲ್ಲಿ ಭೇದವಿಲ್ಲವೇ, though the crow is like the
cuckoo, is there no difference in (their) sound? ನಮ್ಮನ್ನು ಮನುಷ್ಯರು ನೋಡ
ದಿದ್ದರೂ ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ, though men do not
see us, God sees us always. ವೇದಾ ತಿಳಿದವನಾದರೂ ವೇದನೆ ಬಿಟ್ಟೀತೇ, though
he knows the vēdas, does pain leave him? ಹಾದಿುವನ ಮೋರಿಯಾದರೂ ನೀರಿ
ಸಿಂಹ ತೋಯದಿದ್ದರೆ ನಾದಿದೇ ಇದ್ದೀತೇ, though it is (or be) a Brāhmaṇa's face,
does it not stink, if it is not washed with water. ನೀರಾದರೂ ಮಜ್ಜಿಗೆ, ಮರು

ಳಾದರೂ ತಾಯಿ, though diluted, (it is) buttermilk, though stupid, (it is) the mother. ಹೆಣೆ ಸುಟ್ಟರೂ ರುಣ ಸುಡಲಿಲ್ಲ, though the corpse is burned, debts are not burned.

Regarding the meaning of 'furthermore', 'and', 'also' which 也, 和, 也 may have in the same combination, see § 286.

6. 'at least', 'at any rate' in combination with ಒಡೆ, ಅಡೆ and ಅರೆ added to a relative past participle, *e. g.* ಒನ್ವತ್ತ ತೆವಿನ ಮಗನಾದೊಡಂ ಬೇಕು, (of the ten kinds of sons) at least a son of one kind is required. ನಮಗಾದರೆಯು (= ಅದರೆಯೂ, mediæval) ಕಣ್ಣಾದ ನುಡಿಯ ಬೇಕು, at least us (you) must tell what you have seen (*i. e.* the truth). ಇನ್ನಾದಡೆಯು (= ಇನ್ನಾದಡೆಯೂ, mediæval) ಬಿಡು ಚಲವ, hence at any rate give up (your) obstinacy. ಆ ಆ ಬಾರದಿದ್ದರೆ ಅಮರವಾದರೂ ಹೇಳಿಬಿಟ್ಟುನೇ, it is as if (somebody) said to one who does not know a â (the first letters of the alphabet), "repeat at least the Amarakôṣa" (as you certainly know still more). ನೀನಾದರೂ ಕೃಪೆಯನಿಡು ಬೇಗ, ಹರಿಯೇ, thou at least be merciful quickly, O Hari!

7, 'even', 'so much as', 'as was not to be expected' in connection with ಒಡೆ, ಅಡೆ, ಆರೆ suffixed to a relative past participle, e. g. ಬಸವನನ್ನು ಸುರಿವಡೆ ಸಾಲದೆ? ಪಸುವಿಗಾದಡು (= ಆದಡೂ, mediæval) ಭಕ್ತಿ ದೊರಕುಗು, is it not enough if one utters "Basava"? even a beast will (thereby) obtain devotion. ಭಾವಿಯೆನಿಸಿದುದು ಪರಿಭಾವಿಸಿ ಕಳೆಯಲ್ವೆ ಸಾಧ್ಯವ್ ಆಗದು ಬಗದೊಳ್ ದೇವಂಗಾದೊಡಂ, it is impossible in the world to remove by scorn what is called predestination, even for a king (or a god). ಉದ್ಭಿಜ್ಜಗಳ ಹಾಗೆ ಅವಾದರೂ ಹಲವು ರೀತಿಯಿನ್ದ ಪ್ರಾಣಿಗಳ ಉಪಯೋಗಕ್ಕೆ ಬೀಳುತ್ತವೆ, like plants even they (stones, earth, water, etc.) are useful in various ways to living beings. ಆಗಾದರೂ ಈಗಿನಂತೆಯೇ ನಾವಿನೊಳಗೆ ಕೂತು ಕೊಣ್ಣು ಹೊಲಿಯನ್ನು ದಾಟ ಬೇಕಾಗುತ್ತಿತ್ತು, even at that time, just as nowadays, it was necessary to cross the river in a boat. ಅವನು ನನಗೆ ಒನ್ನು ಕಾಸಾದರೂ ಕೊಡಲಿಲ್ಲ, he did not give me even one farthing (see remark under No. 8).

8, 'whether—or' in combination with ಒಡೆ, ಅಡೆ, ಆರೆ suffixed to a relative past participle, *e. g.* ಆ ಪತ್ತಕ್ಕರಂಗಳೊಳ್ ಎರಡೆರಡಕ್ಕರಂ ತವೊಳ್ ಅನುಲೋಮದೊಳ್ ಇದೊಡಂ ವಿಲೋಮದೊಳ್ ಇದೊಡಂ ಸರ್ವಾಸಂಜ್ಞೆಯಂ ಪಡೆಗುಂ, those ten letters (ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಳ್ಲ), whether they two by two among themselves are in regular order or out of the usual order, bear the sign of the same class (§ 21). ಅಣ್ಣಪ್ಪ ಊರಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, ದಣ್ಣಿನಲ್ಲಿ ಇದ್ದರೂ ಸರಿ, (it is) the same whether a useless man is in a town or in an army. ಕಬ್ಬು ಕೊನೆಯಿನ್ ಮೆದ್ದರೂ ಬುದದಿನ್ ಮೆದ್ದರೂ ಸವಿ ಒನ್ನೇ, whether

(one) eats sugar-cane from the top or eats (it) from the bottom, (its) sweetness is the very same. ಮಾಡುವದಾದರೂ ಸರಿಯೇ, ಬಿಡುವದಾದರೂ ಸರಿಯೇ, (it will) be right whether you do it or let it alone (Hodson). Cf. § 319.

Remark.

It seems to be a grammatical anomaly, if ಅದೊಡಂ, ಅದಡಂ, ಅದಡೆಯು, ಅದಡು, ಅದರೂ, literally 'a having become or a being if and', are combined with the accusative; but there are sentences like the following:— ಕೊಡುವುದು ಕೂರ್ಮಿಯಲ್ಲಿ ಕಲೆಯಿಲ್ಲದೆ ಮನ್ನಿಸ ವೆಣ್ಣೇನನ್ ಅದೊಡಂ, (one) has to give whatsoever to a woman whom (one) respects deceitlessly (Śabdamanidarpana Māb. Ms.). ಹಾಗವನ್ ಅದಡಂ ಕಳದು ಕೊಳ್ಳದೆ, (he) taking not even a hāga (from the devotees; in a śāśana of about A. D. 1200). ಎನನಾದಡೆಯು (= ಎನನಾದಡೆಯೂ) ಮುನ್ನ ಕೊಡುವವು, ಬೇಡು, hereafter we shall give (thee) whatsoever; pray! (Basavapurāṇa). ಎನ್ನನ್ ಅಲ್ಲದೆ ಸತತಂ, ಬಯ ಕೆನ್ನ ಪದವಿಯನ್ ಅದೊಡಾತಂ ತನ್ನ ಮನದೊಳು ನೆನೆವುದಿಲ್ಲ, except always upon me, he does not think even upon (my) high rank (Bp.). ನಾನು ಪುಣೆಯನ್ನಾದರೂ ಸುಟ್ಟು ಬಿಡ ಬೇಕು, I must burn up even Poona (South-Mahratta schoolbook). ನಾನು ವೇದವನ್ನಾದರೂ ಪುರಾಣವನ್ನಾದರೂ ಓದಲಿಲ್ಲ, I have not read either Vēda or Purāṇa (Hodson's Grammar; about either—or see § 292. 317). (A similar seeming anomaly is found in the use of ಅಲ್ಲ, § 300, 1, remark b, in that of ಆಗಲಿ, § 317, and in that of ಅಲ್ಲದೆ, § 338 under ಅಲ್ಲದೆ).

In No. 7 of the present paragraph there is, however, the instance ಅವನು ನನಗೆ ಒನ್ನು ಕಾಸಾದರೂ ಕೊಡಲಿಲ್ಲ, he did not give me even one farthing, and a similar instance is:— ಒನ್ನು ವೇಳೆ ಎನಾದರೂ ತಿನ್ನುವ ಅಪೇಕ್ಷೆ ಯಾದರೂ ದೇವರು ನನಗೆ ಅಡವಿಯ ಮೂಲಕೆಗೆ ಇನ್ನೂ ಫಲಗಳನ್ನೂ ಎಲೆಗಳನ್ನೂ ಸಮೃದ್ಧಿಯಾಗಿ ಕೊಟ್ಟಿದ್ದಾನೆ, though at times the desire arises to eat whatsoever, God has abundantly given me roots and fruits and leaves of the jungle. The first instance no doubt requires the accusative, which may be ಕಾಸು or ಕಾಸ (see § 122, c); the second instance one might translate 'though at times the desire arises to eat — whatsoever it may —, God etc., the 'whatsoever it may be' being not governed by 'to eat', but being an insertion standing by itself. But ಎನಾದರೂ may be, and most probably is, ಎನು or ಎನ (accusative, see § 125, c) + ಅದರೂ.

One is, therefore, constrained to think that when ಅದೊಡಂ, etc. are preceded by an accusative, they have lost their original meaning and become mere adverbs.

288. When in the modern dialect ಅಗ್ಗೊ, then, receives the suffix ಉ and is added to a relative past participle, it gets the meaning of 'though', 'although', e. g. ಒಬ್ಬೊಬ್ಬರು ತಮ್ಮ ಮೊಣಕಾಲು ಹಚ್ಚಿ ಕಸುವಿನಿಂದ ಯತ್ನ ಮಾಡಿದಾಗ್ಯೂ ಆ ಹೊದಿ ಮುದಿಯಲ್ಲಿಲ್ಲ, though they one by one put their knee to (the bundle of sticks) and with (all their) strength made effort, that bundle did not break. ಹಾವಿನ ಹಡೆಯಲ್ಲಿ ರತ್ನವಿದ್ದಾಗ್ಯೂ ಸವಾಪಕ್ಕೆ ಯಾರೂ

ಹೋಗರು, though there be a pearl in the hood of the cobra, nobody goes near. ಸಾಮವಿದ್ಯಾಗ್ನೌ ನಮ್ನಿಗೇಯರ ಬೇಕು, though the sectarian (Vaishṇava) mark be (put to the forehead), faithfulness is necessary (*i. e.* is not to be put away by the bearer). *Cf.* § 314.

289. If ಆದಾಗ್ಯೂ and ಆದರೂ are used by themselves at the beginning of a sentence, they mean 'however', 'but', 'notwithstanding', 'yet'; *e. g.* ಆಕಳ ಹಯ್ಯು ತುಸು, ಆದಾಗ್ಯೂ ಬಹು ಅರೋಗ್ಯವು, the milk of cows is little, but very wholesome. ಮನುಷ್ಯನು ತರತರದ ಪದಾರ್ಥಗಳನ್ನೂ ಚಿತ್ರಗಳನ್ನೂ ಮಾಡ ಬಲ್ಲನು, ಆದರೂ ಅವುಗಳಿಗೆ ಜೀವಕಳೆಯನ್ನು ಹಾಕ ತಕ್ಕಷ್ಟ ಶಕ್ತಿಯು ಅವನಿಗಿಲ್ಲ, man can make various things and (draw various) pictures, but he has not the power of giving them life. ಅವನು ನನಗಿಂತ ಮೂರೈ ನಾಲ್ಕು ವರ್ಷಕ್ಕೆ ಚಿಕ್ಕವನು ಇದ್ದಾನೆ, ಆದರೂ ಅವನು ಬಹಳ ಒಳ್ಳೆಯವನು, he is three or four years younger than I, notwithstanding he is very good. ಆ ಹುಡುಗನು ಈ ಎರಡು ವರುಷದಿಂತೆ ಇಂಗ್ಲಿಷ ಕಲಿಯುತ್ತಾ ಇದ್ದಾನೆ, ಆದರೂ ಅವನಿಗೆ ಇನ್ನೂ v ಮತ್ತು w ಇವುಗಳನ್ನು ಚನ್ನಾಗಿ ಉಚ್ಚರಿಸಲಿಕ್ಕೆ ಬರುವದಿಲ್ಲ, that boy is learning English these two years, yet he cannot pronounce v and w well. *Cf.* §§ 296. 314.

290. ಆಂ, ಉಂ, ಊ and ಉ, when suffixed to the interrogatives 'who', 'what', 'where', 'whither', 'when', 'how', express 'soever', and are used so to say to form also indefinite pronouns (see § 102, a, b, remark).

The translation into English of such pronouns, etc. in the instances of this paragraph and the next four paragraphs is quite literal, but the student will be able to turn it into proper English for himself. The instances of this paragraph are:—

ಒಡವಾದಿರ್, ಅರಸ? ಕಾಲೊಳ್ ನಡೆದಪಿರ್, ಒಡನಾರುಮ್ ಇಲ್ಲ, have you become poor, O king? you walk on foot, whosoever is not with you (*i. e.* none is with you). ಅರುಮಂ ಪುಗಲ್ ಈಯದೆ ರಾಣಿವಾಸಮ್ ಇಹುದಕ್ಕೆ ಯೋಗ್ಯ ಮಾಡೊಡೆ ವನವೆ ಪ್ರಮದವನಮ್ ಎನಿಸುಗು, if it does not allow whomsoever to enter and is fit to be the gynecæum, that garden is called pramadavana. ಭೂತಲದೊಳ್ ಆರ್ಗಮ್ ಅಧಿಕಂ, (he is) superior to whomsoever in the world. ಯಾರೂ ಇಲ್ಲದ ಊರಿಗೆ ಆಗಸರ ಮಾಳೆಯೇ ಮುತ್ತಯ್ತೆ, for a village in which whosoever is not (*i. e.* nobody is), the washermen's Mālē is the respectable woman. ಇದನ್ನು ಯಾರೂ ಅರಿಯರು, whosoever does not know this. ಕೋಣೆಯೊಳಗೆ ಯಾರು ಇದ್ದಾರೆ? ಯಾರೂ ಇಲ್ಲ, who is in the room? (there) is not whosoever (*i. e.* none at all). ನಾನು ಯಾರನ್ನೂ ನೋಡಲಿಲ್ಲ, I have not seen whomsoever (*i. e.* I have seen nobody). ಯಾರಿಗೂ ಕೇಡು ಬಯಸ

ಬೇಡಿರಿ, do not entertain malice against whomsoever. ಭೂಸತೀಶ್ವರ, ನಿಮ್ಮರಸಿ
ಯರು ದೋಷವೇನುಮನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ, O king, your queen has committed
here no fault whatsoever. ಏನೂ ಆದಿಯದವನು, one who does not know
whatsoever. ಅವನಿಗೆ ಅದರಿ ವಿಷಯಕ್ಕೆ ಏನೂ ಗೊತ್ತಿಲ್ಲ, he has no knowledge
whatsoever regarding that. ಈ ಕೆಡೆಯು ಏನೂ ಕೆಲಸದ್ದಲ್ಲ, this umbrella is
of no use whatsoever. ಅವನಿಗೆ ಈ ಹೊತ್ತು ಏನೂ ಗುಣವಿಲ್ಲ, in his health
there is to-day no improvement whatever. ಕೂಸು ಈ ಹೊತ್ತು ಏನೂ ತಿನ್ನ
ಬಿಲ್ಲದು, the child will not eat whatsoever to-day. ಊಟಕ್ಕಿಲ್ಲದ ಉಪ್ಪಿನ
ಕಾಯಿ ಯಾತಕ್ಕೂ ಬೇಡ, pickles absent at dinner are not good for whatso-
ever. ಹಣ್ಣಿನ ಗಿಡಗಳೊಳಗೆ ಇಷ್ಟು ಬೇಗ ಫಲ ಬರುವವು ಮತ್ತು ಯಾವವೂ ಇಲ್ಲ,
among fruit-trees there are none whatsoever which bear fruits so quickly
(as plantain trees). ಏನೂ ಇಲ್ಲದವ ಯವದಕ್ಕೂ ಹೇಸ, he who has nothing
whatsoever, does not feel aversion to whatsoever.

ಎನಿತುಂ ಕಾಯ್ದುಂ ಬೆನ್ನೀರ್ ಮನೆ ಸುಡದು, though hot water gets hot how
much soever, a house does not take fire (on account of it). ಕವಿಗೆ ಕೇಡಿ
ಲ್ಲೆನ್ನುಂ, there is no disaster in what manner soever to a poet. ಎನ್ನುಂ
ಕಾಣೆವೀ ಜೋದ್ಯವಂ, we have not seen whensoever such a wonderful thing.
ಎನ್ನೂ ಗೆಯ್ಯದ ಭೂಮಿ, a piece of land that is not cultivated at what time
soever. ಎನ್ನೂ ಎದಿದ ರಾವುತ ಕುದುರೇ ಹಿನ್ನ ಮುನ್ನಾಗಿ ವರಿದ, a horseman
who did not mount (a horse) at what time soever, mounted the horse in
a reversed way. ಎನ್ನಿಗೂ ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ವರಿದ ಬಾರದು, one must not
transgress the word of (one's) parents at what time soever. ಆವಗಂ ಗೆಯ್ಯೆ
ಯಿಲ್ಲದ ಇಳಿ, a piece of land that is not cultivated at what time soever.
ಆವಾಗಳುಂ, whensoever. ಎದ್ದೆ ಕಲಿತ ಹೆಂಗಸು ತನ್ನ ಗಣ್ಡನನ್ನೂ ಮಕ್ಕಳನ್ನೂ ಯಾವಾ
ಗಲೂ ಸನ್ನೋಷ ಪಡಿಸುವಳು, a female who has learned science, will at what
time soever make her husband and children happy. ಬೇನನ ಮನಸ್ಸು ಯಾವಾ
ಗಲೂ ಹೀನವೇ, a miser's mind is whensoever base. ಹ್ಯಾಗೂ ಹಬ್ಬದೊಳಗೆ ಅಯ್ಯ
ದಿವಸ ಸಾಲೆ ಇರುವದಿಲ್ಲ, howsoever on the feast there will be no school for five
days. ಆವಳಿರ್ವಳು (i. e. ಅವಳು + ಉ mediaval + ಒರ್ವಳು) ಒಪ್ಪಟ್ಟಿ ಮುದುಕಿ
ಯಾಗಿ ಕಾವಿಯ ಸೀರೆಯನ್ ಉಟ್ಟವಳು ಕಾತ್ಯಾಯನಿ ಎನಿಸುಗು, whatsoever a
female is somewhat old and has put on a cloth dyed with red ochre, is
called kâtyâyani. ಅಲ್ಲಿಯುಮ್ ಇಲ್ಲಿಯುಮ್ ಎಲ್ಲಿಯುಂ ಸರಂ, there and here
(and) wheresoever (is) Arjuna. ಅದೆಲ್ಲಿಯು (=ಎಲ್ಲಿಯೂ, mediaval) ನಿಲ್ಲದು,
it does not stand wheresoever. ನಿನ್ನ ಸಮಾನ ಸುಸ್ತರವಾದ ಪಕ್ಷಿಯನ್ನು ನಾನು
ಇನ್ನಿನ ವರೆಗೂ ಎಲ್ಲಿಯೂ ಕಾಣಲಿಲ್ಲ, wheresoever I have not seen such a
beautiful bird as thee up to this very time. ಎತ್ತಿದ ಕೆಯ್ಯೋಳ್ ಮುತ್ತಿದನ್,

ಅತ್ತಿತ್ತು ತೆತ್ತಂ ಸಾರ್ವಂ ಇನ್ನಹಿತರ್ಕಳ್, with lifted hands he attacked, there (and) here (and) in the intermediate places wheresoever the enemies not waiting approached.

291. 'Soever' is likewise expressed by suffixing ಅಂ and ಊ to the past relative participle ಆದ (of ಆಗು) combined with ಒಡೆ and ಅರೆ, and adding the thus obtained forms ಆದೊಡಂ and ಆದರೂ to interrogatives, e. g. ಆರಾದೊಡಂ, whosoever. ಎನ್ನಾದೊಡಂ, in what manner soever. ಹೃತ್ಯಾದೊಡಂ, howsoever. ಆರಿಗಾದರೂ ಪೂರ್ವಕರ್ಮ ಬಿಡದು, actions done in a former state of existence do not leave whomsoever (Dāsapada). ಯಾರಾದರೂ, whosoever. ಯಾರಿಗಾದರೂ, to whomsoever. ಯಾವನಾದರೂ, whosoever, whichsoever. ಯಾವದಾದರೂ, whatsoever, whichsoever. ಎನ್ನಾದರೂ, whatsoever. ಎಷ್ಟಾದರೂ, however so much. ಎನ್ನಾದರೂ, whensoever. ಎನ್ನಿಗಾದರೂ, up to what time soever, at what time soever. ಯಾವಾಗಲಾದರೂ, whensoever. ಹೃತ್ಯಾಗಾದರೂ, howsoever. ಎಲ್ಲಿಯಾದರೂ, ಎಲ್ಲಾದರೂ, wheresoever. ಎಲ್ಲಿಗಾದರೂ, whithersoever. ಎಲ್ಲಿನ್ನಾದರೂ, whencesoever. ಎಷ್ಟು ಮಾತ್ರವಾದರೂ, whatsoever, or to whatsoever, extent. ಯಾವ ರೀತಿಯನ್ನಾದರೂ, in whatsoever manner.

The same meaning is obtained also by adding any past relative participle combined with ಅರೆ and ಊ (i. e. ಆರೂ), ಒಡೆ and ಅಂ (i. e. ಒಡಂ), ಆಡೆ and ಅಂ (i. e. ಆಡಂ), ಆಡೆ and ಊ or ಉ (i. e. ಆಡೂ or ಅಡು), to interrogatives, e. g. ಕಾಡೆ ನಾಯಿಗಳು ಬಹು ತೀವ್ರವಾಗಿ ಓಡುವವು, ಏನು ಮಾಡಿದರೂ ಕೀಯೆ ಸಿಗುವದಿಲ್ಲ, jungle dogs run very fast; whatsoever one does, they cannot be caught. ಎಷ್ಟು ಮಾಡಿದರೂ ನಷ್ಟವಾಗದೇ ಬಿಡದು, how much soever (he) does, loss will never fail. ಎಲ್ಲಿ ನೋಡಿದರೂ ಕಾಡು, wheresoever one sees, (is) a wilderness. ಎತ್ತ ಹೋದರೂ ಮೃತ್ಯು ಬಿಡದು, whithersoever (he) goes, death does not leave (him). ಏನು ಮಾಡಿದರೂ ಮಗ ಹರಿಯೆಮ್ಮುವದನ್ನು ಬಿಡ, whatsoever (they) may do, (their) son does not leave to say 'Hari'. ಏನ್ ಎನ್ನಡು (mediaeval) ಎಷ್ಟಾದರೂ ಬಿಡೆ ತನ್ನನ್ನವ ನೀಡೆ ತಾಂ, whatsoever one says (and) however so much, a vile man does not give up his ways. ಎನ್ನೋದಿದೊಡಂ, howsoever one reads.¹⁾

¹⁾ Instances in which the conjunction ಅಂ is not suffixed in such a case, occur in the following verse of the Jaimini Bhārata (16, 43):—

ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಗಂಗಾಪ್ರವಾಹದ ಸಲಿಲಮ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಪುಷ್ಪಾತ್ರಮಕುಟೀರಂಗಳ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ನಿಬಿಡವು ಮಹಾಯೋಗಳ್ ಕುಸುಮಪಲಮಾಲಂಗಳ್, |
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಶುಕಶಿಕಮಯೂರಧೃನ್ನಿಗಳ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಸಾತ್ವಿಕಮ್ ಅಥ ಮೃಗನಿಕರಮ್,
ಎಲ್ಲಿ ನೋಡಿದೊಡೆ ಸಂಚರಿತ ಶಾಪನವಟುಗಳ್ ಎನಿದವರ್ಪುನನ ಕಳ್ ||

Also if ಉಂ is suffixed to the infinitive with ಎ and this form is added to an interrogative, the meaning of 'soever' is produced, *e. g.* ಇದಿರೊಳ್ ಸ್ವರಂಗಳ್ ಅವುವು ನೀಲಿಯುಂ, when whatsoever vowels stand in front.

292. Another way of expressing 'soever' is to suffix ಅನುಂ or ಅನು to interrogatives. This suffix is composed of ಅನ (see § 176) and ಉಂ, ಉ (=ಉಂ), and literally means 'having become though', 'though having become'. *E. g.* ಆರಾನುಂ, whosoever. ಏನಾನುಂ, whatsoever. ಏನಾನುಮೊನ್ನು ಭಾವಂ, whatsoever a state. ಏನಾನು (=ಏನಾನುಂ, mediaeval). whatsoever. ಎತ್ತಾನುಂ, in what place soever, occasionally. ಎನ್ನಾನುಂ, howsoever. ಎನ್ನಾನುಂ, whensoever. ಎಲ್ಲಿಯಾನುಂ, wheresoever. ಆವುದಾನು, whatsoever, *e. g.* ಆವುದಾನೊನ್ನುದ್ದಿಂ ತೊಲಗುವುದು, the removal from whatsoever a thing; ಆವುದಾನೊನ್ನು ಮರದ ಮೇಲೆ, on whatsoever a (piece of) wood. ಆವನಾನು, whosoever. *e. g.* ಆವನಾನೊಬ್ಬನು, whosoever a man.

When ಅನುಂ, ಅನು are not suffixed to interrogatives, they signify 'a little', 'moderate', *e. g.* ಇನಿಸಾನುಂ ಬೇಗದೊಳ್, in this much little or moderate haste;—or 'a certain', *e. g.* ಒಬ್ಬನು, a certain one, in ಒಬ್ಬನೊಬ್ಬನು, a certain one man (*i. e.* some one man, some man); ಒಬ್ಬನೊಬ್ಬಳು, a certain woman; ಒಬ್ಬನೊಬ್ಬ ಒಕ್ಕಲಿಗನು, a certain husbandman; ಒನ್ನಾನು, a certain one (neuter), in ಒನ್ನಾನೊನ್ನು ವೇಳೆಯಲ್ಲಿ, at a certain one time (*i. e.* at some time or other);—in repetition 'either—or' (*cf.* § 317), *e. g.* ಮೂಡಲಾನುಂ ಬಡಗಲಾನುಂ, either east or north; ಅಲ್ಲಿಯಾನುಮ್ ಇಲ್ಲಿಯಾನುಂ, either there or here; ಅನ್ನಾನುಮ್ ಇನ್ನಾನುಂ, either then or now; ಒನ್ನಾನುಮ್ ಎರಡಾನುಂ, either one or two; ಪತ್ತಾನುಂ ನೂರೊಾನುಂ, either ten or hundred;—'about' in ಎಣ್ಣಾನೊನ್ನು (ಎಣ್ಣಾನು+ಎಣ್ಣು), about eight.

Remark.

In the modern dialect 'a certain' is expressed also by the interrogative suffix ಓ (see § 283), *e. g.* ಆಕೆ ಯಾವನೊ ಒಬ್ಬ ಅಮ್ಮಿಗನ ಹೆಣ್ಣು, she (is) the wife of a certain boatman. *Cf.* also § 310, 2 at the end.

293. The ಅನುಂ of § 292 appears also as ಅಣಂ, *i. e.* ಆಣ (for ಅನ)+ಅಂ and this ಅಣಂ again appears with a short ಅ (see § 176) as ಅಣಂ, *i. e.* ಆಣ (for ಅನ)+ಅಂ. ಅಣಂ, ಅಣಂ mean 'soever', 'whatsoever', elliptically for ಏನಾಣಂ, ಏನಣಂ, *e. g.* ಗುಣಮ್ ಆಣಮ್ ಇಲ್ಲ, (there) is no merit whatsoever. ಕಾರ್ಯಮ್ ಅಣಮ್ ಇಲ್ಲ, (there) is no business whatsoever. ಸಂದಯಮ್ ಅಣಂ ತಾನಿಲ್ಲ, (there) is no doubt whatsoever.

294. If the interrogatives *ಅವ*, *ಯಾವ*, *ಎಷ್ಟು*, etc. are connected with a following noun, *ಉಂ*, *ಊ* are suffixed to this noun in order to express 'soever', e. g. *ಅವ ದೆಸೆಯಲ್ಲಿಯುಂ*, in whatsoever direction. *ಮೇಜಿನ ಮೇಲೆ ಯಾವ ಪುಸ್ತಕವೂ ಇಲ್ಲ*, (there) is not whatsoever book (*i. e.* there is no book at all) on the table. *ನೀನು ಯಾವ ಅಡಚಣೆಯನ್ನೂ ಸಹಿಸ ಬೇಕಾಗಲಿಕ್ಕಿಲ್ಲ*, you will not have to suffer whatsoever distress. *ತಿಳಿಗೇಡಿಹುಡುಗರು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬರುವದಿಲ್ಲ*, foolish boys are not good for whatsoever business. *ಯಾವ ಪ್ರಕಾರದಿಂದಲೂ ಅಲ್ಲ*, not in whatsoever manner (*i. e.* in no way). *ಎಷ್ಟು ಮಾತ್ರಕ್ಕೂ*, to whatsoever extent. Also if the genitive *ಯಾರ* (*ಅರ*) stands before a noun, *ಊ* (*ಉಂ*) is suffixed to this noun in the same sense, e. g. *ನಿಮ್ಮ ಮೇಲೆ ಯಾರ ಕಾಟವೂ ಸಾಗದು*, annoyance of whomsoever will not come upon you. *ಇದನ್ನು ಮಾಡುವದು ಯಾರ ಮನಸ್ಸಿಗೂ ಬರಲಿಕ್ಕಿಲ್ಲ*, to do this will not suit the mind of whomsoever. (About *ಇಲ್ಲ* see § 298, about *ಅಲ್ಲ* § 300).

If *ಏನು* is used instead of *ಯಾವ*, the *ಊ* is commonly suffixed to *ಏನು*, e. g. *ಈ ಕೊಡೆಯು ಏನೂ ಕೆಲಸದ್ದಲ್ಲ*, this umbrella is of no use whatsoever. *ಅವನ ಹತ್ತರ ಏನೂ ಹಣವಿದ್ದಿಲ್ಲ*, (there) was no money whatsoever about him. *ನನಗೆ ಏನೂ ಉಪದ್ರವ ಮಾಡಲಿಲ್ಲ*. *ತಾನು ಏನೂ ತಪ್ಪು ಮಾಡಲಿಲ್ಲ*. *ನೀನೇನೂ ಅಪರಾಧ ಮಾಡಿಲ್ಲ*. *ಏನೇನೂ ಸಂಶಯ ಉಂಟಾಯಿಲ್ಲ*. *ಆ ನಡತೆಗಳಲ್ಲಿ ಏನೇನೂ ದೋಷವಿಲ್ಲ*. But on the other hand there is e. g. *ನಿಮ್ಮರಸಿಯರು ದೋಷವೇನುಮನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ*, your queen has committed here no fault whatsoever. *ಇದಕ್ಕೆ ಸಂಶಯವೇನೂ ಇಲ್ಲ*, about this there is no doubt whatsoever.

295. In § 285 it has been stated that besides in the mediæval dialect also in the modern one *ಉ* is used instead of *ಊ*. Thus we find e. g. *ಏನಾದರು* (for *ಏನಾದರೂ*), *ಯಾರಾದರು* (for *ಯಾರಾದರೂ*), *ಏನ್ನಾದರು* (for *ಏನ್ನಾದರೂ*), *ಯಾರಿಗಾದರು* (for *ಯಾರಿಗಾದರೂ*), *ಯಾವದಾದರು* (for *ಯಾವದಾದರೂ*), *ಎಷ್ಟಾದರು* (for *ಎಷ್ಟಾದರೂ*), *ಎಲ್ಲಿಯಾದರು* (for *ಎಲ್ಲಿಯಾದರೂ*), *ಯಾವಾಗಲೂ* (for *ಯಾವಾಗಲೂ*), *ಯಾವದಾದರೊಂದೂ* (for *ಯಾವದಾದರೂ ಒಂದೂ*), *ಏನಿಲ್ಲ* (for *ಏನೂ ಇಲ್ಲ*).

296. In § 289 *ಅದರೂ* (*i. e.* *ಅದ+ಅರೆ+ಊ*) appears in the meaning of 'but'. It may get also that of 'also', e. g. *ಸ್ವಲ್ಪ ವಿಚಾರ ಮಾಡಿ ನೋಡಿದರೆ ನಿನಗಾದರೂ ಹಾಗೆಯೇ ತೋರುತ್ತೆ*, if (thou) reflectest a little, it is likely to appear also to thee in that very manner. *ನಾನಾದರೂ ಇನ್ನಿನ ವರೆಗೆ ಅವನು ಮಾಡಿದ ತಪ್ಪುಗಳನ್ನು ಕ್ಷಮಿಸಿದೆನು*, till now also I put up with the faults committed by him.

A remark is here to be made regarding ಅದರೆ (*i. e.* ಅದ+ಅರೆ), which literally means 'if becomes or is', 'if become or are', *e. g.* ಸತಿಯು ಅದರೆ ಚೆನ್ನೆ, ಸತಿಯು ಇಲ್ಲದಿರೆ ಚೆನ್ನೆ, if (there is) a wife, (there is) sorrowful thought; when (there is) no wife, (there is) sorrowful thought. ಬೆಳ್ಳಿಯು ಅದರೆ ಕಳ್ಳಗೆ ಅಗದೇ, if it is silver, is it not agreeable to the thief? ಮಕ್ಕಳಾದರೆ ಕಷ್ಟ, ಮಕ್ಕಳಿಲ್ಲದರೆ ಕಷ್ಟ, if (there) are children, (it is) trouble; when (there) are no children, (it is) trouble. ಆಕಳು ಕಪ್ಪಾದರೆ ಹಾಲು ಕಪ್ಪೇ, if the cow is black, (is its) milk black? ಹಾಗಾದರೆ, if (it) is so. ಬೇಕಾದರೆ, if (it) is required.

ಆದರೆ, however, is often used somewhat like ಆದರೂ, 'but', if it stands at the head of a sentence, *e. g.* ನೀವೆಲ್ಲರೂ ಪದಸಾಲೆಯೊಳಗೆ ಹೋಗಿರಿ, ಆದರೆ ಅಲ್ಲಿ ಏನೂ ಗದ್ದಲ ಮಾಡ ಬೇಡಿರಿ, go all of you into the veranda, but you must not make any noise there. ಕೆಲವು ಗಿಡಗಳು ಕೆಂಪು ಚಾಚಿದ ಕೂಡಲೆ ಮುಚ್ಚಿ ಕೊಳ್ಳುತ್ತವೆ, ಆದರೆ ಅವುಗಳಿಗೆ ಪ್ರಾಣಿಗಳನ್ನೆ ಆನಂದ ದುಃಖಗಳು ಆಗುವದಿಲ್ಲ, some plants, as soon as they are touched, close, but do not experience joy and sorrow like living beings. ಈ ದೇಶದಲ್ಲಿ ಕೆಲವು ಸ್ಥಳಗಳಲ್ಲಿ ಜಾಬಿಕಾಯಿ ಗಿಡಗಳು ಇವು, ಆದರೆ ಅಲ್ಲಿಯ ಹಾಗೆ ಕಾಯಿ ಆಗುವದಿಲ್ಲ, in this country there are in some places nutmeg trees, but (their) nuts do not become like (those) of that place. Cf. § 314 and see the use of ಅದರೆ in § 334.

297. The conjunctions ಬಲ್ಲೆ, ಬರಿಸಿ, (ಬರಿಸಿಕಂ, etc. § 212, 3), ಮತ್ತು, ಮತ್ತೆ, ಮೇರ್, again, further, and, are used in adducing something additional, *e. g.* ಮತ್ತೆ (ಏನ್ ಎಮ್ಮದು) ಕೃತಿಪದ್ಧತಿಯೊಳ್ ಪೀನಂ ಬಹುವಚನಾರ್ಥಮನ್ ಆನಲ್ ಸಾಲ್ಪತ್ತು. ಮತ್ತೆ ಕೆಲವರೊಳ ಅರುವಿನ (*i. e.* ಅರಾಗಮದ) ಮೇಲೆ ಕಳಾಗಮಮಕ್ಕುಂ. ಕನೀ ಮಾಡಿದ ಮರವು ಚಿಗಿತು, ಮತ್ತೆ ಬೆಳೆದು, ದೊಡ್ಡ ಮರವಾಗುವದಿಲ್ಲವೋ? — ಮತ್ತು is composed of ಮತ್ತೆ + ಅಂ, so that it originally means 'and further' like ಮತ್ತೆಯುಂ.

ಇವು ಜಮ್ಬಿಫಲಮಂಜರಿ
ಯವು ಫಲನಿಫಲಗುಲುಚ್ಚಮ್, ಇವು ಚೊಕ್ಕಫಲ |
ಸ್ತವಕಂಗಳೆನ್ನ, ತೋಡದಿನ್
ಅವನಿಪಾಲಂಗೆ ಲೀಲೆಯಿಂ ವನಪಾಲಂ ||

ಮತ್ತು

ಇವು ಕಂಕೇಂದ್ರದಲಪ್ರಸೂನಮ್, ಇವು ಮಲ್ಲಿಸ್ಮೇರಭವುಂ, etc.

ತರಿಸಿ ಕೋಳಿದಿದ ಹಯಮಂ, ಸುವೇಗನ ವಶವೊ
ಳರಿಸಿ, ಭದ್ರಾವತಿಗೆ ಬರಲಾ ನೈವಂ ಪೊಲ ಸಿಂಗರಿಸಿ, ಮೇರ್ ಅವರನೊ |
ಅರಸಿಯರ ಗಡಗಡೊಳದಿಗೊಡ್ಡಾ, ಮನೆಯೊಳಾ
ದರಿಸಿ, etc.

An instance in which ಮೇಣ್ means 'or' is the following:— ಎರಡಕ್ಕರಂ ಮೇಣ್ ಪಲವಕ್ಕರಂ ತಮ್ಮೊಳ್ ಅನ್ನೋನ್ನಮಾಗಿ ಕೂಡುವುದು ಸನ್ನಿಯೆನಿಸುಗುಂ.

In the modern dialect ಮತ್ತು (which we met with already in multipliative and additional numbers at the close of § 280) is used like ಮತ್ತಂ, ಮತ್ತೆ (cf. § 310), *e. g.* ನಮ್ಮ ಹಿನ್ನಸ್ಥಾನದಲ್ಲಿ ಹತ್ತಿ ಹುಟ್ಟುತ್ತದೆ; ಆದರೆ ನಮ್ಮ ಹತ್ತರ ತಕ್ಕ ಯಸ್ತಗಳು ಇಲ್ಲ, ಮತ್ತು ನಾವು ಒಳ್ಳೆ ಜಾಣರೂ ಅಲ್ಲ. ನಮ್ಮ ದೇಶದ ಒಕ್ಕಲಿಗರು ಯುರೋಪದ ಸುಧಾರಿಸಿದ ರೀತಿಯನ್ನೆ ಹತ್ತಿ ಬೆಳೆ ಕೊಳ್ಳಲಿಕ್ಕೆ ಆದಾಯರು, ಮತ್ತು ಉತ್ತಮ ಜಾತಿಯ ಹತ್ತಿಯೊಳಗೆ ಕೀರಿಯಹತ್ತಿಯನ್ನು ಬೆರಿಸುತ್ತಾರೆ. See an instance in § 289 (*v* ಮತ್ತು *w*).

In the same dialect ಹಾಗೂ (ಹಾಂಗೂ), so also, likewise also, has been used in the sense of 'and', *e. g.* ಇದು (ಕೇಸರವು) ಬಹಳ ಬೆಳೆಯುವದಿಲ್ಲ, ಹಾಗೂ ಬಹಳ ಸ್ಥಳಗಳಲ್ಲಿ ಬೆಳೆಯುವದಿಲ್ಲ.

298. The Śabdamanidarpana states that ಇಲ್ಲ (of ಇಲ್ = ಇರ್) is a kriyātmakāvyaya, *i. e.* a particle (avyaya) that partakes of the nature of a verb. Its formation has been shown in § 209, note 1 (see also § 210). ಇಲ್ಲ appears also with a final euphonic *sonnē* as ಇಲ್ಲಂ, *e. g.* ದೇವದತ್ತ, ನಿನಗೇನುಮ್ ಇಲ್ಲಂ, and in the modern dialect with a euphonic *ವು* (*i. e.* *o*+*ಉ*) as ಇಲ್ಲವು (§ 209, note 1; § 212, 7).

When followed by a vowel, the final letter of ಇಲ್ಲ either disappears, *e. g.* ಇಲ್ಲಾಗು, ಇಲ್ಲೆನ್ (cf. § 215, 1), or a euphonic *ವ್* is inserted, *e. g.* ಇಲ್ಲವಾಗು, ಇಲ್ಲವೆನ್ (cf. § 215, 3).

ಇಲ್ಲ is used either by itself, or in combination with nouns, pronouns, etc. In combination with bhāvavačanas, *i. e.* verbal nouns ending *e. g.* in ಉದು and ಅದು (§ 200, 1. 3, once also in ತು, see § 194, remark 1) or in ಅಲು (§§ 187, 1; 188, 209, 3), it forms so to say a third person in the conjugation of the negative.

In the modern dialect bhāvavačanas with ಅಲು (the nominative) and ಇಲ್ಲ conventionally convey the meaning of the past (§ 209, 3). If ಅಲು is changed into the dative (ಅಲಿಕ್ಕೆ, ಅಲಿಕ್ಕೆ) and ಇಲ್ಲ is suffixed, the meaning of the past disappears.

In the same dialect ಇಲ್ಲ is joined also to past participles.

1. ಇಲ್ಲ by itself.

ನೀಲಗ್ರೀವರುಮ್ ಆರ್ತರ? ಇಲ್ಲ, and is (king) Nilagriva able (to gain the victory)? (No), he is not. ನೀನು ಎನ್ನಾದರೂ ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ನೋಡಿದ್ದಿಯಾ? ಇಲ್ಲ, ever having seen a ripe water-melon art thou? I am not

(i. e. hast thou ever seen a ripe water-melon? No, I have not). ಅವೆಲ್ಲ ತಮ್ಮಿಷ್ಟ ತಾವೇ ಆಗಿವೆಯೋ? ಇಲ್ಲ, having become (i. e. have become and) are all those (things in the house) of themselves? (No), they are not. ಅವನಿಗೆ ನೀನು ಏನಾದರೂ ಕೆಟ್ಟ ಮಾತು ಆದಿದ್ದೀ? ಇಲ್ಲ, ಸ್ವಾಮಿ, having spoken whatever bad words to him wast thou? I was not, sir (i. e. hadst thou abused him in any way? No, I had not, sir). ಜೇನುನೋಣಗಳು ಮೆಯ್ಯೆ ಎಲ್ಲಾದರೂ ಕಡಿದವೇನು? ಇಲ್ಲ, did the bees sting (you) anywhere on the body? They were not (i. e. no, they did not). ತೆಂಗಿನ ಮರದ ಮೇಲೆ ಹುಲ್ಲು ಇರುತ್ತದೇನೋ? ಎನ್ನು, ತೋಟಗನು ಕೇಳಿದನು. ಇಲ್ಲವೆನ್ನಲೇ ಇದ್ದುದು ಬರುತ್ತೇನೆನ್ನನು. "is (there) grass upon the cocoa-nut tree?" asked the gardener. " (There) is not, (thus) saying indeed (to myself), I come down", replied he (i. e. no, there is not; and for that very reason I come down, replied he).

2, ಇಲ್ಲ in combination with nouns and pronouns (cf. § 316, 1).

ಕನ್ನಡಕ್ಕಂ ಸಂಸ್ಕೃತಕ್ಕಂ ಸಮಾಸಮಿಲ್ಲ, (generally there) is not a composition (i. e. generally there is no composition) of Kannada and Saṁskṛita words. ಸಂಸ್ಕೃತಪದಂ ಪರಕ್ಕೊದವರೊಡಂ ದೋಷಮಿಲ್ಲ, also if a Saṁskṛita word follows (the terms ಎಲ್ಲ and ಮಾ), a fault it is not (i. e. it is no fault). ಆ, ಸಂದಯಮಿಲ್ಲ, O, doubt (there) is not (i. e. O, there is no doubt). ಗುರುವಿಲ್ಲ ಕರ್ಣನಿಲ್ಲ ಗುರುವಿನ ಮಗನಿಲ್ಲ, Drōṇa is not (present), Karna is not (present), the son of Drōṇa is not (present). ಒಡನಾರುಮಿಲ್ಲ, (there) is not whosoever with (you, i. e. nobody is with you). ಘಟಮಿಲ್ಲ, (there) is not a pot (i. e. there is no pot). ಉಣ್ಣುಡಲು ತಮಗಿಲ್ಲ, an eating and a putting on (there) is not for them (i. e. they have nothing to eat and to put on). ಎನಗೆ ಪಿರಿ ದಾಯಸಮ್ ಇನ್ನಿಲ್ಲ, for me great trouble still (there) is not (i. e. there is no longer great trouble for me). ಮದನನ ಮೇಲೆ ತಪ್ಪಿಲ್ಲ, (there) is not a fault on Madana (i. e. there is no fault on Madana). ಅನ್ನಕನ ದೂತರಿಗೆ ಕಿಂಚಿತ್ತು ದಯವಿಲ್ಲ, in Yama's messengers whatever mercy (there) is not (i. e. Yama's messengers have no mercy at all). ಕಟ್ಟೆ ತುಮ್ಮಿದ ಮೇಲೆ ಜಣಮಾತ್ರ ಇರವಿಲ್ಲ, after the period (of life) has expired, for a moment a stay (there) is not (i. e. —there is no stay for a moment). ನನ್ನ ಹತ್ತರ ಯಾವ ಪುಸ್ತಕವೂ ಇಲ್ಲ, near me whatsoever book (there) is not (i. e. I have no book at all with me). ಈ ಹೊತ್ತು ಆದಿತ್ಯವಾರ, ಸಾಲೆ ಇಲ್ಲ, to-day (is) Sunday, school (there) is not (i. e. — there is no school). ಮತಿ ಇಲ್ಲದವರಿಗೆ ಗತಿ ಇಲ್ಲ, for those who have no understanding, fortune (there) is not (i. e. — there is no fortune). ನನಗೆ ದಣುವೇ ಇಲ್ಲ, for me (the sun, there) is not fatigue

indeed (*i. e.* I never suffer fatigue). ಅದು ನನಗೆ ಗೊತ್ತು ಇಲ್ಲ, that to me knowledge is not (*i. e.* I do not know that). ನೀನು ಏನೂ ಹೇಳುವ ಕೆಲಸವಿಲ್ಲ, thou whatever saying a business (there) is not (*i. e.* thou doest not want to say anything). ತಾಯಿಗಿಂತ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿಂತ ಸವಿಯಿಲ್ಲ, greater than a mother benefactors (there) are not, greater than sugar sweetness (there) is not (*i. e.* there are no greater benefactors than a mother, there is no greater sweetness than that of sugar). ಪುಕ್ಕಳಿಗಿಂತ ಮೇಲು ಬಂಗಾರವಿಲ್ಲ, ಮಕ್ಕಳಿಗಿಂತ ಮೇಲು ತೊದಲಿಲ್ಲ, better than pure gold (there) is not, better than children lisping (there) is not (*i. e.* there is no gold better than pure gold, there is no lisping better than that of children). ಇನ್ನಿಲ್ಲ, ನಾಳೆ ಯಾದರೂ ಆ ಕೆಲಸವು ಕೆಯ್ಯೂಡಿ ಬರುವದು, to-day it is not, but to-morrow that work will be accomplished (*i. e.* to-day it is not likely to be accomplished, but to-morrow that work will be accomplished). ನಿನಗೆ ತನ್ನೆ ತಾಯಿಗಳುಣ್ಣೋ? ಯಾರೂ ಇಲ್ಲ, to thee father and mother are (there)? Whosoever (there) are not (*i. e.* hast thou still thy parents? No, I have nobody). ನಿನಗೆ ಈ ಹೂರಿಯನ್ನು ಯಾರು ಕೊಟ್ಟರು? ಯಾರೂ ಇಲ್ಲ; ನಾನು ಇದನ್ನು ನಾರಾಯಣನ ಗಣ್ಣು ಬಿಟ್ಟ ತೆಕ್ಕೊಣ್ಣಿನು, who gave thee this knife? Whosoever not (*i. e.* nobody); having opened the bundle of Nārāyaṇa I took it to myself. ನಿಮ್ಮ ಹತ್ತರ ತುಪ್ಪವದೆ? ಏನೂ ಇಲ್ಲ, is (there) ghee near you (*i. e.* have you some ghee)? (there) is not any (*i. e.* I have none).

3. ಇಲ್ಲ in combination with verbal nouns (*cf.* § 316, 2.12) and past participles (which are finally also verbal nouns, see § 169).

ಇನ್ನೆವರಂ ಗುಹಿಯಾದುದಿಲ್ಲ ಕಾಮಕರವಿಮುಕ್ತಬಾಣಹತಿಗೆ, till now (he) is not a having become an object of aim to a stroke of an arrow discharged by the hand of Kāma (*i. e.* till now he has not become an object etc.).

ಕೋಗಿಲೆವರೊ ಮಾನುರದೊಳ

ಕಾಗೆಯ ಕೊತ್ತರಿಯೊಳ ಎದುರ ಪೋಗಲುಮಾ ಇರುಳುಂ |

ಕೂಗಲುಮಾ ಎಮೆದೆಯೊಡಕ್ಕಲುಮಾ

ಎಗಿಯೊಲುಮಾ ಅರ್ತದಿಲ್ಲ ಬನದೊಳ ವೆಳೆಯೊ || the young cuckoo in a mango tree among a flock of crows in the wood a having been able not (*i. e.* was not able) to rise and go away, and also at night to cry, and to open and shut (its) eyelids, (in short) to do anything on account of fear.

ಮುಸುಡಿದ ಕುಳಿರೊಳ ದನೆಯಾ

ಗಸಮಾ ಇಳೆ ಬಿಟ್ಟವಿಯೆವ್ವಿವೆತ್ತಾನುಂ ಕಾ |

ನಿಷಲಾರ್ತುದಿಲ್ಲಮೆನೆ ಮಾ

ಮಸಗಿದುದು ಮಾಗೆ ಮಾಗೆ ಸೆಕ್ಕಿವೆಸರಿಳೆಯೊಳ್ || the month Māghe grandly made its appearance so that in the covering cold the points of the compass, the sky, the earth, mountains (and) forests, howsoever, a having been able not to be seen (*i. e.* could not be seen) on the earth which is known for (its) misty heat when fruits are growing fully ripe.

ಅರಸಿಯರು ದೋಸವೇನುವನ್ ಇಲ್ಲಿ ಮಾಡಿದುದಿಲ್ಲ, the queen a having made not any fault here (*i. e.* the queen has not committed any fault here).—ಕೆಲವು ಮಂಗಳಿಗೆ ಬಾಲವು ಇರುವದಿಲ್ಲ, to some monkeys a tail a being (there) is not (*i. e.* some monkeys have no tail). ಜ್ಞಾನವಿಲ್ಲದಿದ್ದರೆ ಮಾನ ಬರುವದಿಲ್ಲ, if (there) is no knowledge, honour a coming (there) is not (*i. e.*—honour is not obtained). ತಿಳಿಗೇಡಿಹುಡುಗರು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬರುವದಿಲ್ಲ, stupid boys a coming (there) is not for whatsoever work (*i. e.* stupid boys are good for nothing). ಎಲ್ಲಿ ಇದ್ದಾಳೋ? ಕಾಣುವದಿಲ್ಲ, where is she? (she) an appearing is not (*i. e.* she does not appear). ಇನ್ನಾ ಹಣ್ಣು ಹಮ್ಮಲ ಗಳನ್ನು ಒಬ್ಬನೇ ಕೂತು ತಿನ್ನುವ ಹಾಗೆ ನನಗೆ ಆಗುವದಿಲ್ಲ, so that (I) having sat down eat such (good) ripe fruits alone is not a being pleasant to me (*i. e.* to sit down and eat such good ripe fruits alone is not pleasant to me).—ಕಪಟ ಕಲ್ಮಷ ಕಳೆಯಲಿಲ್ಲ, ಕಾಮಿತಾರ್ಥ ಪಡೆಯಲಿಲ್ಲ, (he) a having abandoned not deceit (and other) sin, (and) a having obtained not the desired object (*i. e.* he has not abandoned deceit and other sin, and has not obtained the desired object). ಆತನ ತಾಯಿ ಬೇಕಾದಷ್ಟು ತಿಳಿಸಿ ಹೇಳಿದರೂ ಕೇಳಲಿಲ್ಲ, though his mother having made clear (and) told (him) so much as was necessary, (he) a hearing was not (*i. e.* though his mother clearly told him all that was necessary, he did not hear). ಕಲ್ಲು ಮುಳ್ಳುಗಳನ್ನು ತುಡುಿದು ಬೇಸತ್ತನು, ಅದರೂ ದಾರಿ ಸಿಗಲಿಲ್ಲ, he having trodden on stones (and) thorns grew fatigued, but the way a being found was not (*i. e.* he trod on stones and thorns and grew fatigued, but the way was not found).—ಅವನು ಹೋಗಲಿಕ್ಕಿಲ್ಲ, he to a going is not (*i. e.* he does not intend to go or probably will not go). ಹೀಗೆ ಮಾಡಿದರೆ ಅವನ ಸಿಟ್ಟು ಇಳಿಯುವದು, ನಿನಗೂ ಲತ್ತೆ ಬೀಳಲಿಕ್ಕಿಲ್ಲ, if (you) do so, his anger will be assuaged, and blows to a falling on thee are not (*i. e.*—and blows will not fall on thee). ನಿನ್ನನ್ನು ಯಾರೂ ಹತ್ತರ ಬರಗೊಡಲಿಕ್ಕಿಲ್ಲ, whosoever are not to an allowing thee to come near (*i. e.* nobody will allow thee to come near).—ಇನ್ನೂ ನಿನ್ನ ಹಲಗೇ ಮೇಲಿನ ಬರಹ ತೀರಿಲ್ಲವೋ, yet writing on thy board a having been finished (see §§ 168. 169) is not?

(*i. e.* has writing on thy board not yet been finished?). ಸೂರ್ಯನನ್ನು ಮನುಷ್ಯರು ಮಾಡಿಲ್ಲ, men a having made the sun are not (*i. e.* man has not made the sun). ದೇವರನ್ನು ಯಾರೂ ನೋಡಿಲ್ಲ, whosoever a having seen God is not (*i. e.* nobody has seen God). ಈ ದ್ರಾಕ್ಷೆಯ ಹಣ್ಣುಗಳು ಹುಳಿ ಆವೆ, ಆದ್ದರಿಂದ ಇವು ನನಗೆ ಬೇಕಾಗಿಲ್ಲ, these grapes are sour, therefore these a requiring for me having become are not (*i. e.*—therefore these are not required for me, that is to say: I do not want these). ಈ ಗುರುವಾದಿಗೆ ಒಡತ ವಿದ್ದವು. ಅದು ಯಾಕೆ? ಅವನ ದವತಿಯೊಳಗೆ ಮಸಿ ಇದ್ದಿಲ್ಲ, ಗಣ್ಯನೊಳಗೆ ಲೆಕ್ಕ ನೆಕೆಯೂ ಕಾಗದವೂ ಇದ್ದಿಲ್ಲ, then Gurupāda was beaten (by his schoolmaster). Why? In his inkstand ink a having been was not (*i. e.*—there was no ink—), (and) in his bundle a pen and paper a having been were not (*i. e.*—there was not a pen or paper).

4, about ಇಲ್ಲವು.

ಮುನ್ನಾಗೊ ಗತಿಗೆ ಸಾಧನವಿಲ್ಲವು, a means (there) is not for (obtaining) future happiness (*i. e.* there is no means for obtaining future happiness). ಎಷ್ಟು ಬೆಗಿದಾಗ್ಯೂ ಬಾಯಿಗೆ ನಿಲುಕಲಿಕ್ಕಿಲ್ಲವು, however so much (the fox) jumped (the bunches of grapes) a coming in reach for (his) mouth were not (*i. e.*—could not be reached with his mouth). See also Dāsapadas 23, 1; 48, 2; 148, 7.

5, about the combination of ಇಲ್ಲ with ಹಾಗೆ.

ಅವ್ವಾ ಅವ್ವಾ, ಒಪ್ಪ ಬಟ್ಟಲ ಬೇಕು; ಲಗು ಕೊಡು! ಇಷ್ಟು ಅವಸರವು ಯಾಕೋ, ರಾಮ? ಮುಂಡೆ ಬಟ್ಟಲಾ ಕೊಡು! ಮಾತಾಡುತ್ತ ನಿಲ್ಲುವ ಹಾಗಿಲ್ಲ, mother, mother, a basin is required; give (it) quickly! Why so much hurry, Rāma? (Mother) give (me) first a basin! a staying thus (quite literally: of the staying in this wise, see § 186) talking (there) is not (*i. e.* there is no time for me to stay and talk now). ಕಣಿಕೆ ನನ್ನ ಕೈಯ್ಗೆ ನಿಲುಕುವ ಹಾಗಿಲ್ಲ, the millet-stalks a reaching thus for my hands (there) is not (*i. e.* the millet-stalks cannot be reached with my hands). ನನ್ನ ವಯಸ್ಸಾದರೂ ಮಿಠಾ ಹೋಯಿತೆನ್ನುವ ಹಾಗೆ ಇಲ್ಲ, “also my prime of life has passed” a saying thus (there) is not (*i. e.* you cannot say that also my prime of life has passed).

299. About the combination of ಎ, ಏ, ಒ, ಓ with ಇಲ್ಲ.

1, ಇಲ್ಲವೆ or ಇಲ್ಲವೇ.

In these two forms ಇಲ್ಲ is combined with ಎ and ಏ, two particles of interrogation (§ 212, e), suffixed by means of a euphonic ವ. The meaning of ಇಲ್ಲವೆ and ಇಲ್ಲವೇ is first “is (there) not?” “are (there) not?”,

e.g. ಎಳ್ಳಿನೊಳಗೆಣ್ಣೆಯಿಲ್ಲವೇ, is there no oil in the gingely-oil seed? (answer: yes, there is). ಪುಷ್ಪವೊನ್ನು ಬದಿಲಲ್ ಭೃಂಗಕ್ಕೆ ಪೂವಿಲ್ಲವೆ, if one flower fades, are there no flowers for the black humble bee? (answer: yes, there are).

This meaning, however, often changes into 'or', literally "is it not (this)?", *i. e.* if this is not the case, then it may be also this, *e.g.* ನಿನಗೆ ಏನಾದರೂ ನೋವು ಆದಾಗ ಇಲ್ಲವೆ ಬೇನೆ ಬನ್ನಾಗ ತಾಯಿ ತಂದೆಗಳು ಕ್ಲೇಶ ಪಡುವರು, when thou getst any pain, is it not (this? is it not pain? then also *i. e.* or) when sickness happens (to thee), thy parents will grieve. ಮನಸ್ಸಿನ ಮನಸ್ಸು ಅವನ ನುಡಿಯಿನ್ದ ಇಲ್ಲವೆ ನಡೆಯಿನ್ದ ತಿಳಿಯುತ್ತದೆ, man's mind is known by his words, is it not (this? is it not by his words? then also *i. e.* or) by (his) conduct. ಗಾಯದೊಳಗಿನ ನೆತ್ತರಾ ತೆಗದರೆ ವಿಷವು ಏಯುವದಿಲ್ಲ, ಇಲ್ಲವೇ ಆ ಗಾಯವನ್ನು ಕೊಳ್ಳಿಯಿನ್ದ ಸುಟ್ಟರೆ ವಿಷವು ಏಯುವದಿಲ್ಲ, if (one) removes the blood out of the wound (made by the teeth of a snake), the poison will take no effect, is it not (this? is it not the removal of the blood? then also *i. e.* or) if that wound is cauterised, the poison will take no effect.

2. ಇಲ್ಲವೋ or ಇಲ್ಲವೋ.

When the interrogative particles ಓ and ಓ (§ 212, e) are suffixed to ಇಲ್ಲ by means of a euphonic ವ್, it conveys first the meaning of a question, occasionally one of more or less displeasure, *e.g.* ನಿನಗೆ ಮಜ್ಜೆಗೆ ಸೇರುವದಿಲ್ಲವೋ, does buttermilk not agree with thee? ಅವನ ಬದಿಯಲ್ಲಿ ಚೀಲವಿಲ್ಲವೋ, is there no sack near him? ಆ ಹಾಲು ಆಯಿಲ್ಲವೋ, has that milk not got cool? ಅವನು ಬರಲಿಕ್ಕಿಲ್ಲವೋ, will he not come? ಇನ್ನೂ ನಿನ್ನ ಹಲಿಗೆ ಮೇಲಿನ ಬರಹ ತೀರಿಲ್ಲವೋ, has writing on thy board not been finished yet (*i. e.* doest thou still write on thy board)? ಅವನು ಇನ್ನೂ ಹೋಗಲಿಲ್ಲವೋ, has he not yet gone? ನೀನು ಬರುವದಿಲ್ಲವೋ, wilt thou not come?

But then ಇಲ್ಲವೋ, ಇಲ್ಲವೋ frequently mean 'is it not?', 'will it not be?', 'was it not?', *i. e.* 'or not?', *e.g.* ತಿವನ ಅಗ್ಗವನೆಯಂ ಶೋಧಿಸಿದುದಿಲ್ಲವೋ, a having strained the water of Siva, or not? (*i. e.* Siva's water was strained, or not?). ಕಸೀ ಮಾಡಿದ ಮರವು ಚಿಗಿತು, ಮತ್ತೆ ಬೆಳೆದು, ದೊಡ್ಡ ಮರ ವಾಗುವದಿಲ್ಲವೋ? ಅವನಾಯಲ್ಲಿ ಕಳೆಗುಂದಿದ ಜನ್ಮನು ಹುಣ್ಣಿವೆಗೆ ಪೂರ್ಣನಾಗುವದಿಲ್ಲವೋ, a pruned tree will sprout and grow, (and) become a large tree, or not? The moon that lost its splendour on the day of new moon, will become full on the day of full moon, or not? ತನ್ನ ಹೊಸ ಕೊಡ್ಡಿಯು ಹದನವದೆಯೋ? ಇಲ್ಲವೋ? ನೋಡ ಬೇಕೆನ್ನು, ಕಣ್ಣ ಕಣ್ಣದನೆಲ್ಲ ಕಡಿಯ ಹತ್ತಿದನು, he (the boy) said,

“is my (literally: his) new axe sharp? or not? let (me) see”, and began to cut down all he saw.

To ಇಲ್ಲ the ಓ may also be added without a euphonic ಓ, and then its form is ಇಲ್ಲೋ.

3, ಇಲ್ಲವೇ ಇಲ್ಲ or ಇಲ್ಲೇ ಇಲ್ಲ.

In ಇಲ್ಲವೇ ಇಲ್ಲ an ಎ of emphasis has been suffixed to ಇಲ್ಲ by means of a euphonic ವ, and ಇಲ್ಲ has been repeated; its literal meaning is ‘certainly it is not, it is not’ (or ‘certainly it will not be, it will not be’, or ‘certainly it was not, it was not’), by which ‘not at all’ is expressed.

In ಇಲ್ಲೇ ಇಲ್ಲ the ಎ of emphasis has been joined to the first ಇಲ್ಲ without a euphonic ವ, *e. g.* ದನೆದು ಇದ್ದಿಯಾ? ಇಲ್ಲೇ ಇಲ್ಲ, art thou tired? Not at all. ಸೃಷ್ಟಿಯಲ್ಲಿ ಅಯೋಗ್ಯವಾದವುಗಳು ಇಲ್ಲೇ ಇಲ್ಲ, in the universe there are unsuitable things not at all (*i. e.* in the universe there are no unsuitable things, none at all).

300. In § 212, ೧ ಅಲ್ಲ is introduced as an avyaya. In § 209, note 1 and in § 210 we have seen that it is a form of the negative of the verbal theme ಅಲ್, meaning ‘fits not’, ‘is not fit’, ‘are not fit’, ‘was not fit’, etc., ‘is not corresponding to’, ‘is not becoming’, ‘does not answer to’, ‘is not equivalent’, ‘is not according to facts’, ‘is opposite to’, etc. It takes also the form of ಅಲ್ಲಂ (*cf.* ಇಲ್ಲಂ in § 298), *e. g.* ಬನ್ನನೀಗ್ ಪೆದಿನಲ್ಲಂ ದುರ್ಜಯಂ ಕಾರವಕುಳನನೀಕುಂಜರಂ ಭೀಮಸೇನಂ, now came Bhīmasēna, a stranger he did not answer to (*i. e.* he was no stranger), invincible, pre-eminent in the lotus-pond of the Kaurava race. (ಇದು) ನೀತಿಯಲ್ಲಂ, (this) does not correspond to justice (*i. e.* this is no justice). (ಇದು) ಪಟಮ್ ಅಲ್ಲಂ, (this) does not answer to silk (*i. e.* this is no silk).

For the existence of ಅಲ್ಲವು in the modern dialect (*cf.* ಇಲ್ಲವು in § 298, 4) the author is unable to cite an instance.

When followed immediately by a vowel, the final of ಅಲ್ಲ either disappears, *e. g.* ಅಲ್ಲೆನ್, or a euphonic ವ is put after it, *e. g.* ಅಲ್ಲವಾಗು.

Instances are:

1, regarding ಅಲ್ಲ.

ನರನೆಮ್ಮಾತಂ ಪೆದಿನಲ್ಲೇತನಾಗಲ್ಲೇಯ್ಯುಂ, Arjuna a stranger does not answer to (*i. e.* Arjuna is no stranger), he to become is required (*i. e.* he must become . . .). (ಇದು) ಪಟಮಲ್ಲ, (this) does not correspond to a pot (*i. e.* this is no pot). (ಇದು) ಊರಲ್ಲ, ಅಡವಿಯಪುದು, (this) does not correspond to a town (*i. e.* is no town), it is a wild. ಧರ್ಮವಲ್ಲವಿದು, this is opposite

to virtue (*i. e.* this is no virtue). ಒಬನೊಕ್ಕಲಲ್ಲ, ಹೂಜಿ ಭಾಣ್ಣದೊಳಗಲ್ಲ, ಗಾಡೊನ್ನು ಲೋಹದೊಳಗಲ್ಲ, ಅಮ್ಮಲಿ ಭೋಜನವೆ ಅಲ್ಲ, a teacher is not corresponding to a farmer (*i. e.* is no farmer), a goglet is not fit (to be ranked) in the class of pots (*i. e.* is no pot), glass is not fit amongst metals (*i. e.* is no metal), indeed porridge is not fit (for) a dinner (*i. e.* certainly is no proper dinner). ಒಕ್ಕಲಿಗನೋದಲ್ಲ, ಬೆಕ್ಕು ಹೆಬ್ಬಲಿಯಲ್ಲ, ಎಕ್ಕೆಯ ಗಿಡವು ಬನವಲ್ಲ; ಇವು ಮೂಯಿ ಲೆಕ್ಕದೊಳಗಲ್ಲ, a peasant's reading is not proper, a cat is not corresponding to a royal tiger (*i. e.* is no royal tiger), a swallow-wort shrub is not corresponding to a garden (*i. e.* is no garden); these three are not fit in account (*i. e.* are unworthy of much notice). ಹಕ್ಕಿ ಯಿಲ್ಲದ್ದು ತೋಟವಲ್ಲ; ಮಕ್ಕಳಿಲ್ಲದ್ದು ಮನೆಯಲ್ಲ, wherein there are no birds, is not answering to a garden; wherein there are no children, is not answering to a house (*i. e.* a garden wherein there are no birds, is no garden; a house wherein there are no children, is no house). ಗುರುವಿಲ್ಲದ ಮಠವಲ್ಲ, ಹಿರಿಯರಿಲ್ಲದ ಮನೆಯಲ್ಲ, wherein there is no guru, is not answering to a maṭha; wherein there are no elders, is not answering to a house (*i. e.* a maṭha without a guru is no maṭha, a house without elders is no house). ಸನ್ನೆಯೊಳಗೆಲ್ಲಿಟ್ಟು ಮಾಡುವದಲ್ಲ ವಿಠಲನ ನಾಮವು, Viṭhala's name in a fair wheresover a putting and selling is not equal to (*i. e.* Viṭhala's name is not such a thing as is put and sold somewhere in a fair). ತನ್ನ ತನ್ನದಲ್ಲ, (man's) body his is not according to facts (*i. e.* man's body is not his own). ಇವನಲ್ಲ, ಅವನು ಬೇಕು, this man is not fit (*i. e.* not this man, but) that man is wanted. ಹಳದೀ ಬಣ್ಣದ್ದು ಹೊಳೆಯುವದಿಲ್ಲ ಬಂಗಾರವಲ್ಲ, all that shines (with) yellow colour gold does not answer to (*i. e.* is not gold). ಇದನ್ನೇನು ತುಡುಗು ಮಾಡಿದಿಯೋ? ತುಡುಗು? ಅಲ್ಲಾ, hast thou perhaps stolen this? Stolen property? certainly it is not answering to (*i. e.* certainly it is not). ಎಮ್ಮೆಯ ಹಾಲು ಆಕಳ ಹಾಲಿನಷ್ಟು ಆರೋಗ್ಯವಲ್ಲ, buffalo's milk so much wholesome as cow's milk is not fit (*i. e.* buffalo's milk is not so wholesome as cow's milk). ರಾಜಾಪುರ ಪಟ್ಟಣ ಮುಂತಾದ ಸ್ಥಳಗಳಲ್ಲಿ ಸಕ್ಕರೆ ಯನ್ನು ಮಾಡುತ್ತಾರೆ, ಆದರೆ ಅದು ಬಹಳ ಜೆಲೋದಲ್ಲ, they manufacture sugar (also) at Rājāpura, Paṭṭana and other places, but its great goodness is not according to facts (*i. e.* but it is not very good). ಆಫುನಿನ ವ್ಯಸನವು ಬಹಳ ಕೆಟ್ಟದು; ಅದರಿ ಸಲುವಾಗಿ ಸಮ್ಪತ್ತಿಗಿಷ್ಟೇ ಅಲ್ಲ, ಪ್ರಾಣಕ್ಕೆ ಸಹ ಎರವಾಗುತ್ತಾರೆ, addiction to opium is a very bad thing; on account of it they do harm to (their) property, this much is not corresponding (*i. e.* not only this, but) also to (their) life. ಇಷ್ಟೇ ಅಲ್ಲ, this much is not corresponding to

facts (*i. e.* this is not all). ಯಾವತ್ತು ಪ್ರಮಾಣಗಳು ಇಷ್ಟೆಯೋ? ಅಲ್ಲ, ಇನ್ನು ಕೆಲವು ಉಣ್ಣು, are these all the arguments? (this much) is not fit (*i. e.* no, it is not so), there are still some others. ಇದು ಧರ್ಮಶಾಲೆಯಲ್ಲ, ಅರಮನೆಯು, this a poor-asylum is not corresponding to facts (*i. e.* this is not a poor-asylum, but) a palace. ಈ ಗುಡ್ಡದಲ್ಲಿ ಒಂದಲ್ಲ, ಎರಡಲ್ಲ, ಮುನ್ನೂರೈದು ಕಣಿಗಳನ್ನು ಅಗಿದಿರುತ್ತಾರೆ, one is not fit, two are not fit (*i. e.* not only one, not only two, but) three hundred mines they have dug in this hill. ನೀನು ಹೀಗೆ ಮಾಡುವುದು ತಕ್ಕದಲ್ಲ, thou in this way a making a proper thing it is not corresponding to (*i. e.* it is not right for thee to do so; cf. § 316, ೨). ಈ ಕೊಡೆಯು ಏನೂ ಕೆಲಸದಲ್ಲ, (is) this umbrella of any use (see remark ೮)? it is not fit (*i. e.* this umbrella is good for nothing). ಯಾವ ಪ್ರಕಾರದಿಂದಲೂ ಅಲ್ಲ, in whatever manner it is not fit (*i. e.* in no way). Other instances are:—ಇದು ಮಂಜಲ್ಲ, ಬೆಳದಿಂಗಳು. ಇವನು ಮನುಷ್ಯನಲ್ಲ, ರಕ್ತಸನು. ಇವಳು ಹೆಣ್ಣು ತಿಯಲ್ಲ, ಮಾರಿಯು. ಇವರು ಆಪ್ತರಲ್ಲ, ಪೈರಿಗಳು.

Remarks.

a) Regarding the practical difference in the use of ಇಲ್ಲ (§ 298) and ಅಲ್ಲ it may be said that ಇಲ್ಲ expresses positive non-existence and positive denial, and ಅಲ್ಲ relative negation and negation of quality, nature or character.

b) It is not impossible that ಅಲ್ಲ when following a noun, etc., originally formed an answer to a question. Let us take a few of the above-mentioned instances to show this. ಸರಸೆವ್ವಾಕಂ ಬೇಜನಲ್ಲ might be translated '(is) Arjuna a stranger? No (he is not)'. Likewise (ಇದು) ಘಟಮಲ್ಲ '(is this) a pot? No (it is not)'. (ಇದು) ಊರಲ್ಲ, ಅಡವಿಯದು '(is this) a town? No, it is a wilderness'.

To give this meaning to ಅಲ್ಲ would recommend itself, when ಅಲ್ಲ is sometimes put after an accusative, *e. g.* ನನ್ನನ್ನು ಅಲ್ಲ, ನಮ್ಮ ತಮ್ಮನನ್ನು ಹೊಡೆದೆನು (Bombay school-book 3, 6), 'me (*i. e.* did I beat me)? No, I beat my younger brother'. ಇವನನ್ನಲ್ಲ, ಅವನನ್ನು ಕರೆ (Rev. F. Ziegler in his Practical Key, page 27), '(shall I call) this man? No, call that man'. Cf. the accusative after ಅಲ್ಲದೆ in § 338, and see § 287, remark.

Sūtra 47 of the Śabdamaṇḍikā teaches that ಅಲ್ಲದೆ, when it denotes emphasis (nirbhāṣārtha, and is composed of ಅಲ್ಲದು, = ಅಲ್ಲ, + ಎ, or is the so-called negative participle, see § 171 and ಅಲ್ಲದೆ in § 338), occasionally drops its ದೆ, and gives the instance ಗೊರವನಲ್ಲ ಘೋರಂ which stands for ಗೊರವನಲ್ಲದೆ ಘೋರಂ. A translation would be 'Gōrava a being not fit indeed (or a being not meant indeed) I do not praise (*i. e.* I do not praise anybody but Gōrava)'. Thus the instance appears in Lingāyita manuscripts; a Jaina manuscript of Mūḍābhidaru has ದೇವರಲ್ಲ ಘೋರಂ which stands for ದೇವರನಲ್ಲದೆ ಘೋರಂ, putting the accusative ದೇವರಂ before ಅಲ್ಲದೆ, but ದೇವರ್, the nominative, before ಅಲ್ಲ. The Mūḍābhidaru

MS.'s writing in this case may be wrong, or may be not, so far as the accusative is concerned.

2, regarding ಅಲ್ಲ in combination with ಹಾಗೆ (or ಅನ್ನೆ).

ಹಾಗಲ್ಲ, thus (as you think) it is not fit (*i. e.* thus it is not). ಅಕಳ ಕೊಳಗು ಕುದುರೆಯ ಕೊಳಗಿನ ಹಾಗಲ್ಲ, ಸೀಳಿರುತ್ತದೆ, the hoof of cows so as the hoof of horses is not corresponding to facts (*i. e.* the hoof of cows is unlike the hoof of horses), it is split. ಪಶುಗಳೊಳಗೆ ಕುದುರೆಯ ಹಾಗೆ ಜನ್ಮ ವೂ ಗಟ್ಟಿಯೂ ಅಲ್ಲ, amongst beasts like the horse beautiful and strong (any) are not fit (*i. e.* amongst beasts there are none so beautiful and strong as the horse). ವಾಸುಗಳು ನೀರ ಬಿಟ್ಟು ಹ್ಯಾಗೆ ಬದುಕಲಾವೊ, ಹಾಗೇನು ಇವು (ಕಪ್ಪೆಗಳು) ಅಲ್ಲ, as fishes cannot leave water and live, so anyhow these (frogs) are not according to facts (*i. e.* — so these frogs are in no way).

3, regarding ಅಲ್ಲವೆ, ಅಲ್ಲವೇ or ಅಲ್ಲೇ.

These forms bear the suffixes of question ಎ and ಏ, expecting an answer in the affirmative; the first two insert a euphonic ವ್, the last one adds ಏ immediately to ಅಲ್ಲ. *E. g.* ವಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಗೆ ಗಳಾಗಮಂ ವಿಕಲ್ಪದಿನ್ನೆ ಅಗುವುದು, ಅಲ್ಲವೆ, instead of the augments ದಿರ್ and ವಿರ್ the augment ಗಳ್ is used ad libitum, is it not fit? (*i. e.* — is it not so? or not?). ಸ್ಥಿರಮಿದಲ್ಲವೆವ್ವು ಜೀವಿ ಜ್ಞಾನಿಯಲ್ಲವೆ? ನರಕಭಯವ ಮರಿದ ಜಡನಜ್ಞಾನಿಯಲ್ಲವೆ? a living being that says "this (life) is unstable", (is) a wise person, or not? an apathetic man that forgets the fear of hell, (is) an unwise person, or not? ಇಂದಿಗೆ ಆದಿ ದಿವಸ ದೀವಳಿಗೇ ಹಬ್ಬ, ಅಲ್ಲವೇ? to-day six days (or six days hence is) the illumination-festival, or not? ನಿನ್ನದೂ ಅದೇ ಹಾದಿ, ಅಲ್ಲವೇ? and thine (is) the same road, or not? ಅದು ಗುದ್ದಿ, ಅಲ್ಲೇ, that (is) a sparrow, or not?

4, regarding ಅಲ್ಲವೊ, ಅಲ್ಲವೋ, or ಅಲ್ಲೋ.

In these three forms the suffixes of question ಒ, ಓ appear, the answer being in the affirmative; in ಅಲ್ಲೋ the ಓ is joined immediately to ಅಲ್ಲ. *E. g.* ವ್ಯೋಮ ಚಾರುಚರಿತ್ರನಲ್ಲವೊ? Vyōma (is) a well-behaved man, is it not fit? (*i. e.* — is it not so? or not?). ನಾವು ಮರಣಾಧೀನರಲ್ಲವೋ? we are mortals, or not? ವ್ಯೋಮ ಸಜ್ಜನಮಿತ್ರನಲ್ಲೋ? — ಅಯ್ಯೋ, ನನ್ನ ಮಗನೇ, ಮರದ ಮೇಲಿನ್ನ ಬಿದ್ದಿದ್ದರೆ ಸತ್ತು ಹೋಗುತ್ತದಿ, ಅಲ್ಲೋ?

301. ಅಲ್ಲು, ಅಲ್ಲೆ, ಅಲ್ಲದೆ, ಇಲ್ಲದೆ and ಬೇಡ which are classed under the avyayas by the Śabdānuśāsana (§ 212, 7), will be treated of in another place (§§ 338. 316, 5).

In the Śabdānuśāsana's ಎಲ್ಲಂ (§ 212, 7) the nominative of ಎಲ್ಲ (§ 266) has been used adverbially (see the verse quoted under No. 17 in § 348); in its ಏನ್ the same has happened regarding this interrogative pronoun (§ 255). Its ಏಗುವೆಂ and ಏವೆಂ are compounds of ಎ, what? (the accusative, see § 125) and curtailed ಗೆಯ್ಯೆಂ, I shall do.

302. Here follow some peculiarities (chiefly) of the modern dialect regarding the way of expressing certain English adverbs:—

1, Since (with regard to time).

This is expressed by means of the instrumental (*i. e.* ablative, § 352, 4 *a*), *e. g.* ಈ ತಿವನ್ ಏಸು ದಿನದಿನ್ದೊಣ್ಣದಿರ್ದಹನೋ, since how many days has this Śiva not dined? ಒನ್ದ ನರಿಯ ಮನಸಿನೊಳಗೆ ಹುಲಿಗೆ ಸರಿಯಾಗ ಬೇಕೆವ್ವು ಹೆಮ್ಮೆ ಬಹು ದಿವಸದಿನ್ದ ಇತ್ತು, since many days there existed in the mind of a fox the haughty desire to become like a tiger. ಆಯಿವತ್ತು ವರ್ಷದಿನ್ದ, since sixty years. ನೋಮವಾರದಿನ್ದ ನಾನು ನನ್ನ ತಮ್ಮನನ್ನು ನೋಡಿಲ್ಲ, I have not seen my brother since Monday. ಅನ್ನಿನಿನ್ದ ಅವರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡ ಹತ್ತಿದರು, since (or from) that time they began to love each other. ಚಿಕ್ಕನ್ನಿನಿನ್ದ, since (my or thy or his or her or its or their) youth (or from my, etc. youth).

But there is another way of expressing 'since' (in the modern dialect), namely by means of the verb ಆಗು in combination with a so-called past participle, *e. g.* ಈ ಊರಿಗೆ ದೊರೆಗಳು ಬನ್ದ ಎಷ್ಟು ದಿವಸ ಆಯಿತು, literally: to this town the gentleman a having come (§ 169) how many days have passed, *i. e.* how many days is it since the gentleman came to this town? ಇವನು ಸತ್ತು ಇಪ್ಪತ್ತು ವರುಷವಾಯಿತು, it is twenty years since he died (or he died twenty years ago). ನೀನು ಸಾಲೆಗೆ ಹೋಗಲಿಕ್ಕೆ ಹತ್ತಿ ಎಷ್ಟು ತಿಂಗಳಾಯಿತು, how many months is it since you began to go to school? ಪುಸ್ತಕಗಳನ್ನು ಅಚ್ಚು ಹಾಕುವ ಯುಕ್ತಿ ಗೊತ್ತಾಗಿ ಈಗ ಸುಮಾರು ನಾಲ್ಕಾರು ವರುಷಗಳಾದವು, it is now about 400 years since the art of printing became known. ಅವನು ಎದ್ದು ಬಹಳ ಹೊತ್ತಾಯಿತು, much time has passed since he got up (or he got up long ago).

Also the past participle of ಮೊದಲುಗೊಳ್ಳು may be used in a similar manner, *e. g.* ಅನ್ನಿನ ದಿವಸ ಮೊದಲುಗೊಂಡು, since that day.

The Samskrita ಅರಭ್ಯ is used so too, *e. g.* ಅನ್ನಿನ ಅರಭ್ಯ, since that time.

2, Hence (with regard to time).

This may be rendered in the following manner: ಇನ್ನಿಗೆ ಆಯಿ ದಿವಸ ದೀವ ತಿಗೇ ಹಬ್ಬ, to-day six days (will be) the illumination festival, or six days

hence (will be) the illumination festival. ಈ ತಿಂಗಳಿಗೆ ಆಯಿ ತಿಂಗಳು, six months this month. Cf. § 348, 29.

3, Before (previous to).

In § 282, as will be seen, some instances in which this adverb is expressed by ಮುಂಚೆ, have been given. It is to be remarked here that it is rendered also by ಮೊದಲು, *e. g.* ತಮಗಿನ್ನ ಮೊದಲು ಇಲ್ಲಿ ಯಾರು ಇರುತ್ತಿದ್ದರು, before you who were living here? ಅದಕ್ಕಿನ್ನ ಮೊದಲು, prior to that. ಮನೆ ಕಟ್ಟುವದಕ್ಕಿನ್ನ ಮೊದಲು ಜನ್ನಾಗಿ ತಳಾ ಸೋಸ ಬೇಕಾಗುತ್ತದೆ, before building a house it is necessary to clear the foundation properly.

Thus also: ಮಾತಿಗೆ ಮೊದಲು ಗಾದೆ, ಊಟಕ್ಕೆ ಮೊದಲು ಉಪ್ಪಿನಕಾಯಿ, previous to words a proverb (is fit), previous to dinner pickles (are fit).

In connection with ಮುನ್ನಂ, ಮುನ್ನ, before, previous to, the negative participle is also used, *e. g.* ಕಿಳಿವ ಗೋಲಿಯ ದನಿ ಕಿವಿಗೊಗದ ಮುನ್ನಂ, before the neighing sound of the mares entered the ear; ನಿನ್ನ ಕೊರಳಿಗೆ ಕಪ್ಪು ಬಾರದ ಮುನ್ನ, before the black colour came to thy throat. The same is done in connection with ಮುಂಚೆ, *e. g.* ಅವರು ಬಾರದ ಮುಂಚೆ, before they came (cf. ಅವನು ಬಾರದ್ದಕ್ಕಿನ್ನ ಮುಂಚೆ, etc. in § 282).

4, As.

'As usual', 'as on previous occasions' may be expressed by ದಿನದನ್ನೆ or ದಿನದ ಹಾಗೆ, *e. g.* ಶಾಮನು ದಿನದನ್ನೆ ನಿನ್ನದೇನಾದರೂ ಕುಚೇಷ್ಟೆ ಮಾಡಿರ ಬಹುದು, as usual Sāma may have annoyed thee somehow. ದಿನದ ಹಾಗೆ ಊಟದ ಹೊತ್ತು ಆಗಲು ಚಾಕರನು ಬಂದನು, as usual the servant came at dinner-time. Also: ಮೊದಲಿನನ್ನೆ, as before; and in the mediæval dialect: ಎನ್ನಿನನ್ನೆ, ಎನ್ನಿನ ಪೊಲ್, ಎನ್ನಿನಹಗೆ, ಎನ್ನಿನ ಹಾಗೆ.

'As to', 'as for' may be rendered by means of ಅದರೆ, if becomes, if become, *e. g.* ನಾವಾದರೆ ಮಾಡ ಕೂಡದು (Hodson's grammar), as for us we cannot do (so). ಅವನಾದರೆ ಹೋಗುತ್ತಾನೆ (Ziegler's Practical Key), as to him he will go;—or, as in the South-Mahratta country, by means of ಅನ್ನಿ (ಅನ್ನು), *e. g.* ಆಟದ ಒಡವೆಗಳು ಅನ್ನಿ ನನಗೆ ಬೇಡ, as for toys they are not required for me;—or by means of Samskrita ವಿಷಯ, regard, concern, *e. g.* ತುಪ್ಪದ ವಿಷಯಕ್ಕೆ ಧಾರಣೆ ಇನ್ನೂ ಎಷ್ಟು ಏದೀತೆಮ್ಮುವದು ಹೇರಿ ಕೂಡದು, as to ghee it is impossible to say how much it will still rise in price. ಮೋಕ್ಷದ ವಿಷಯಕ್ಕೆ ಚಿಂತಿಸುತ್ತಾನೆ, he is anxious concerning (his) mōksha. ಅವನ ವಿಷಯದಲ್ಲಿ, as to him. ಅದರಿ ವಿಷಯವಾಗಿ, as for that. (Cf. § 348, 17).

'As if' is rendered by means of the relative past participle with ಹಾಗೆ (or ಅನ್ನೆ), *e. g.* ಸಾಲಿಗೆ ಹೋಗದೆ, ಅಡುವದಕ್ಕೆ ನಿನ್ನು, ಮುಂದುವರಿದ ಗುರುಗಳು ಕೇಳಿದಾಗ, ನಿನ್ನೆ ಬ್ರರ ಬನ್ನಿದ್ದವೆನ್ನು ಹೇಳಿದರೆ ಸುಳ್ಳು ಹೇಳಿದ ಹಾಗಾಯಿತು; ಹೆಚ್ಚರ ಪುಸ್ತಕ ಮುನ್ನಾದವುಗಳನ್ನು ಕದ್ದು ಕೊಣ್ಣರೆ ಅಸತ್ಯದಿನ್ನ ನಡೆದ ಹಾಗಾಯಿತು, if (we) do not go to school, stay (at home) to play, and when on the next day the teacher asks (the reason), say that a fever had befallen (us), it is as if (we) had told a lie; if (we) steal the books etc. of others, it is (the same) as if (we) acted feloniously.

'As long as' is expressed in the ancient dialect as follows: ಎನ್ನೆವರಂ ಸಿರಿ ತಮಗುಣ್ಣನ್ನೆವರಂ ಸೇವ್ಯರಲ್ಲೆ ಬಳರುಂ, as long as they possess riches, will not also scoundrels be honourable persons?

'As soon as' is rendered by means of the relative participle combined with an adverb of time to which the ಎ or ಎ of emphasis is joined, *e. g.* ಅವನು ಬನ್ನದೆ or ಅವನು ಬನ್ನಾಗಲೇ ಅವನ ತನ್ನೆ ಹೊದಿಟನು, as soon as he had come, his father started. ಗುರುಗಳು ಒಳಗೆ ಬರುವನೆ or ಬರುವಾಗಲೇ ಎಲ್ಲರೂ ಇದಿರಿದ್ದರು, as soon as the guru came inside, all rose. See also the close of § 349.

5, At least (with regard to a sum),

This is expressed by ಎನ್ನಿಲ್ಲೆನ್ನರೂ, if (one) says it is nothing, *e. g.* ಅವೆಲ್ಲಾ ಕಣಿಗಳೊಳಗಿನ್ನ ಪ್ರತಿವಾರಕ್ಕೆ ಎನ್ನಿಲ್ಲೆನ್ನರೂ ಒನ್ನು ಲಕ್ಷ ರೂಪಾಯಿಗಳ ಬೆಳ್ಳಿ ಹೊದಿಡುತ್ತದೆ, out of all those mines silver is put at least to the amount of one lac of rupees a week. ನಾನು ಈ ಪೆಟ್ಟಿಗೆಗೆ ಎನ್ನಿಲ್ಲೆನ್ನರೂ ಐದು ರೂಪಾಯಿ ತಕ್ಕೊಳ್ಳುವೆನು, I shall get at least five rupees for this box.

6, Just, precisely, exactly (as to a standard or fact).

These terms may occasionally be rendered by ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ (*i. e.* ಇದ್ದದಕ್ಕೆ ಇದ್ದ ಹಾಗೆ), to (*i. e.* corresponding to) its being being thus, *e. g.* ಇದ್ದಕ್ಕಿದ್ದ ಹಾಗೆ ಆತನ ವರ್ಣನೆ ಮಾಡಿದಿರಿ, you have described him exactly.

7, For.

If a person wants to adduce the reason (or cause) of something he writes or speaks about, 'for', 'because' are expressed by ಯಾಕನ್ನರೆ, if I say (or if one says) why? *e. g.* ನಾವು ಈ ಗಿಡದ ಕೆಲವು ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು ಕೊಯ್ಯೋಣೇನು? ಬೇಡ! ಯಾಕನ್ನರೆ ಅವು ನಮ್ಮವಲ್ಲ, shall we cut some (of the) ripe mangoes of this tree? It is not fit, for they are not ours. ಮೋಸ ಗಾಡಿರಿಗೆ ಯಾವದೊನ್ನು ಕೆಲಸದಲ್ಲಿ ಬಹಳ ಬುದ್ಧಿ ಬೇಕಾಗುತ್ತದೆ, ಯಾಕನ್ನರೆ ಪ್ರಾಣಿಗಳೆಲ್ಲ ತಮಗೆ ಮೋಸವಾಗ ಬಾರದೆನ್ನು ಬಹಳ ಎಚ್ಚರದಿನ್ನ ಇರುತ್ತಾರೆ, deceitful men must use much shrewdness in any affair, for all beings are watchful, lest they

be deceived. ನಾವು ಕಳವು ಮಾಡ ಬಾರದು, ಯಾಕನ್ನರೆ ಒನ್ನು ವೇಳೆ ನಮ್ಮನ್ನು ಮನುಷ್ಯರು ನೋಡದಿದ್ದರೂ ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ, we must not (or should not) steal, for though men do perhaps not see us, God sees us always. Cf. § 322, and see further *e. g.* Bombay school-books, 2, 1. 10. 48; 3, 58. 105; 4, 10. 16. 20. 52. 98. 111. 141.

'For', 'on account', 'because of'. In § 282 we have ಓಸುಗ, ಓಸುಗರ, ಓಸ್ತುರ with the genitive to express these adverbs; similarly are used also ಸಲವಾಗಿ, lit. the reason a becoming or a having become, *e. g.* ಅದರಿ ಸಲವಾಗಿ, on that account; ತುಸುಕ, (reason?), *e. g.* ಅದರಿ ತುಸುಕ, on that account; and ದೆಸೆಯಿನ್ನ, lit. from the side, *e. g.* ಅವನ ದೆಸೆಯಿನ್ನ, on account of him.

The same is expressed also simply by the dative, *e. g.* ಅದಕ್ಕೆ, on that account; ಕೆಲಸಕ್ಕೆ, on account of (a) work or (a) business; ಹಬ್ಬಕ್ಕೆ, because of the feast; ಬೇಡುವದಕ್ಕೆ, for requesting or begging; ಓದುವದಕ್ಕೆ, for reading; ಕೊಳ್ಳಲಿಕ್ಕೆ, for buying; — or by adding ಆಗಿ, a having become, to the dative, *e. g.* ನಿನಗಾಗಿ, lit. for thee a having become, *i. e.* on thy account; ಬೇಟೆಯ ಶೋಧಕ್ಕಾಗಿ, for search (or in search) of game; ತಂದೆಯ ಮಾತಿಗಾಗಿ, on account of the father's word; ಆ ಕೆಲಸಕ್ಕಾಗಿ, for that business; ಕೊಳ್ಳುವದಕ್ಕಾಗಿ, in order to buy. (Regarding the use of the dative see § 348.)

'For', 'therefore', 'on account' are frequently to be rendered by the instrumental (*i. e.* ablative § 352, *a) of ಅದು, *e. g.* ಮಂಗಳರು ನಮ್ಮ ಹಾಗೆ ಎರಡೇ ಕಾಲಿನಿಂದ ನಡಿಯುತ್ತವೆ; ಅದರಿಂದ ಅವು ತೀರ ಮನುಷ್ಯನ ಹಾಗೆ ಕಾಣುತ್ತವೆ, monkeys walk like us even on two feet; therefore they appear quite like man. ನೀನು ನಿನ್ನ ತಾಯಿ ತಂದೆಗಳಿಗೆ ಸನ್ಮಾನ ಮಾಡು; ಅದರಿಂದ ನಿನಗೆ ಅವರ ಆಶೀರ್ವಾದ ಉಪ್ಪಾಗುವದು, honour thy mother and father; for it (on its account) their blessing will come upon you. 'Therefore' is often rendered also by ಅದದರಿಂದ (ಅದ+ಅದರಿಂದ), and sometimes also by Samskrita ಅದ್ವಿತ್ಯ (with the genitive), ನಿಮಿತ್ತ (with the genitive), ಕಾರಣ, ಅದು ಕಾರಣ, ಅದು (or ಆ) ಕಾರಣದಿಂದ, ಆದ ಕಾರಣ. (Cf. § 322.)

'For', 'in order', 'for the purpose'. Above it has been stated that these adverbs are partly expressed by the dative or by the dative with ಆಗು; but there is still another way to express them, namely first by adding ಎನ್ನು, a having said, to the dative (see § 332), *e. g.* ಕಾಳಿಗಕ್ಕೆನ್ನು ಸನ್ನದ್ಧಮಹ ಚತುರಂಗಬಲವನ್ನು ತಕ್ಕಡೆಯಲ್ಲಿ ಇರಿಸುವವು, to place the army that is ready for battle, in the proper place; ಯಾಗಕ್ಕೆನ್ನು ಮಾಡಿದ ಜಗಲಿ, an altar prepared for sacrifice; ವಧಿಸಲಿಗೆನ್ನು ಕುಡಿಯಂ ಬಿಲಿತು ಕೊಟ್ಟು, having bought a sheep

for the purpose of killing; ದೇವತೆಗೆನ್ನು ನೀಂ ದಿಲಿತು ತನ್ನ ಕುದಿ, the sheep which you have bought and brought for the deity; ಅವನಲ್ಲಿ ಒದಲಿಕ್ಕನ್ನು ಒಬ್ಬ ಶಿಷ್ಯನಿದ್ದನು, there was a pupil with him for reading; —and secondly by adding ಎನ್ನು to the infinitive ending in ಅಲ್ (§§ 187. 188), *e. g.* ಅರಸಿಯಂ ಸನ್ನಯಿಸಲೆನ್ನಿತ್ತೆನ್ನಂ, in order to comfort the queen he spoke in this manner (Opr. 3, after 63); ಸತ್ತವನ ಸುಡಲೆನ್ನು ಒಟ್ಟಿದ ಕಟ್ಟಿಗೆ, wood piled up in order to burn a dead man; ಪರುವ ಕಟ್ಟಲೆನ್ನು ಕಳದಲ್ಲಿ ನಟ್ಟ ಗುಣ್ಣುವು, a post fixed in a threshing-floor for the purpose of binding cattle to; ನೀರೊಳಗೆ ಮುರಿಯಂಕೆ, ಸರ್ವಪಾಪಕ್ಷಯಮಾಗಲೆನ್ನು, ಮಾಡುವ ಜಪವು, a prayer muttered for the removal of all sins when one has immersed himself into water.

‘For’ (with regard to exchange or price), *e. g.* ಹತ್ತು ರೂಪಾಯಿಗೆ ಇದನ್ನು ಕೊಟ್ಟೆನು, I bought this for ten rupees (see § 348, 19).

‘For’, ‘instead of’. These adverbs used to be rendered, in the ancient dialect, by the dative, *e. g.* ದಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ಗೆ ಗಳಾಗಮಂ ವಿಕ್ಲಬ್ದಿಸ್ತೆ ಆಗು ವುದು, instead of the augments ದಿರ್ and ವಿರ್ the augment ಗಳ್ is used ad libitum. (See § 348, 15.)

In the modern dialect the Hindusthāni ಬದಲ್ (ಬದಲು), change, with ಆಗಿ is very frequently used, *e. g.* ಅವನ ಹರೋ ಪುಸ್ತಕದ ಬದಲಾಗಿ ನಾನು ಅವನಿಗೆ ಒನ್ನು ಹೊಸ ಪುಸ್ತಕವನ್ನು ಕೊಟ್ಟೆನು, instead of his old book I gave him a new book; ಅದಕ್ಕೆ ಬದಲಾಗಿ, instead of that (in its stead); ಬರೆಯುವದಕ್ಕೆ ಬದಲಾಗಿ, instead of writing. The Samskrita ಪ್ರತಿ (Tadbhava ಪಡಿ, ಪೂ), in the place of, in combination with ಆಗಿ is used in the same manner.

‘For’, expressing time, *e. g.* ಎರಡು ವರ್ಷಕ್ಕೆ, for two years. Cf. § 348, 29.

‘For’, when it denotes privilege, duty or assigning, may be rendered as follows:—ಮೇಲುಪಂಕ್ತಿಯಲ್ಲಿ ಕುಳ್ಳಿರ್ಪುದು ಕವಿಯದು (or ಕವಿಗೆ ತಕ್ಕದು), it is for the poet to sit in the principal row. ಅವನು ಆ ಕೆಲಸ ಮಾಡ ಬೇಕು, it is for him to do that work. ಈ ಮಾವಿನ ಹಣ್ಣು ರಾಮನದು, this mango (is) for Rāma.

‘For’, denoting that in view of which anything is done, *e. g.* ಭೂಮಿಯನ್ ಉಮ್ಮರಿಯಾಗಿ ಕೊಟ್ಟಂ, he gave a plot of ground for a rent-free grant. ಇನಾಮಾಗಿ ಕೊಟ್ಟನು, he gave for (or as) a present.

‘For’ when it expresses that in the character of which anything is regarded, *e. g.* ಅವನು ರಾಮನೆನ್ನು ತಿಳಿದೆನು, I took him for Rāma.

8, Enough, *e. g.*

ಈ ಮನೆಯು ಬೇಕಾದಷ್ಟು (i. e. ಬೇಕು ಆದ ಅಷ್ಟು) ದೊಡ್ಡದದೆ, this house is large enough. ನಮಗೆ ಬೇಕಾದಷ್ಟು ರೊಟ್ಟಿ ಅದೆ, we have bread enough. ನನ್ನಲ್ಲಿ

ಬೇಕಾದಷ್ಟು ಹಣ ಅದೆ, I have money enough. See Dictionary under ಸಾಕು 3 and ಬೇಕು.

XVII. On the repetition of nouns, pronouns, adjectives, numerals, adverbs, interjections, and imitative sounds

(cf. § 253, 3).

303. In §§ 152 and 211 it has been stated that repetition of verbs is used in Kannada (see § 339); such a repetition (vīpsā) obtains in the three dialects also

1. regarding common nouns when it is intended

a) to express simple regular succession (vīpsā, ānupūrvya), 'one after the other', that occasionally signifies totality, 'all', 'every', e. g. ಕೇರಿ ಕೇರಿ ಯೊಳ್ ಮೆದೊದಂ, he appeared with pomp in street after street (or in every street); ಮನೆ ಮನೆಗಳ್ ಒಪ್ಪಿದುವು, house after house shone; ಊರೂರೊಳ್ ಅತಿಶುಭಕರಮೆನಲು, so that one could say (there was) auspiciousness in town after town; ಕರಿಕಾಲಜೋಳನು ಮನೆ ಮನೆಗೂರೂರಿಗೆ ಎಲ್ಲಾ ಜನಕೆ ಬಿಟ್ಟು ಯನ್ ಬರೆನ ಕೆಲಸಕೆ ಪ್ರೋಪ ಸಮಯದಲಿ, when Karikālārōḷa went from house to house, from village to village for the purpose of ordering all people to perform press-service; ಹೊನ್ನನ್ ಈಗಲೆ ಬಿತ್ತಿಸುವೆನ್ ಈ ಬೀದಿ ಬೀದಿಯಲಿ, I will just now sow gold coins in all these streets; ದೆಸೆ ದೆಸೆಗೆ ಪದ್ಮಂಗಳ್ ಅರಳಿದವು, in direction after direction (i. e. in all directions) lotuses began to flower; ದೆಸೆ ದೆಸೆಗಳನ್ ಈಕ್ಷಿಸುತ, looking at one point of the compass after the other (i. e. at all points of the compass); ಅವನ ಕೀರ್ತಿ ದೆಸೆ ದೆಸೆಗಳಂ ಮುಸುಕೆ, when his renown covered region after region; ಕಾಲಮೇಘಂ . . . ಕೆರಳ್ಳು, ಕಿಡಿ ಕಿಡಿವೋಗೆ ನೋಡಿ, Kālamēgha . . . began to rage, and whilst spark after spark (of anger) was emitted (from his eyes), looked.

ತಪ್ಪ ತಪ್ಪಲೊಳ್ ಅಲ್ಲಿಗಲ್ಲಿ ಮಂಜುಗಳಿಸೆವ

ಕಪ್ಪ ಕಪ್ಪನೆಯ ಗಿರಿಗಳ ಪರ್ಬಗೆಗಳನ್ನೆ

ಬಪ್ಪ ಬಪ್ಪಳಿನಾಯ್ಕಳಂ ಹಾಸೊಳಾನ್ತು ಬಸ್ಸುದು ಶಬರಸೇನೆ; ಬದಿಶ |

ಸೊಪ್ಪು ಸೊಪ್ಪುಗಳ ಮೆಳಿ ಮೆಳಿಗಳಂ ನೋವುತ್ತ

ತಪ್ಪ ತಪ್ಪದೆ ಶರ ಶರಂಗಳಂ ತೆಗೆದೆಚ್ಚು

ತೊಪ್ಪ ತೊಪ್ಪನೆ ಮೃಗ ಮೃಗಂಗಳಂ ಕೆಡಹಿದರ್ ಕಾಸನದೊಳ್. ಎವೇಬ್ಬಿನು? || , on table-land after table-land (as to the Kannada form see § 253, 3) there and there (i. e. everywhere) the host of Śābaras came like a

spreading out of very black hills on which fog appeared, holding the accompanying and accompanying (*i. e.* the many accompanying) dogs by the collars; then beating bush after bush of abundant foliage they discharged, never failing to hit, arrow after arrow, and with the repeated sound of falling blows felled all sorts of game in the wood. What shall I say? ಕಲ ಕಲ್ಲಿದಗಿದಂ, he made obeisance to stone after stone (*i. e.* to every stone); ತುತ್ತು ತುತ್ತಿಗೆ ಸವಿದು, having eaten mouthful after mouthful; ಪೊದಿ ಪೊದಿಗಳ ಜೆಲ್ವ, the beauty of river after river (*i. e.* of all rivers or of every river); ಅಜ್ಜರಂ (ಅಜ್ಜ ಅಜ್ಜರಂ) ವಸ್ತಿಮ, greet elder after elder (*i. e.* every elder)! ಕಿಲಿಯ ಕಿಲಿಯರಂ ಬೆಸಗೊಳ್, ask young man after young man (*i. e.* all young men or every young man)! ಅಲ್ಲಿಗಲ್ಲಿ, there and there (here and there or everywhere, also ಅಲ್ಲಲ್ಲಿ); ಅಡಿಗಡಿಗೆ, step after step (*i. e.* repeatedly or again and again); ನುಡಿ ನುಡಿಗೆವೊರ್ವೊರ್ವೆ ತೆಗೆದು ಮುಣ್ಣಾಡುತ್ತಂ, once and once (*i. e.* once) at every word taking (his son to his breast) and caressing (him); ಮೊದ ಮೊದಲೊಳ್ (as to form see § 253, 3) ದೊಡ್ಡಿತ್ತು, ತುದಿ ತುದಿಯೊಳ್ ಸಣ್ಣಂ, in every one of (its) roots (the tree is) stout, in every one of (its) tops (it is) small; ದಿಣ್ಣೆನ ಸುತ್ತಲೆ ಮಾರು ಮಾರುದ್ದ ಎಲೆಗಳು ಜೋತಾಡುತ್ತಿರುತ್ತವೆ, all around the stem (of the plantain tree there) wave leaves every one of which (is) a fathom long; ದಿನಾಲು ಹೊತ್ತು ಹೊತ್ತಿಗೆ (ಸಾಲೆಗೆ) ಹೋಗುತ್ತಿರ ಬೇಕು, (you) must go (to school) daily time after time (*i. e.* at all the definite points of time); ಆಕಳು ಬಹು ಸಭ್ಯವಾಗಿ ಹೊತ್ತು ಹೊತ್ತಿಗೆ ಹಾಲು ಕೊಡುತ್ತಿತ್ತು, the cow was very mild in disposition, and used to give milk at the proper times; ತೆಂಗಿನ ಮರಗಳಿಗೆ ತಿಂಗ ತಿಂಗಳಿಗೆ (as to form see § 253, 3) ಹೊಸ ಹೂವು ಬಿಡುತ್ತವೆ, cocoa-nut trees get new flowers month after month (*i. e.* every month, monthly); ತಿಂಗ ತಿಂಗಳಿಗೆ ಹೊರಿದುವ ಸಮಾಚಾರಪುಸ್ತಕ, a magazine that is published every month (*i. e.* a monthly magazine); ತಾಸು ತಾಸಿಗೆ, hour after hour, hourly; ದಿನ ದಿನ or ದಿನ ದಿನಕ್ಕೆ, ದಿವಸ ದಿವಸ or ದಿವಸ ದಿವಸಕ್ಕೆ, day by day, every day, daily; ವರುಷ ವರುಷ or ವರುಷ ವರುಷಕ್ಕೆ, year by year, every year, yearly; ಬಾರಿ ಬಾರಿ or ಬಾರಿ ಬಾರಿಗೆ, repeatedly; ಆಗಾಗ, that time-that time, *e. g.* repeatedly¹⁾; (also with regard to the interrogative ಎನ್ನು, as ಎನ್ನೆನ್ನೂ, what time-what time-soever, *i. e.* at all times, ever, continually);

Remark.

¹⁾ As to the repetition of nouns of time it is to be observed that the intended meaning is somehow also obtained in the following way:—ಅವನಿಗೆ ತಿಂಗಳಿಗೆ ಸವ್ವಳದೇನು, what is his monthly pay? ಹಣ್ಣೆಲೆಯ ಕೂದಲನ್ ಆರು ತಿಂಗಳಿಗೊಮ್ಮೆ ಕತ್ತರಿಸಿದಂ, he cut the hair of the tuft once in six months. ಕೆಲವು ಗಡಿಯಾರಗಳಿಗೆ ದಿನಕ್ಕೊಮ್ಮೆ, ಕೆಲವುಗಳಿಗೆ ವಾರಕ್ಕೊಮ್ಮೆ, ಕೆಲವುಗಳಿಗೆ ತಿಂಗಳಿಗೊಮ್ಮೆ

b) to express a distributive sense (*pratyēkārtha*), *e. g.* ಈ ಜಾಣಿಗೆಯೊಳ್ ಇವರ್ಗೆ ಪೊನ್ನಂ ಪೊನ್ನಂ ಕುಡು, ಈ ಗಣ್ವಿನೊಳ್ ಇವರ್ಗೆ ಪೊನ್ನಂ ಪೊನ್ನಂ ಕುಡು, give each of these persons a gold coin out of this purse! give each of these persons a gold coin out of this bag!;

which takes place with regard to ಕೆಳಗು and ಮೇಗು also in close proximity (*sāmīpya*, *pratyāsatti*; as to form *cf.* § 253, 3), *e. g.* ಕೆಳ ಕೆಳಗೆ ನರಕಬಿಲಂಗಳ್, the pits of hell (are) lower and lower, *i. e.* each at a small distance below the other; ಮೇ ಮೇಗೆ ಸ್ವರ್ಗಪಟಲಂಗಳ್, the (various) regions of heaven (are) higher and higher, *i. e.* each at a small distance above the other; ಕೆಳ ಕೆಳಗೆ ದುರ್ಭಕ್ಷಂ, times of famine (were) preceding and preceding, *i. e.* preceded each other at small intervals; ಮೇ ಮೇಗೆ ಸುಭಕ್ಷಂ, times of plenty (were) following and following, *i. e.* followed each other at small intervals;

c) to express previousness (*anyatōtiśaya*), *e. g.* ಬಸವರೊಳ್ ಅಸುಗೆ ಮೊದ ಮೊದಲೊಳ್ (as to form *cf.* § 253, 3) ಪೂತುದು, the Aśōka tree flowered first of all; ಧುರದೊಳ್ ಇವರ್ ಮೊದ ಮೊದಲೊಳ್ ಎಜ್ಜರ್, these shot first of all in the battle;

d) to express high degree, excellence, intensity or emphasis (*atiśaya*, *viśēsha*, *ādhikya*, *prakarsha*), *e. g.* ತುಲಿಲ್ ತುಲಿಲ್, great valour; ಲೇಸು ಲೇಸು, excessive pleasantness, etc.; ಒಳ್ಳಿದಳ್ ಒಳ್ಳಿದಳ್, a very good woman; (ಮಗನಂ) ತನ್ನೊಳಗೊಳಗು ಮಾಡಿ ಕೊಳುತ, taking (his son) completely inside into himself (from love); ಒಳಗೊಳಗೆ ನೆಲನ್ ಉರಿವುತೆರಿ, when the soil burnt deeply inside; ಅದನ್ನು ನೋಡಲಿಕ್ಕೆ ಜನರು ಹಿಡ್ವಿಗೆ ಹಿಡ್ವು ನೆರೆದರು, in order to see that people assembled in large crowds; ಮಜ್ಜಿಗೆಯ ರುಚಿ ಹ್ಯಾಗೆ? ಅವು ಹುಳಿ ಹುಳಿ ಇರುತ್ತವೆ, what is the taste of buttermilk? it (the buttermilk) is very sour; ಸೀಗೆ ಮುಳ್ಳು ಮುಳ್ಳಾಗಿದೆ, the sigṛe is full of thorns; (ಕಪ್ಪುರದ) ಸತ್ತ್ವವು ಬೆಳ್ಳಗೆ ಕಾಯಿ ಕಾಯಾಗಿರುವದು, the elementary substance (of camphor) is white and consists of many small grains; ಸುತ್ತಿಗೆಯಿನ್ದ ಹೊಡೆದರೆ ಕಲ್ಲುಗಳು ಒಡೆದು ಚೂರು ಚೂರಾಗುತ್ತವೆ, if (one) beats (them) with a hammer, stones break and become bits and pieces; ಮೊದಲು ಮೊದಲು ಪತ್ರ ಮುಟ್ಟಿ ತಕ್ಕ ಅನ್ನ ರದ ಮಾನದಿನ್ದ ಹಾಸಿಲು ಕೊಡ ಬೇಕಾಗುತ್ತಿತ್ತು, at the very first it used to be

ಕೀಲಿ ತಿರುವ ಬೇಕಾಗುತ್ತದೆ, some clocks are to be wound up every day, some once a week, some once a month. ತಾಸಿಗೊನ್ದು ಕೂಸು ಹೆತ್ತರೆ ಕಿಸೀಸು ಮುತ್ತು, if she bears a child every hour, (there is) the same amount of kisses. ದಿನವೊಳ್ಳೆ ಹತ್ತತ್ತು (instead of ಹತ್ತು ಹತ್ತು) ಇನ್ನೊತ್ತು ಸಾವಿರ ಕಾಗದಗಳನ್ನು ಮುದ್ರಿಸುತ್ತಾರೆ, every day they print from ten to twenty thousand papers.

ದಿನ ದಿನಕ್ಕೆ is expressed also by ದಿನಾಲು, a contraction of ದಿನವಾಗಲು, 'when a day becomes'; *i. e.* every day.

necessary to pay postage according to the measured distance of the place to which letters had to go; ನಡು ನಡುವೆ, in the very middle; ತುಣ್ಣು ತುಣ್ಣಾಗಿ ಕತ್ತರಿಸಿ, having cut (the sugar-cane) into very small bits; ಹೆಚ್ಚು ಹೆಚ್ಚಿಗೆ, more and more, excessively;—

ಕೆಳ ಕೆಳಗೆ (as to form see § 253, 3) ಪೋದಂ, he went down and down; ಸೆರ ಸೆರಗು, great calamity or sin; ಬೆಳ ಬೆಳಗು, excessive lustre; ತಳ ತಳಗು, great shine; ಮೇ ಮೇಗು, (as to form see § 251 and § 253, 3), up and up; ಮೂ ಮೂಗು, great dumbness; ಹೀಗೆ ಮಾಡುವದಿಂಸ್ತ ಮೊದ ಮೊದಲು ಕೆಲವು ದಿವಸ ಹುಚ್ಚಿ ಜನರ ಕೂಡ ಎರೋಧವುಣ್ಣಾಗ ಬಹುದು, by doing so at the very first, for a while, quarrels with old people may arise;—

ಕಟ್ಟ ಕಡೆ (as to form see § 253, 3) ಪೆರ್ಬಟ್ಟಿ ಕರಂಗೊಣ್ಣು, even at last having taken the high-road; ಒನ್ನ ಶಬ್ದದ ಕಟ್ಟಕಡೆಯ ಅಕ್ಷರವು, the very last letter of a word; ಕಟ್ಟ ಕಡೆಗೆ, at the very end, at last; ಮಹಿಮೆಗಳ ನಟ್ಟ ನಡು ಗಳು, the very centre of energies; ನಟ್ಟ ನಡುವೆ, in the very middle; ನೆಗೆ ದಯ್ ಲೋಕದ ನೀಳ್ ತುತ್ತ ತುದಿಯಂ, thou roset to the world's far-stretched very point; ಆ ಸೀತಾನದಿಯ ದಕ್ಷಿಣಾಶೀರಾಸ್ತದಂಗಳಪ್ಪೆಣ್ಣು ಜನದದಂಗಳ್ಗೆ ತಾನೆ ಮೊದ ಲೆವ್ವನೆ ಮೊತ್ತ ಮೊದಲ್ ಅವಗಮೊಪ್ಪುಗುಂ. . . ಲೀಲಾವತಿ, there always shone Lilāvati at the very first, as the chief (town) for the inhabited countries that were situated on the south bank of the Sitā river¹⁾;

e) to express variety, e.g. ತರ ತರದ ಬಣ್ಣದ ಬೆಕ್ಕುಗಳು ಇರುತ್ತವೆ, there are cats of various colour; ಎಲೆಗಳು ತರ ತರದ ಆಕಾರದವು ಇರುವವು, leaves are of various form; ಕೆಟ್ಟ ಕೆಲಸಗಳನ್ನ ಬಗೆ ಬಗೆಯ ಕೇಡುಗಳು ಒದಗುತ್ತವೆ, by bad deeds various evils are produced; ತೋಟದೊಳಗೆ ಬಗೆ ಬಗೆಯ ಬಳ್ಳಿಗಳನ್ನು ನೋಡಿದರು, they saw various creepers in the garden; ಮೃಗ ಮೃಗಂಗಳಂ ಕೆದಕಿದರ, they felled all sorts of game; ದೇಶ ದೇಶದ ಹಲವು ತರದ ಒಡವೆಗಳು, many kinds of things of various countries; ತುಣ್ಣು ತುಣ್ಣು ದೊರೆಗಳು ಕೂಡಿ ಹಿಣ್ಣು ಹಿಣ್ಣು ಸೈನ್ಯ ಕೂಡಿಸಿದರು, the various petty chieftains came together and assembled an army that formed a miscellaneous mass; ಹೊಲ ಕಾಯುವವರು

¹⁾ A curious way of expressing No. d is found in the following instances of the modern dialect in which the action of the verb is intensified by the repetition of nouns, viz. ಎಮ್ಮೆ ಸತ್ತದಾನ್ತ ಆ ಗವಳಗನು ಎದೆ ಎದೆ ಬಡ ಕೊಣ್ಣನು, because the buffalo died, the cowherd repeatedly (or vehemently) beat (his) breast; ಅವನ ತಾಯಿ, ಮಗ ಸಾಯುತ್ತಾನೆನ್ನು, ಎದೆ ಎದೆ ಬಡ ಕೊಳ್ಳು ಹತ್ತಿದಳು, his mother saying "my son dies", began repeatedly (or vehemently) to beat (her) breast; ತಾಯಿ, ಸರ್ವಳ ತನ್ನ ಕೊಟ್ಟುಗಲೇ ನೀನು ನನ್ನ ಮೋಹ ಮೋಹ ಒಡಿದಿದ್ದರೆ ಈ ಗತಗೆ ನಾನು ಯಾಕೆ ಬರುತ್ತಿದ್ದೆನು, O mother, if thou hadst repeatedly (or soundly) beat my head at the very time when I brought and gave (thee) the chain (that had been stolen by me), why should I have got into this (miserable) lot?

...ಈ ಅವನ್ನು ಹಿಡಿದು, ಬಡಿ ಬಡಿಗೆಯಿನ್ನ ಬಡಿದರು, they who watched the corn-land... seized this cow, and beat (it) with various clubs; ಸವಿ ಸವಿ ಪದಾರ್ಥಗಳು, things of various sweetness (i. e. various sweet things).

In addressing a person repetition of nouns may convey the following meanings:—

1. envy (asūyē), e. g. ದೇವದತ್ತ, ದೇವದತ್ತ, ನಿನ್ನಗೇನುಮಾ ಇಲ್ಲ ;
2. approval (sammati), e. g. ಮಗನೇ, ಮಗನೇ, ನೀನ್ ಒಳ್ಳಿತು ಗೆದ್ದುಯ್ !
3. anger (kōpa), e. g. ಬಾಣಸಿಗ, ಬಾಣಸಿಗ, ನೀನ್ ಇರ್ದಪಯೋ? ಸತ್ತಯೋ?
4. reproach (kutsana, nindē), e. g. ಸತಿಯೆ, ಸತಿಯೆ, ನಿನ್ನ ಬೇಡು ನಮಂ ಸುಡುಗೆ !
5. menace (bhartsana), e. g. ದುರುಳ, ದುರುಳ, ನಿನ್ನ ಕೊಂದವೆಂ! ಕಡಿದವೆಂ!

Instead of repeating the same noun for the sake of intensity, variety, and comprehensiveness also duplication and reiteration are used more or less in the three dialects.

1. Duplication denotes the use of a couple of nouns that are not the same as to form and often also as to meaning, e. g. ಅಕ್ಕಳ ಜಕ್ಕಳ, excessive tickling; ಅಯಿವಿ ಅಂಚಡಿ, all sorts of cloth; ಅಸರರು ಬೇಸರರು, great weariness; ಒಗುಮಿಗೆ, abundance; ಕಾಕ ಪೋಕ, a very profligate fellow ಕಾಯಿ ಪಲ್ಯ, pod and leaf vegetable; ಗಿಡಗಣ್ಣಿ (-ಕಣ್ಣಿ), all kinds of small trees and thorny shrubs; ದನ ಕಲಿ, cattle and calves; ನುಡ್ಡು ನುಯಿ, fragments and bits; ಬನ್ನ ಬಳಗ, all sorts of kinsmen; ಮಕ್ಕಳು ಮಯಿಗಳು, children and grandchildren; ಮಾತು ಕಥೆ, words and speech; ಸನ್ನಿ ಗೊನ್ನಿ, narrow ways and nooks; ಸುತ್ತ ಮುತ್ತ, the state of being all around (roundabout).

2. Reiteration denotes the use of a couple of nouns

a) the first of which is meaningless by itself, forming a sort of alliteration, e. g. ಅಕ್ಕಡಿ ತಕ್ಕಡಿ, fraud in weighing; ಅನ್ನಾ ದುನ್ನಿ, prodigality; ಅಯಿ ದಾಯಿ, great tumult; ಎರು ಪೇರು, considerable unevenness in scales; ತಟವಟ (-ಮಟ), great fraud;

b) the second of which is meaningless by itself, being a mere alliterative formation, e. g. ಅಡ್ಡಿ ಸಡ್ಡಿ, opposition; ಒಕ್ಕಲು ದಕ್ಕಲು, tenants; ಕೆಲಸ ಬೊಗಸಿ, all sorts of work; ಡೊಂಕು ಡೊಸಕು, great crookedness; ದೇವರು ದಿಣ್ಣರು, all kinds of deities (or idols); ದೊದ್ದೆ ಬಿದ್ಡೆ, inarticulate, stammering speech; ಬೇವಾರ ಸಾವಾರ, trade of different kinds; ವೆಜ್ಜ ಸಜ್ಜ, various expense; ಹಣ್ಣು ಹಮ್ಮಲು, all sorts of fruits.—In this second kind of reiteration the syllables ಗಿ and ಪ are often used, being put instead of the

first syllable of the first noun, *e. g.* ಆಳು ಗೀಳು, ರವಿ ನಿವಿ, ಶಿವಿ ಗಿವಿ; ಒಕ್ಕಲು ಪಕ್ಕಲು, ತೊಳ್ಳೆ ಪಳ್ಳೆ, ಲೆಕ್ಕ ಪಕ್ಕ, ಜೊರು ಪಾರು.

2, regarding nouns of indefinite quantity (§ 278, 3) when it is intended

a) to express intensity or abundance, *e. g.* ಎನಿತ್ತೆನಿತ್ತಮ್ಬುಜನೇತ್ರೆಯಾ ಘನ ಸ್ತನಂಗಳ ಬಳೆಗುಂ ಕಿರಾತೆಯಾ, ಅನಿತ್ತನಿತ್ತಂ ವನದೊಳ್ ವನೇಚರಂ ತನತ್ತು ಬಿಲ್ಲಾನ್ ಅದನ್ ಅನ್ನೆ ಕೀಸುಗುಂ, how much, how much (*i. e.* the more) the plump breasts of the lotus-eyed Kirāta woman increased, so much, so much (*i. e.* the more) the forester in the wood thus scraped that his bow; ಇನಿತಿನಿತಾಗಲಿಕ್ಕುವ ಕಡಿದಡೆ ಅಗ್ಗದ ಮಧುರವಾಗದೆ, if (one) cuts sugar-cane be it (ever) so much, so much, is it not very sweet? ಈಸೀಸು ಅಗಲ ದೋಸೆ, ಎಸೀಸು ಮೆದ್ದೀ, so large, so large (are) the cakes; how many, how many canst thou eat?

b) to express a not specially mentioned amount, *e. g.* ಇನ್ನ ಇನ್ನ ಹೊತ್ತಿಗೆ ಇಷ್ಟಿಷ್ಟು ಕೆಲಸಗಳನ್ನು ಮಾಡ ಬೇಕೆಮ್ಮದಾಗಿ ಗೊತ್ತು ಮಾಡಿದ ಮೇರೆಗೆ ಆ ಕೆಲಸಗಳನ್ನು ಕಡೆಗಾಣಿಸುವದಕ್ಕೆ ಗಡಿಯಾರವು ಬಹಳ ಉಪಯೋಗವಾದದ್ದು, when it has been fixed that in such and such a time so and so many (various) works are to be done, a watch is of great use to finish those (various) works within that limit.—This ಇಷ್ಟಿಷ್ಟು is similarly rendered by ಇನ್ನಿಷ್ಟು, *e. g.* ತೋಳಗಳ ನ್ನು ಕೊಲ್ಲಿಸ ಬೇಕೆನ್ನು, ಅಲ್ಲಿಯ ಒಬ್ಬ ಅರಸನು, ಇನ್ನಿಷ್ಟು ತೋಳಗಳ ತಲೆಗಳನ್ನು ತನ್ನ ಕೊಟ್ಟವರು ಇನ್ನಿಷ್ಟು ಭೂಮಿಯನ್ನು ಸಾಗು ಮಾಡಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನಲೂ, ಇನ್ನ ಇನ್ನ ತಪ್ಪು ಮಾಡಿದವರು ಇನ್ನಿಷ್ಟು ತೋಳಗಳ ತಲೆಗಳನ್ನು ತನ್ನ ಕೊಟ್ಟರೆ ಬಿಡುಗಡೆಯಾಗುವರೆನ್ನಲೂ, ಕಟ್ಟಳೆ ಮಾಡಿದನು.

3, regarding appellative nouns of number (§ 278, 4) when it is intended to express a distributive sense as to persons: 'each', 'every', 'each severally', 'one by one', etc., *e. g.* ಓರೊವರಗೆ ಕಾಮ್ಯಾರ್ಥತತಿಯನ್ ಅಪೂರ್ವಭಕ್ತಿಯೊಳ್ ಬಸವಂ ಕೊಡುತಿರಲು, when Basava with unparalleled affection granted every one numbers of things desired; ಒಬ್ಬೊಬ್ಬ ಹುಡುಗನು ಒನ್ನೊಂದು ಶಬ್ದವನ್ನು ಓದಿ ಅದರಿ ಅರ್ಥವನ್ನು ಹೇರುತ್ತಾ ಹೋಗ ಬೇಕು, each boy must read every term and tell its meaning; ಶಿಕ್ಷಕನು ಒಬ್ಬೊಬ್ಬ ಹುಡುಗನಿಗೆ ಈ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳ ಬೇಕು, the teacher must put these questions to each boy; ಒಬ್ಬೊಬ್ಬ ದೊರೆಸಾನಿಯ ಹತ್ತರ ಒಬ್ಬೊಬ್ಬ ದಾಸಿ, near each lady (there is) a servant-maid; ಬೇಡರು ಗಡಬಡಿಸುತೊಬ್ಬೊಬ್ಬರೆದ್ದವಗಡಿಸಿ ನುಡಿಯಲು, when each (or every one) of the Bēdas rose with commotion and spoke arrogantly; ಧಾರುಣೀತಳಕೆ ಪೊಡೆಗೆಡೆ ದರ . . . ಒಬ್ಬೊಬ್ಬರೊನ್ನು ಕಡೆಗೆ, they (two) fell headlong on the ground . . . each one to a side; ಒಬ್ಬೊಬ್ಬನು ತನ್ನ ತನ್ನಷ್ಟಕ್ಕೆ ತಾನೇ ಇರುತ್ತಾನೆ, each one

remains for himself; ಒಬ್ಬೊಬ್ಬರಿಗೆ ಎರಡೆರಡು ರೂಪಾಯಿ ಕೊಡುತ್ತೇನೆ, I shall give them two Rupees each;— ಒಬ್ಬೊಬ್ಬರು, one by one, by ones; ಇಬ್ಬಿಬ್ಬರು, two and two, two by two, by twos; ಮೂವ್ವ ಮೂವ್ವರು, three and three, three by three, by threes; ಅವನು ಅವರನ್ನು ಇಬ್ಬಿಬ್ಬರಾಗಿ ಕಳುಹಿಸಿ ಬಿಟ್ಟನು, he sent them away two by two; ನಾವು ಅವನ ಬಳಿಗೆ ಒಬ್ಬೊಬ್ಬರು ಇಬ್ಬಿಬ್ಬರು ಮೂವ್ವ ಮೂವ್ವರು ಈ ಪ್ರಕಾರ ಹೋಗ ತಕ್ಕದ್ದು, we are to go to him by ones, by twos, (and) by threes, in this manner;— ಕೆಲ ಕೆಲವರು means 'some here and there'.

Remarks on No. 3.

a) Samskrita ಪ್ರತಿ is also used to express distributiveness, *e. g.* ಪ್ರತಿ ಒಬ್ಬ ಹುಡುಗನು ತನ್ನ ಸ್ವಸ್ತ ಪುಸ್ತಕವನ್ನು ತರ ಬೇಕು, each boy must bring his own book; ಪ್ರತಿ ಒಬ್ಬ ಮನುಷ್ಯನಲ್ಲಿ ಏನಾದರೂ ಕೊಂಕು ಇರುತ್ತದೆ, every man has his failings.

b) 'One another', 'each other' in a reciprocal relation is rendered by the declension of ಓರೊರ್ವ, ಒರ್ವ, ಒಬ್ಬ, or ಒಬ್ಬ in the plural, *e. g.* (ಅಬಲೆಯರ್) ತಮ ತಮಗೆ ಕಾದು ಕೊಂಡು ವಿವಿಧಗಂಧಜಲಗಳ್ಳ ಓರೊರ್ವರ್ ಓರೊರ್ವರ್ ಮೇಲೆ ಸಿಕ್ಕಿಸುವಾಗ್, when (the females) went to some distance from one another, and besprinkled one another with various kinds of scented water; ಒರ್ವ ಒರ್ವರ್ಗೆ ಮುಂಚುವುದು, (to try) to surpass one another; ಅವರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡುತ್ತಾರೆ, they love one another (or each other); ಅವರು ಒಬ್ಬರಿಗೊಬ್ಬರು ಸೇರುವದಿಲ್ಲ, they are not in peace with one another; ಒಬ್ಬರನ್ನೊಬ್ಬರು ಅಗಲಿದರು, they left one another; ಒಬ್ಬರ ಕೂಡ ಒಬ್ಬರು ಪ್ರೀತಿಯುಳ್ಳ ಇರ ಬೇಕು, (they) must be on friendly terms with one another.

The nominative plural ಒಬ್ಬರೊಬ್ಬರು, ಒಬ್ಬರೊಬ್ಬರು expresses 'these and the others', *i. e.* all, *e. g.* ನೆರೆದ ಜಂಗಮರ್ ಒಬ್ಬರೊಬ್ಬರು ಕೆಯ್ಯೊಯ್ದು ನಗಲು, when the assembled Jaṅgamas all clapped (their) hands and laughed; ಒಬ್ಬರೊಬ್ಬರು ಬನ್ನ ಕುಳ್ಳಿರಿ ನೀವು, come you all and sit down!

c) ಒಬ್ಬ in connection with ಇಬ್ಬರು, *i. e.* ಒಬ್ಬಿಬ್ಬರು, denotes 'one or two', *e. g.* ಒಬ್ಬಿಬ್ಬರು ಹೆಂಗಸರು, one or two women; ಇನ್ನೂ ಒಬ್ಬಿಬ್ಬರಿಗೆ ಹೇಬ ಬೇಕು, one or two are still to be invited. Cf. § 278, 1 (ಎರಡಕ್ಕೂ, etc.).

d) ಒಬ್ಬಾನೊಬ್ಬನು, ಒಬ್ಬಾನೊಬ್ಬಳು, as we have seen in § 292, mean 'a certain man', 'a certain woman'. About another way to express the indeterminate 'certain' see § 283.

304. Repetition of pronouns is used in the three dialects

a) to express 'respective', 'several', *e. g.* ಜನರು ತಮ್ಮ ತಮ್ಮ ಗುಡಾರಗಳಲ್ಲಿ ಮಲಗಿ ಕೊಣ್ಣಿದ್ದರು, the people were sleeping in their several tents; ಅವರಿಬ್ಬರೂ ಎದ್ದು, ತಮ್ಮ ತಮ್ಮ ಕೋಣೆಗಳೊಳಗೆ ಹೋದರು, even they two rose, and went into their respective rooms; ಆಯ್ದಿದರ್ ತಮ ತಮ್ಮ ಮನೆಗಳಿಗೆ, they went to their several houses; ತಮ್ ತಮ್ಮ (a dvandva compound, § 250) ರಾಜ್ಯಂ, their respective kingdom; ತಮ್ ತಮ್ಮ ಮನೆಯ ಹಾದೀ ಹಿಡಿಯುತ್ತಾರೆ, they take the

way to their several houses; ಆವಾ (or ಆಯಾ) ಇನ್ದ್ರಿಯದ ವಿಷಯಮಂ ಶ್ರೋತ್ರ ದೊಳ್ ಶಬ್ದದಿನ್ ಉದ್ಭಾವಿಸ ಶ್ರೀವಾಗ್ದೇವಿ, the excellent goddess Speech who originates the respective objects of sense in the ear by words; ಆಯಾ ಸಮಯಕ್ಕೆ ಆಯಾ ಕೆಲಸವನ್ನು ಮಾಡುತ್ತ ಹೋಗ ಬೇಕು, (one) must do every work at (its) respective time; ಒಟ್ಟದ ನಿರ್ಜರಬಲದೊಳ್ ಕಟ್ಟದಿರಾಗಿದ್ದು ನಿನ್ನರಾರಾರ್, in the assembled mass of deities who are those each severally by themselves that stand just opposite? ಯಾರ ಯಾರ ಅಪ್ಪನೆ ಪಾಲಿಸ ಬೇಕು, of whom when severally mentioned have (I) to obey the command? ತವ ತವಗೆ (§ 225) ಜಯ ಜಯಯೆನಿಸಿ ರವನಿವಹವಾಗೂರ್ವಿಸಲ್, when they respectively raised the loud cry 'the victory (is) theirs (i. e. ours), the victory (is) theirs (i. e. ours)'; ಎಲ್ಲರಿಗೂ ತಮ್ಮ ತಮ್ಮ ನಡತೆ ಜಲೋದು ಕಾಣುತ್ತದೆ, even to all their respective behaviour appears to be nice;

b) to express reciprocity, e. g. ತಮ ತಮಗೆ ಕೂಿದು ಕೊಣ್ಣಾ, having gone to some distance from one another; ತಾವು ತಮ ತಮಗೆಲ್ಲರುಂ ಮನವೋವಿ, all of them having taken pleasure in one another; ಪುರಜನವೆಲ್ಲರುಂ ತಮ ತಮಗೆ ಬೆರಗಾಗಿ, all the towns-people looking astonished at one another; ದಿನಾಲು ತಮ್ಮ ತಮ್ಮೊಳಗೆ ಜಗಳಾಡುತ್ತಿದ್ದರು, daily they used to fight with each other; ಅವರು ತಮ್ಮ ತಮ್ಮೊಳಗೆ ಪ್ರೀತಿಯಿನ್ದ ಇದ್ದಾರೆ, they love one another;

c) to express emphasis, e. g. ಆರ್ತಸ್ವರಮ್ ಇದೇನೇನ್, what does this cry of pain mean? ಎನೇನೋ, ಓದಿನ ಪರಿ ಲೇಸು ಲೇಸು, O what! the way of reciting is very excellent! ಎನೇನೋ ಉದ್ಯೋಗ ಮಾಡುವದಿಲ್ಲ, (they) do not perform the least work; ನನದು ಎನೇನೂ ಅಡ್ಡಿ ಇಲ್ಲ, as for me there is not the least hinderance (or objection).

305. Repetition of so-called adjectives (§ 273) takes place in the three dialects

a) to express excess, intensity or emphasis (ādhikya), e. g. ತೋರ ತೋರ ಮುತ್ತುಗಳ್, very large pearls; ಬಟ್ಟ ಬಟ್ಟ (see § 247, d, e) ವೊಲೆಗಳ್, very round female breasts; ಬಿಳಿಯ ಬಿಳಿಯಂಜೆಗಳ್, very white swans; ದೊಡ್ಡ ದೊಡ್ಡ ಆನೆಗಳ್, very big elephants (these four instances according to sūtra 391 of the Śābdānuśāsana); ತೋರ ತೋರದ ತುತ್ತುಗಳ್, very large morsels (in which ತೋರ appears as a noun); ಪಿರಿ ಪಿರಿದು, that is very large; ದೊಡ್ಡ ದೊಡ್ಡ ಬಯಲುಗಳು, very extensive plains; ದೊಡ್ಡ ದೊಡ್ಡ ಪಟ್ಟಗಳು, very large towns; ಚಿಕ್ಕ ಚಿಕ್ಕ ಹಡಗು, a very small vessel (a boat); ಅರಿದರಿದು, that is very wonderful (also thrice repeated: ಅರಿದರಿದರಿದು); ದೊರೆ ದೊರೆಗಳು ನಿಡು ನಿಡು

ಸರಳ ನಾಣ್ಣಿ ಮೂರ್ಛಿವಡದಿರ್ಪುದಂ . . . ನೋಡಿ, seeing that chiefs after chiefs had fainted pierced by many long arrows; ದೂರ ದೂರ, very far; ಚಲೋ ಚಲೋ, very fine; ಬಡ ಬಡ, very poor or feeble; ಸಣ್ಣ ಸಣ್ಣ, very small;

b) to express variety, *e. g.* ಅದನ್ನು (ಸಕ್ಕರೆಯನ್ನು) ಮಾಝಾಟದ ಸಲುವಾಗಿ ದೂರ ದೂರ ದೇಶಕ್ಕೆ ಕಳಿಸುತ್ತಾರೆ, they send that (sugar) to various distant countries in order to sell (it); ದೂರ ದೂರ ಸ್ಥಳಗಳಿಗೆ ಪತ್ರ ಕಳುಹಿಸ ಬೇಕಾದರೆ ಅರ್ಧ ರೂಪಾಯಿ, ಮುಕ್ಕಾಲು ರೂಪಾಯಿ, ಒಂದು ರೂಪಾಯಿ ತನಕ ಬೀಳುವದು, if (in by-gone times one) had to send letters to various distant places, the postage was half a rupee, three-fourth of a rupee, up to one rupee; ಮೊದಲು ಜನರು ಸಣ್ಣ ಸಣ್ಣ ತಪ್ಪುಗಳನ್ನು ಮಾಡುತ್ತಾರೆ, at first (before they commit great crimes) people use to commit various small faults; ಅವನಿಗೆ ಆರು ಮಂದಿ ಸಣ್ಣ ಸಣ್ಣ ಮಕ್ಕಳು, he has six little children of various size; ಸಮುದ್ರದಲ್ಲಿ ಎಷ್ಟೋ ಸಣ್ಣ ಸಣ್ಣ ನಡುಗಡ್ಡೆಗಳೂ ಉಸುಬಿನ ದಿನ್ನೆಗಳೂ ಅವೆ, how many small islands and sandbanks of various size there are in the sea! (but also *e. g.* ಖಣ್ಣ ದೊಳಗೆ ಅನೇಕ ಸಣ್ಣ ದೊಡ್ಡ ದೇಶಗಳು ಸೇರಿರುತ್ತವೆ, to a division of the terrestrial globe belong many small and large countries); ದಣ್ಣಿನ ಮುಖ್ಯ ಮುಖ್ಯ ಸರ ದಾರರು, the various chief officers of the army; ಅಮೃತರಾವ, ಗೋವಿಂದರಾವಕಾಳಿ ಮುಂತಾದವರನ್ನು ದೊಡ್ಡ ದೊಡ್ಡ ಉದ್ಯೋಗಸ್ಥರನ್ನು ಮಾಡಿ, having made Amṛitarāva, Gōvindarāvākālī and others various eminent officials. (All the instances under letter *b* are from South-Mahratta school-books.)

c) to express separateness, otherness, *e. g.* ಬೇರೊ ಬೇರೊ, separate, different, several; ಹುಲಿಯ ಕಿವಿಗಳು ಕಿವಿಗಾಗಿ ದೂರ ದೂರ ಇರುವವು, the tiger's ears are small and far from one another; ಹೊತ್ತು ಬನ್ನ ಹಾಗೆ ಹೊಸ ಹೊಸ ಯು ಕ್ರಿಯಿಸ್ತ ನಾನು ಜಾರಿ ಕೊಣ್ಣು ಹೋಗುತ್ತೇನೆನ್ನು, ಸರಿ ಹೇರಿಸು, "according to each occasion I steal away by another trick", said the fox; ನಾವು ದಿನಾಲು ಹೊಸ ಹೊಸ ಸೋಬೆಗಗಳನ್ನು ನೋಡುತ್ತೇವೆ, daily we see new strange things.

Remarks.

1. The meaning of 'very' (Ādhikya) may likewise be expressed by ಬಹಳ, etc., as shown in § 275.

2. Also reiteration (§ 303, 1. after *e*, 2, *b*) of so-called adjectives takes place, *e. g.* ಬಡ ಬಡ, (a) very poor (male person).

306. Repetition of numerals takes place in the three dialects

a) in a distributive sense, 'each', 'every', 'each severally' (*cf.* § 278, 1), *e. g.* ಶಾಕಂಗಳೊಳಗದಿಸುತ್ತೊನ್ನೊನ್ನಂ ಎವರಿಸುತ್ತ, searching the vegetables (and) separating each one; ಬಸದಿಯೊನ್ನೊನ್ನಕ್ಕೆ ಒನ್ನೊನ್ನ ಮೇಲಿನಿಪ ಲಿಂಗಂಗಳಂ

ತನ್ನಂ, he brought one excellent liṅga to every basti; ಬೇಲಿ ಬೇಲಿವರವರ್ಗ ಪ್ರತ್ಯೇವ ಒನ್ನೊನ್ನ ಬಳ್ಳ ಮುಕ್ತಾಫಲವಂ ಕೊಟ್ಟಂ, he gave one balla of pearls to each of the different persons separately; ಹತ್ತು ಮಸ್ತಿ ಪ್ರಸಿದ್ಧಪ್ರಧಾನಿಗಳ್ ಆಗ ಹತ್ತು ಹತ್ತಮ್ಮುಗಳನ್ ಒರ್ವರೊರ್ವರ್ ಎಜ್ಜರ್, then the ten renowned chief officers discharged each ten arrows; ದಿನವೊಂದಕ್ಕೆ ಹತ್ತು (i. e. ಹತ್ತು ಹತ್ತು) ಇಪ್ಪಿಪ್ಪತ್ತು (i. e. ಇಪ್ಪತ್ತು ಇಪ್ಪತ್ತು) ಸಾವಿರ ಕಾಗದಗಳನ್ನು ಮುದ್ರಿಸುತ್ತಾರೆ, every day they print from ten to twenty thousand papers; ತೊಗಲಬಾವುಲಿಗಳ ಒನ್ನೊನ್ನ ಟಿಕೆಗಳು ನಾಲ್ಕು ಗೇಣು ಉದ್ದ ಇರುತ್ತವೆ, each wing of the flying fox is four spans long; ಆ ಹೊಲಿಯ ಬಿಟ್ಟು ಅದೊಳಗಿನ ಒನ್ನೊನ್ನ ಕಟ್ಟಿಗೆಯನ್ನು ಬೇಲಿ ಬೇಲಿ ಮಾಡಿ ಮುಲಿಯ ಹೇಲಿದನು, he made (them) untie that bundle, and told (them) to make each (piece of) wood separate and break (it); ಬಾಲಿಯ ಒನ್ನೊನ್ನ ಗೊನೆಯೊಳಗೆ ಹತ್ತು ಹದಿನಯ್ದು ಹಣಿಗೆಗಳು ಇರುವವು, ಒನ್ನೊನ್ನ ಹಣಿಗೆಗೆ ಹತ್ತು ಹನ್ನೆರಡು ಕಾಯಿಗಳು ಇರುತ್ತವೆ, on each bunch of the plantain there are from ten to fifteen clusters, each cluster has from ten to twelve fruits; ಹಲಿಗೆಯ ಮೇಲೆ ಒನ್ನೊನ್ನ ಅಕ್ಷರವನ್ನೂ ಬರೆ, write even each letter on (thy) board; ಅವನವನಿಗೆ ಒನ್ನೊನ್ನ ರೂಪಾಯಿ ಕೊಡು, give a rupee to each; ಅಯ್ಯಯ್ಯ ವರ್ಣಂಗಳ್ ಒನ್ನೊನ್ನ ವರ್ಗಮಾಗೆ ವರ್ಗಮ್ ಅಯ್ಯಕ್ಕುಂ, as five letters each form a class, there are five classes; ಎರಡೆರಡು ಮಾಸಂ ಕೂಡಿದೊಡೆ ವಸಂತ ಗ್ರೀಷ್ಮ ವರ್ಷ ತರದ್ ಹೇಮಂತ ಶಿಶಿರ ಎನ್ನು, ಅಯಿಂ ರುತ್ತುಗಳ್ ಅಕ್ಕುಂ, if two and two months are taken together, the six seasons, namely vasanta, grishma, varsha, śarad, hēmanṭa, (and) śiśira are formed; ಬೆಕ್ಕುಗಳ ಕಾಲಿಗೆ ಅಯ್ಯಯ್ಯ ಉಗುರು ಇರುವವು, there are five claws on each foot of the cat; ದೇವರು ಎಲ್ಲರಿಗೂ ಎರಡೆರಡು ಕಣ್ಣುಗಳನ್ನು ಕೊಟ್ಟದ್ದಾನೆ, God has given two eyes to every man; ಕೇಸರದ ಗಡ್ಡೆಗಳನ್ನು ಎರಡೆರಡು ಮೊಲಿದ ಅನ್ನರದ ಮೇಲೆ ಸಾಲ ಹಿಡಿದು ಹಚ್ಚುತ್ತಾರೆ, they plant the bulbs of saffron in rows at the distance of two cubits each; ಒನ್ನೊನ್ನಾಗಿ, each separately; (ಸುತನಂ) ನುಡಿ ನುಡಿಗೆ ವೊರ್ಮೆ (§ 279) ತೆಗೆದು ಮುಣ್ಣಾಡುತ್ತುಂ, once at every word taking (his son to his breast) and caressing (him); ಅಡಿಗಡಿಗೆಯೊನ್ನೊನ್ನ ಗಲಿಗೆಗೆ ತಡೆಯ ದಿನೊಮ್ಮೊಮ್ಮೆ ಬಲು ದನಿಗೊಡುವ ಗಿರಿಗಳ್, mountains which thus without ceasing again and again once at each galige sounded loudly;

b) in indicating a thing, etc. as not known more specifically, 'some', 'certain', e. g. ರತ್ನಕ್ಕುಂ ಲಳಮುಮ್ ಅಕ್ಕುಂ ಒರೊನ್ನಡೆಯೊಳ್ (Commentator: ಒನ್ನೊ ನ್ನು ತಾವಿನಲ್ಲಿ; see § 248, 1), and ರ becomes ಲ or ಳ in some places; ಅಮ್ಮಾ ತ್ಯರ್ ಒನ್ನೊನ್ನಿ ಭೇಂಟಂಗಳನ್ ಆರ್ಪಿನ್ನೇದಿ ಪಿನ್ನಯ್ಯರೆ, when the minister valiantly mounted some excellent elephant and followed; ಒನ್ನೊನ್ನ ನಾಗರ ಹಾವಿನ

ಮೆಯ್ಯೇಲೆ ಕೂದಲು ಬನ್ನಿರುತ್ತವೆ, on the body of certain cobras hair has grown; ಒನ್ನೊನ್ನು ಕಪ್ಪೆಗಳು ಇಡೀ ಕೊಲ್ಲೋ ಮದ್ದಿಗಳನ್ನು ಸುಂಗುತ್ತವೆ, some frogs are said to swallow whole chickens; ಒನ್ನೊನ್ನು ವೇಳೆ, at some time, at times, occasionally; ಕೆಲ ಕೆಲವು (cf. § 248, 12) ವಿಕಲ್ಪಾರ್ಥದಿನ್ನುಗಳ್, diverse (Kannada words) have an optional bindu; ಇನ್ನು ಕೆಲ ಕೆಲ ದಿನಕೆ, some few days hence; ಕೆಲ ಕೆಲವು ಸ್ಥಳಗಳಲ್ಲಿ ಜನರು ಯಾಲಕ್ಕಿಗಳ ಸಸಿಗಳನ್ನು ಹಚ್ಚುತ್ತಾರೆ, in one place or other (or somewhere) people plant seedlings of cardamom; ಕೆಲ ಕೆಲವು ಹಣ್ಣುಪರಿದು ಸೊಮ್ಮಾಗಿ ತೋರುತ್ತಿದ್ದವು, some few fruits had become ripe and looked fine; ಓರೊಮೆ (§ 279), sometimes; ಒಮ್ಮೊಮ್ಮೆ, sometimes; also ಒಮ್ಮೆಗೊಮ್ಮೆ, occasionally. Compare the instance (ಸುತನಂ) ನುಡಿ ನುಡಿಗೊ ವೊಮ್ಮೆ etc. above under a;

c) in multiplication, e. g. ಎರಡೆರಡು, four (§ 278, 1).

Remarks.

1. Distributiveness is also expressed by Samskrita ಪ್ರತಿ, e. g. ಪ್ರತಿಯೊನ್ನು ಊರು, each village; ಪ್ರತಿಯೊನ್ನು ನಾಡಿನ ಜನರು, the people of each country.

2. reciprocal relation is expressed by declension, e. g. ಚಿರಿಲ್ಲಿ ತಿಮಿ ತಿಮಿಂಗಿಲ ತಿಮಿಂಗಿಲಿಲ ಈ ನಾಲ್ಕು ಒನ್ನೊನ್ನುಕ್ಕೆ ಹಿರಿಯವನು ಮಾನು, ಚಿರಿಲ್ಲಿ, timi, timiṅgila, timiṅgilagila these four are fishes of which the one is larger than the other; ಆ ಐದ್ದುಗಳೆಲ್ಲಾ ಒನ್ನೊನ್ನು ಹೊನ್ನಿರುತ್ತವೆ, those divisions of the terrestrial globe join one another; ಒನ್ನೊನ್ನು ಹತ್ತರವಾದ ಮನೆಗಳು, houses that are near each other; ಆ (ಬಾದ್) ಎಲೆಗಳ ನಡುವೆ ಗಿಡದೊಳಗಿವೆ ಒನ್ನೊನ್ನು ಹೊಸ ಸುಡು ಬಿರುತ್ತವೆ, between those (plantain) leaves (there) rise still folded leaves one after the other out of the tree.

There is the following curious instance in the Śabdamaṇidarpaṇa, called an instance of itarētara or anyōṇya: ಓರೊನ್ನೊ ಕ್ರಿಯೆಯನ್ ಓರೊನ್ನು ಕೆಯ್ಯೊಣ್ಣು ಮಾಡುವದೊಳ್, where one (party) takes up and performs the same action of another (party, in mutual fighting).

3. Also ಒನ್ನೊನ್ನು uses to express 'a certain', as ಒನ್ನೊನ್ನು ವೇಳೆ, a certain time, at some time or other; ಒನ್ನೊನ್ನು ದೇಶ, a certain country (see § 292 and cf. § 283).

307. Repetition of adverbs (§§ 212. 253, s. 281) in the three dialects expresses

a) 'very' (atiśayātara), e. g. ಕಪ್ಪು ಕಪ್ಪನೆ, very blackly; ಕಮ್ಮನೆ ಕಮ್ಮನೆ or ಕಮ್ಮು ಕಮ್ಮನೆ, very fragrantly; ತಣ್ಣನೆ ತಣ್ಣನೆ or ತಣ್ಣ ತಣ್ಣನೆ, very coolly; ಮೆಲ್ಲನೆ ಮೆಲ್ಲನೆ or ಮೆಲ್ಲ ಮೆಲ್ಲನೆ, very gently, etc.; ಸಪ್ಪ ಸಪ್ಪನೆ, very insipidly, etc.; ತರು ತರುನೆ, brightly, etc.; ಜಳ ಜಳನೆ, dazzlingly; ತೆಪ್ಪ ತೆಪ್ಪನೆ, very quickly; ಗಿಡ್ಡು ತಿಡ್ಡುನೆ, very quickly; ಜಡು ಪುಡನೆ, rapidly; ತಕ ಪಕನೆ, vehe-

mently (as to form *cf.* § 303, 1, *e.* reiteration); ಮಿಗಿ ಮಿಗಿ, very abundantly; ಲಗು ಲಗು, very quickly;

b) variousness, *e. g.* ಇನ್ನಿನ್ನು ನೋಡುತುಂ ಬರೆ, when (he) was seeing thus-thus (*i. e.* these various objects);

c) mental excitement, *e. g.* ಎನ್ನೆನ್ನೆಲವೊ, ಮಗುಟ್ಟಿ ಪೇಡಿ, how-how (*i. e.* how is that? how is that?); Oh, tell (it) again!

308. Repetition of interjections (see § 212, s) happens in intensity in the three dialects, *e. g.* ಅಕಟಕಟ, ಅಮಮ, ಎಲವೆಲವೊ, ಎಲೆ ಎಲೆ, ಎಲೆಲೆ, ಹಿ: ಹಿ:.

309. Repetition of imitative sounds (§§ 212, 9; 253, 3) takes place in the three dialects, when the sounds occur more than once or repeatedly at short intervals, or also continually, *e. g.* ಗುಟ್ಟು ಚಿಂವ್ ಚಿಂವ್ ಅನ್ನುತ್ತವೆ; ಬೆಕ್ಕು ಮ್ಯಾಂವು ಮ್ಯಾಂವು ಅನ್ನುತ್ತದೆ; ಗೆಜ್ಜಿ ಗಿಲ್ ಗಿಲ್ ಅನ್ನುತ್ತವೆ; ಗಲಿ ಗಲಿನೆ ಗುಲು ಗುಲು ವೆನುತುಂ ಪರಿವವೊನಲ್ ಸೊಗಯಿಸುಗುಂ; ತೊಪ್ಪ ತೊಪ್ಪನೆ (with the repeated sound of falling blows). Such a repetition may be used also thrice, *e. g.* ಬಳೆ ಗಳ್ ಗುಲ್ ಗುಲ್ ಗುಲ್ಲೆನೆ.

XVIII. On the expression of 'other', on the article, and on the expression of 'only', 'alone'.

310. The pronoun ಪೊ (ಪೊ), other, in its masculine, feminine and neuter forms, has been introduced in § 266; another way of expressing the English 'other' we find in the reciprocal use of appellative nouns of number (§ 303, s, remark b), of reflexive pronouns (§ 304, b), and of numerals (§ 306, remark 2). *Cf.* also § 305, c.

It is necessary to bring in the manner of rendering 'other' here again, *viz.* 1, in the sense of 'additional', and 2, in that of 'different'. As in English 'other' is used in both of the said senses, so also the Kannada words to be given below admit both of them, according as the circumstances require, in the three dialects.

1, The meaning of 'additional' is expressed by prefixing the adverbs ಇನ್ನು (ಇನ್), afterwards, further, ಬೇರೊ, separate, and ಮತ್ತೆ (ಮತ್ತು, § 297), again, to appellative nouns of number (§ 278, 4) and to the numeral ಒನ್ನ, one, *e. g.* ಇನ್ನೊವಂ, (lit. afterwards-a-man), another man; ಇನ್ನೊಬ್ಬಂ, another man; ಇನ್ನೊಬ್ಬಳು, another woman; ಇನ್ನೊಬ್ಬ ಕಳ್ಳನು, another thief; ಇನ್ನೊನ್ನು, another thing; ಇನ್ನೊನ್ನು ಕೆಲಸ, another business;—ಬೇರೊಬ್ಬನು,

(lit. separate-a-man), another man; ಬೇರೊಬ್ಬಳು, another woman; ಬೇರೊಂದು, another thing; ಬೇರೊಂದೆಡೆ, another place; ಬೇರೊಂದು ದಿನ, another day; ಬೇರೊಂದು ನಾಯಿ, another dog; ಬೇರೊ ಹಲವರು, some other persons;— ಮತ್ತೊಬ್ಬ, (lit. again-a-man), another man; ಮತ್ತೊಬ್ಬಳು, another woman; ಮತ್ತೊಂದು, another thing; ಮತ್ತೊಂದೆಡೆ, another place; ಮತ್ತೊಂದು ಪರಿ, another manner; ಮತ್ತೊಂದು ವಸ್ತು, another thing, a substitute; ಮತ್ತೊಂದು ದೇಶ, another country; ಮತ್ತೊಂದು ಕೈಯ, another (or the other) hand; ಮತ್ತೆ ಕೆಲವು, some other persons. (About ಮತ್ತೆ cf. § 280.)

The same is expressed (especially in South-Mahratta) by ಎರಡನೆಯ (ಎರಡನೇ), second (§ 278, 2), *e.g.* ಎರಡನೆಯವನು, another man; ಎರಡನೆಯಾಕೆ, another woman; ಎರಡನೆಯವರು, other people; ಎರಡನೆಯದು, another thing; ಎರಡನೇ ಸ್ಥಳ, another place.

2. The meaning of 'different' is, as remarked above, also expressed by prefixing the same adverbs to the same appellative nouns of number and to ಒಂದು. ಬೇರೆ, separate, different, may be prefixed immediately to a following noun, *e.g.* ಬೇರೊಂದು, another or a different village; ಬೇರೆ ಕೆಲಸ, different work.

Both numbers, 1 and 2, are expressed also without the mentioned prefixes, *e.g.* ಒಂದ ಕೊಟ್ಟು ಒಂದ ಕೊಳ್ಳುವುದು, to give one thing and take another (*i. e.* bartering). ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಎರಡು ಮಕ್ಕಳು ಇದ್ದವು, ಒಂದು ಹೆಣ್ಣು, ಒಂದು ಗಂಡು, a gentleman had two children, the one (was) a girl (and) the other a boy. ಅವರು ನಮ್ಮಿಬ್ಬರ ಮೇಲೆಯೂ ಸರಿಯಾಗಿ ಮಮತೆಯನ್ನು ಮಾಡದೆ, ಒಬ್ಬನಿಗೆ ಗೊತ್ತು ಒಬ್ಬನಿಗೊಂದು ಮಾಡುತ್ತಾರೆ, they (the parents) do not equally love us two, (but do one thing to the one and another thing to the other. ಒಬ್ಬ ಭೋಗಿ ಆದರೆ ಒಬ್ಬ ಜೋಗಿ, if one (is) a sensualist, the other (is) an ascetic. ಒಂದು ಅತ್ತೇ ಕಾಲ, ಒಂದು ಸೊಸೇ ಕಾಲ, the mother-in-law's time (is) one, and the daughter-in-law's time (is) another (*i. e.* different). ಇದು ಒಂದು ಕೆಲಸ, ಅದು ಒಂದು ಕೆಲಸ, this (is) one business, (and) that (is) another one (*i. e.* a different one).

To this belongs also the expression ಒಂದಿಲ್ಲೊಂದು (ಒಂದು ಇಲ್ಲ ಒಂದು), lit. one it is not, one, *i. e.* if it is not this, it is another, some or other, *e.g.* ಬಹಳ ಮಾತಾಡುವದಿಲ್ಲ ಒಂದಿಲ್ಲೊಂದು ತರದ ಅಪರಾಧವಾಗದೆ ಎನ್ನೂ ಇರದು, by talking much some kind of offence or other always happens. ಹುಟ್ಟಿದ ಪ್ರಾಣಿಯು ಒಂದಿಲ್ಲೊಂದು ದಿನ ಸಾಯಲಿಕ್ಕೆ ಬೇಕು, a born living being must die some day or other.

311. There are no articles in Kannada that are perceivable by the ear and eye; both the English definite article 'the' and the English indefinite article 'a' ('an') are mentally to be supplied, *e. g.*

ಕರ್ಣನೊಳ್ಳುಡಿ, the sensible speech of Karna. ತುರು ತುರುನೆ ನೇಸರೊ ಮೂಡಿ ದುರು, the sun rose brightly. ಬನದೊಳಗೆ ವೋಗಿ, having gone into the garden. ಕಬ್ಬವೊಳ್ಳಿತ್ತಾಯಿತು, the poetry has become good. ಮರದತ್ತಣಿ ನಿರ್ದೊದಂ, he descended from the tree. ಮಲ್ಲಿಕಾರ್ಜುನಸುತನೆಂ, I am the son of Mallikārjuna. ಹುಡುಗನು ಓದುತ್ತಾನೆ, the boy reads. ಅವನು ಎತ್ತನ್ನು ಬಡಿಯುತ್ತಾನೆ, he beats the ox. ಶಿಕ್ಷಕನು ಹುಡುಗನಿಗೆ ಕಲಿಸುತ್ತಾನೆ, the teacher teaches the boy. ಅವರು ಸಿಂಹಕ್ಕೆ ಅಂಜುತ್ತಾರೆ, they fear the lion. ಪಕ್ಷಿಯ ಗೂಡು, the bird's nest. ತಲೆಯ ಕೂದಲು, the hair of the head. ಕುದುರೆಯು ಬಿಳಿದದೆ, the horse is white. ಕೂಸು ಅರುತ್ತಾ ಅದೆ, the child is weeping. ಕೂಸು ತಾಯಿಯ ತೊಡೆಯ ಮೇಲೆ ಕೂಡುತ್ತದೆ, the child sits on the lap of the (or its) mother. ನಾನು ಹಾದಿ ತೋರಿಸುತ್ತಿದ್ದೇನೆ, I am showing the way. ತೋಟಗನ ಮಗಳು ಹೂ ಕೊಯ್ಯುತ್ತಿದ್ದಳು, the daughter of the gardener was gathering flowers. ನಾಯಿಯೂ ನರಿಯೂ ಒಂದೇ ವರ್ಗದವು, the dog and the fox are of one genus. ನೀನು ಆಡಿದ ಮಾತು, the word you spoke. ಕನ್ನಡ ಭಾಷೆ, the Kannada language. ಹಿಂದುಜನರು, the Hindus. ಪರೋಪಕಾರಿಯಾದ ಕರ್ಣನು, the philanthropic Karna. ಪ್ರಖ್ಯಾತಸಿಂಹರನು, Alexander the great. ಶ್ರೀಮಂತರು, the rich. ಗಂಗಾನದಿ, the river Ganges. ಆಗಸವಣಿ, the gem of the sky (*i. e.* the sun).—

ತಲೆಕಟ್ಟು, a head-tie. ತಳಿಗೋಣ್ಣೆ, a fort with a choultry. ಊರೊಡೆಯಂ, a village-chief. ಓದಾಳಿಯವಂ, this (is) a learned man. ಅವಳ ಸಜ್ಜನವೆಣ್, that (is) a respectable woman. ಊರಿಂಗಿ ದೂರದೊಳ್ ಇರ್ದ ವನಂ, a garden that is at a distance from a town. ಅವನ ಹತ್ತರ ಲೆಕ್ಕಣಿಕೆಯುಣ್ಣು, he has a pen. ನಿನ್ನ ಹತ್ತರ ದಾತಿಯುಣ್ಣು, you have an inkstand. ಸಣ್ಣ ಮನೆ, a small house. ಹುಡುಗನು ಪುಸ್ತಕವನ್ನು ಓದುತ್ತಾನೆ, the boy reads a book. ನಾನು ಸಪ್ಪಳ ಕೇಳುತ್ತೇನೆ, I hear a noise. ಯಜಮಾನನು ಸೇವಕನನ್ನು ಕಳಿಸುತ್ತಾನೆ, the master sends a servant. ನಾವು ಹಡಗವನ್ನು ನೋಡುತ್ತೇವೆ, we see a ship. ಹೊಸ ಪುಸ್ತಕ, a new book. ಒಳ್ಳೇ ಕೂಸು, a good child. ದೊಡ್ಡ ಪೆಟ್ಟಿಗೆ, a big box. ಕೆಟ್ಟ ಹುಡುಗನು, a bad boy. ಎನ್ನಾ ದೊಡ್ಡ ಬಿರುಗಾಳಿ, what a great storm! ಎಷ್ಟು ಉಪಯೋಗವುಳ್ಳ ಆಯುಧವು, how useful an instrument! ಇನ್ನಾ ಆನೆ, such an elephant.

Remark.

The appellative nouns of number ಒರ್ವ, ಒರ್ಬ, ಒಬ್ಬ (§ 278, 4) and the numeral ಒನ್ನು (§ 278, 1) in its different forms (ಒರ್, ಒಡ್, ಒತ್, ಒನ್, ಒವ್, ಒಬ್, ಒಮ್, ಒರ್, ಒರ್) when used so to say as adjectives, cannot be used as articles; they denote

'a certain', 'a particular kind', 'single', 'one' (nearly equivalent to the indefinite article 'a' or 'an') ಒಬ್ಬವನಿವಂ, a certain king. ಸತ್ತ್ವವಿಗೌರ್ವ ಗರ್ವವಿಘ್ನ ತಾನುಂ ಲೋಘಿ ಯಾಗಲ್ ನಿಜಂ ಧರೆಯೊಳ್ ದಾತರು ಪಟ್ಟರೇ, and when one proud king treats an excellent poet stingily, will not continually liberal persons be born on earth? ಶಿವ ಎಮ್ಮವನು ಒಬ್ಬ ಆಯ್ದ ವರುಷದ ಹುಡುಗನಿವನು, (there) was a certain boy of five years called Siṃu. ದುಷ್ಟನಾದ ಒಬ್ಬ ವಿದ್ವಾಂಸನು ಒಬ್ಬ ಅರಸನ ಬಡಿಗೆ ಹೋಗಿ, a certain bad scholar having gone to a certain king. ಮುಲ್ಲಗಮೆನ್ನು ಒನ್ನು ಮರಂ, multaga is a certain tree. ಒನ್ನು ಕಾಗೆ, a certain crow. ಒನ್ನು ದಿವಸಂ, one day, on a certain day. ಒನ್ನು ರಾತ್ರಿ, one night, in a certain night. ಒನ್ನು ದಿನ ಒಬ್ಬ ಮನುಷ್ಯನು ಬೇಕಾದಿಗೆ ಹೋಗುವಾಗ ಅದವಿಯೊಳಗೆ ಒನ್ನು ಮರದ ಕೆಳಗೆ ಒನ್ನು ಹುಲಿ ಮಳಾಯು ಮಲಗಿತ್ತು, when one day a certain man went to a foreign town, there was the young of a certain tiger lying under a certain tree. ಅವರಿಗೆ ಒಬ್ಬ ಮಗನು ಉಣ್ಣು, they had one boy. ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನ ಮನೆಯಲ್ಲಿ ಒನ್ನು ಆಕಳು ಇತ್ತು, in the house of a certain Brāhmaṇa there was one cow. ಅಲ್ಲಿ ಒನ್ನು ಮರ ಕಾಡೆನುತ್ತದೆ, there a single tree appears. ಒನ್ನು ದಿವಸದೊಳ್ ಬನ್ನಂ, he came in one day. ಒನ್ನು ವರ್ಷಮಿವರ್ಷಂ, he stayed one year. ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಆಪ್ತನಾಥನೆವ್ವು ಒಬ್ಬ ಮಗನೂ ಸುಭವ್ಯ ಎಮ್ಮ ಒಬ್ಬ ಮಗಳೂ ಇದ್ದರು, a certain gentleman had a certain son called Candranātha, and a certain daughter called Subhadra.

312. 'Only', 'alone' are expressed by suffixing the postpositions ಎ or ಎ to ಒರ್ವ, ಒರ್ಬ, ಒಬ್ಬ, ಒನ್ನು, e. g. ಒರ್ವನೆ ಗಣ್ಯನಲ್ಲೆ ಜಗತಿತಲದೊಳ್, is he not the only powerful man in the world? ಒರ್ಬನೆ ಸುತನಲಾ ತನಗೆನ್ನದೆ, "O, is he not my only son?" (thus he, the father) not saying. ಒಬ್ಬನೇ ಕೂತನು, he sat down alone. ಒಬ್ಬನೇ ಮನೆಯಲ್ಲಿ ಬಿದ್ದು ಕೊಣ್ಣನು, he lay down alone in the house. ನನಗೆ ಒಬ್ಬನಿಗೇ ಆ ಕುದುರೆ ಅಸ ಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ, I alone cannot manage that horse. ಅವರೊಬ್ಬರೇ ಬನ್ನರು, they came alone. ಅರಸನು ಒಬ್ಬನೇ ಇದ್ದದ ನ್ನು ಕಂಡೆನು, I saw the king was alone. ಅವನು ತಾನೊಬ್ಬನೇ ಮನೆ ಕಟ್ಟ ಬೇಕಾದರೆ ಬಹಳ ಶ್ರಮ ಬೀಳುವದು, if he alone has to build the house, great toil will come to pass. ನಾನು ಹೇರಿದ ಬುದ್ಧಿ ಮಾತು ಅವನೊಬ್ಬನೇ ಕೇಳಿದನು, he alone took to heart the advice I gave. ತಾಯೊರ್ವಳೆ, the mother alone. ಅವಳೊ ಬ್ಬಳೆ, she alone. ಇದೊಂದೇ ಮಾರ್ಗ, this is the only way. ಅವನಿಗೆ ಇವನೊಬ್ಬನೇ ಮಗನು, this is his only son. ಒನ್ನೇ ಪಟ್ಟ, a single town. (See § 212, e, and cf. § 282.)

XIX. On additional tense-forms of the verb.

313. Ancient Kannaḍa grammarians enumerate three tenses (kālatraya, § 145): the present (§ 194), the future (§ 200), and the past (§ 198). We have seen that both the two forms of the present tense of the

modern dialect differ from the form of the ancient one (§ 196). Besides, the contingent present-future of the modern dialect has been introduced (§ 195).

On examination it will be found that the ancient form of the present is a compound-tense, and that the two forms of the present and the form of the contingent present-future of the modern dialect are also compound-tenses.

Analogously also other compound-tenses are formed in Kannada (*cf.* § 362), although they are not specified in ancient grammars, viz.

1. A sort of continuative Present, *e. g.* ಬರೆಯುತ್ತಾ ಇದ್ದೇನೆ, writing I am, *i. e.* I am writing (see §§ 172; 196, 1), or ಬರೆಯುತ್ತಾ ಇರುತ್ತೇನೆ (§ 196, 2). ಆಕೆ ಆಲೋಚಿಸುತ್ತಾ ಇದ್ದಾಳೆ. ಅವನು ಹಾಲು ಕುಡಿಯುತ್ತಿದ್ದಾನೆ. ದೇವರು ನಮ್ಮನ್ನು ಯಾವಾಗಲೂ ನೋಡುತ್ತಿರುತ್ತಾನೆ. ನಾವು ಎಲ್ಲರಿಗೂ ಒಳಿತು ಮಾಡುತ್ತಿರಬೇಕು. ಮಹಿಮೆ ಮಾಡುವದಕ್ಕೋಸ್ಕರ ಹೆಣ್ಣುಗುಬ್ಬಿಯಾಗಲಿ ಗಂಡು ಗುಬ್ಬಿಯಾಗಲಿ ತತ್ತಿಯ ಮೇಲೆ ಕೂಡುತ್ತಿರುತ್ತವೆ. ಸೂಜೆಗಳು ಸಿದ್ಧವಾಗಿ ಮಾಡಿಟ್ಟಕ್ಕೆ ಬರುವ ವರೆಗೆ ಅವುಗಳನ್ನು ಮಾಡುವ ಕೆಲಸಕ್ಕೆ ಬೇಕಾಗುವಷ್ಟು ಮಂದಿ ಇನ್ನೊಂದು ಯಾವ ಕೆಲಸಕ್ಕೂ ಬೇಕಾಗುತ್ತಿರಲಿಕ್ಕಿಲ್ಲ, till needles become ready and can be sold, (there) being are not, *i. e.* (there) are not, required for any other work so many persons as are required for the work of making them.

It is to be remarked that this continuation is also used, when the present participle is combined with the infinitive or with the imperative, *e. g.* ನಿಪಾತವಿಷಯದೊಳ್ ಅಲ್ಪಾರ್ಥಮನ್ ಆಳ್ವರೆ, ವಸ್ತುವಿನರ್ಥಮನ್ ಉಸಿರುತ್ತಿರೆ ತಗುಳ್ಳುವುದು ಸಂಹಿತೆಯಂ, when ಅರೆ which as a particle (or adverb) has the meaning of 'a little', expressing is, *i. e.* expresses, 'the half of a thing'. it partakes of (the rules regarding) euphonic combination (see § 215, 6, remark 1). ನಗುತ್ತಿರಬೇಡ, (you) must not (continually) laugh. ಮಗಳೇ, ಅತ್ತೆ ಮಾವನ್ನಿರನ್ನು ಸೇವಿಸುತ್ತಿರು, O daughter, (continually) serve (your) mother-in-law and (your) mother's brother. ನಾವು ತೋಟದಲ್ಲಿ ಆಡುತ್ತಿರೋಣ, let us play in the garden.

A sort of contingent present is likewise formed, *e. g.* ಅವನು ಈಗ ಬರೆಯುತ್ತಿದ್ದಾನು, writing he may be now, *i. e.* he may be writing now.

2. The continuative Imperfect, *e. g.* ವುಗುತುಮಿದಂ, entering he was, *i. e.* he was entering. ಕಪಿಧ್ವಜಂ ನಿಳ್ಳಿ ನಿವರ್ತಿಸುತ್ತುಮಿರೆ, when the monkey-banner rose to its full height and repelling was, *i. e.* was repelling, (the foe, the idea of the past arising from the past participle ನಿಳ್ಳಿ). ಸುಗುತಿರೆ, whilst he crush'd (them, see § 362, 2, b). ಭೋಂಕನೆ ದೇವಸ್ತ್ರೀಯರ್ ಅನ್ನಾರತಿ ಯನ್ ಉಘೆಯುಘೆಯೆನ್ನು ತನ್ನೆತ್ತುತ್ತಿದರಾ, then the Apsaras, saying "huzza,

huzza", quickly brought waving-platters and holding (them) up were, *i. e.* were holding (them) up. ಅಗಸನು ಅಲಿವೆಗಳನ್ನು ಒಗೆಯುತ್ತಿದ್ದನು, the washerman washing was, *i. e.* was washing, clothes. ನೀನು ಅಲಿವೆವಾಗಿ ತನ್ನೆ ತನ್ನ ಕೆಲಸಗಳನ್ನು ಒತ್ತಟ್ಟಿಗೆ ಇಟ್ಟು, ನಿನ್ನ ಸಮಾಧಾನ ಮಾಡುತ್ತಿದ್ದನು, when thou (as a little child) weptest, (thy) father laid his work aside, and comforting was, *i. e.* was comforting (or used to comfort) thee. ನಾನು ಹೋದಾಗ ಅವನು ಉಣ್ಣುತ್ತಿದ್ದನು, when I went, dining he was, *i. e.* he was dining. ನೊದಲನೇ ಪುಸ್ತಕ ಓದುವಾಗ ಅಕ್ಷರಗಳು ನೆಟ್ಟಗೆ ತಿಳಿಯುತ್ತಿದ್ದಿಲ್ಲ; ಅದರೊಂದಿಗೆ ಒಂದೊಂದೇ ಅಕ್ಷರ ಓದುತ್ತಿದ್ದಿ, when reading the first book, the letters being known well were not, *i. e.* were not known (to thee) well; therefore reading thou wast, *i. e.* thou wast reading (or usedst to read), even each letter separately. ಅನ್ನಾದರೂ ಈಗಿನಂತೆಯೇ ನಾವಿನೊಳಗೆ ಕೂತು ಕೊಣ್ಣು ಹೊರಿಯನ್ನು ದಾಟ ಬೇಕಾಗುತ್ತಿತ್ತು, also then just as now becoming it was, *i. e.* it became (or used to become) necessary to sit in a boat and cross the river.

3. The continuative (or habitual) Future, *e. g.* ಪ್ರಯೋಗಿಸುತಿರ್ಪರ (Śabdamaṇidarpaṇa sūtra 14), employing they will be, *i. e.* they will employ (or use to employ; *vṛitti* ಪ್ರಯೋಗಿಸುವರ). ಸಂಹಿತೆಯೊಳ ಸ್ವರಹಿತ ವ್ಯಂಜನಮ್ ಅವು ಪರವರ್ಣಮನ್ ಅಯ್ದುತಿರ್ಪುವು (Śīmd. s. 59), in euphonic combination of letters consonants without a vowel uniting will be with, *i. e.* will unite with (or use to unite with), a following letter (*vṛitti* ಅಯ್ದುವು). ನೀನು ಅಯ್ದು ಗಣ್ಣಿಗೆ ಬನ್ನರೆ ನಾನು ಆಗ ಬಹುತರವಾಗಿ ಪತ್ರಾ ಬರೆಯು ತ್ತಿರುವೆನು, if thou comest at five o'clock, most probably writing I shall be, *i. e.* I shall most probably be writing, a letter. ಹೆಂಗಸರು ಆಭರಣಗಳನ್ನು ಬೇಡುತ್ತಿರುವರು, women asking for will be, *i. e.* use to ask for, ornaments. Cf. § 366, *e.*

4. The Perfect, *e. g.* ಅರ್ಕಸ್ತಂಗಳಂ ತವೆ ನುಂಗಿರ್ಕುಂ ಕತ್ತಿಲೆ, darkness having quite swallowed is (see § 203), *i. e.* has quite swallowed, sun and moon. ವರ್ಗದಸ್ತಂಗಳನ್ ಆಯಿ; ಅನುನಾಸಿಕಾಪ್ಯಯಂ ತಳಿದಿರ್ಕುಂ, know the last letters of the (five) classes; having got they are, *i. e.* they have got, the name of nasals. ಕುಳಿನ್ದಂಗೆ ಸೂನು ಜನಿಸಿದವನೆ, having been born is a son, *i. e.* has a son been born, to Kuṇḍinā. ಕಾಲಿದಾಸನು ಸರಸಕಾವ್ಯಗಳನ್ನು ರಚಿಸಿರುತ್ತಾನೆ, Kālidāsa having composed is, *i. e.* has composed, charming poetry. ಹುಡುಗರು ಸಾಲಿಗೆ ಹೋಗಿದ್ದಾರೋ, having gone are the boys, *i. e.* have the boys gone, to school? ಗೌರಿ ಆಡಲಿಕ್ಕೆ ಯಾಕೆ ಬರಲಿಲ್ಲ? ಆಕೆ ನನ್ನ ಸಹೋದರಮಾವನ ಮನೆಗೆ ನಿನ್ನೆ ಹೋಗಿದ್ದಾಳೆ.—ಆಕೆ ನನಗೆ ಒಂದು ಕೆಮ್ಮು ಜರದ ಮದರಿ ರುಮಾಲ ತನ್ನಿದ್ದಾಳೆ.—ಸೋಮಾ, ನೀನು ಎನ್ನಾದರೂ ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ನೋಡಿ

ದ್ವೀಯಾ? — ಅವನು ಸಾಲೆಯನ್ನು ಬಿಟ್ಟನೆ (i. e. ಬಿಟ್ಟು ಆನೆ, see § 196). — ಅವರು ಊಟಕ್ಕೆ ಕೂತಾರೆ (i. e. ಕೂತು ಆರೆ). Cf. § 315, 2, l.

In the ancient dialect this so-called Perfect may convey the meaning of the present, e. g. ತೋಳ್ ನಾಲ್ಕು ಕರಮ್ ಎಸೆದಿರ್ಕುಂ ಪದ್ಮೋದರಂಗೇ, four arms having nicely appeared are, i. e. nicely appear, on Vishṇu. Also when the common future of ಇರ್ is used (like ಇರ್ಕುಂ), this meaning holds good, e. g. ಅಣೆಯರಮ್ ಎಸೆದೊಪ್ಪಿರ್ಪುವು ಮಣಿಗಾಯಿರ. . . ಗಣನಾತೀತಂಗಳ್ ಆಪಣಂಗಳಿ, nicely having appeared and having shone will be, i. e. nicely appear and shine, even the numberless shops of jewellers, etc. ಇರ್ದುರ್ದನ್ ಅಪ್ಪಿರ್ಪುದರಿಯು ಮೊಲ್ ಅದೇತಂ, a substitute having destroyed will be, i. e. destroys, like a foe, that which is (§ 198 under 3). If the final verb is in the infinitive, the meaning of the imperfect too is produced, e. g. ಕನ್ನವುರಂ ಚೆಲ್ವೆಸೆದಿರೆ, when the ear-ornament having shone beautifully was, i. e. when the ear-ornament shone beautifully.

If this Perfect is formed by the combination of the past participle and a verbal noun of the past, again the present may be represented (see § 169 and § 198 under 3), e. g. ಪ್ರಕೃತಿ ಪ್ರತ್ಯಯಮ್ ಒದವಿದ ಪದಯುಗದ ಬೆರಿಕೆ ಬೇಡಿರ್ದುದೊಂ ಪದಮುಧ್ಯಂ ಪದದನ್ತ್ಯಂ ವಿದಗ್ಧರಿಂ ಸನ್ನಿವಿಷಯಮ್ ಎರಡಕ್ಕುಂ, a union of two words which consist of a base (and) a suffix, having desired by having been (or by being), i. e. when a union of two words which consist of a base and a suffix, is desired (or is to take place), two euphonic combinations are formed by the learned, (viz.) the internal (and) final one (§ 214). ಭಾವಿಯೆನಿಸಿದುದು ಪರಿಭಾವಿಸಿ ಕಳೆಯಲ್ವೆ ಸಾಧ್ಯಮ್ ಆಗದು ಜಗದೊಳ್ ದೇವಂಗಾದೊಡಂ, it is impossible also for a king to remove by slight what having been called has been, i. e. what is called, destiny.

It may still be mentioned that this kind of Perfect may be used in the imperative, e. g. ನಾನು ಬರುವದೊಳಗೆ ಅಡಿಗೆ ಆಗಿರಲಿ, dinner having become be, i. e. dinner be ready, within my arrival! ಗುರುಗಳು ಬರುವದೊಳಗೆ ನಾವು ಹೋಗಿರೋಣ, having gone let us be, i. e. let us be gone, within the guru's arrival.

It is scarcely necessary to state that this Perfect is used also when the participle is a negative one, e. g. ಈ ಶಿವನ್ ಎಸು ದಿವಸದಿನ್ನಣ್ಣ ದಿದರ್ಪಹನೋ, since how many days has this Śiva not dined?

5. The future Perfect, e. g. ನಾನು ನಿನ್ನ ಕಡೆಗೆ ಬನ್ನಾಗ ನೀನು ಎಷ್ಟು ಪತ್ರಗಳನ್ನು ಬರೆದಿರುವಿರಿ, when I come to thee how many letters having written thou shalt be, i. e. how many letters shalt thou have written? ಆಯ್ದು ಬದಿದ ಮೇಲೆ

ನಾನು ಹೊರಗೆ ಹೋಗಿರುವೆನು, when it has struck five o'clock, having gone out I shall be, *i. e.* I shall have gone out. ನಿನ್ನ ವೇದವರ್ತನೆಯೆ ಆಗುವದರಿಂದಲಾಗಿ ನನ್ನ ಅಡಿಗೆ ಆಗಿರುವದು, whilst thy worship of the gods takes place, my cooking having become will be, *i. e.* will have been done.

6. The contingent future Perfect, *e. g.* ನೀನು ಬನ್ನಾಗ ನನ್ನ ಕೆಲಸವು ಮುಗಿದಿದ್ದೀತು, when thou comest, my work having been finished may be, *i. e.* may have been finished. ಯಾರು ಈ ಪತ್ರ ಬರೆದಿದ್ದಾರು, who having written this letter may be, *i. e.* who can have written this letter? ಅಷ್ಟು ಹೊತ್ತಿಗೆ ಅಡಿಗೆ ಆಗಿದ್ದೀತು, at that time dinner having become may be, *i. e.* may have become ready.

7. The Pluperfect, *e. g.* ಅವನು ಬರುವದಕ್ಕಿಂತ ಮುಂಚೆ ನಾನು ಪತ್ರ ಬರೆದಿದ್ದೆನು, having written I was, *i. e.* I had written, the letter, before he came. ಹತ್ತು ಗಂಟೆಗಿಂತ ಮುಂಚೆ ಅವನು ಮನೆ ಬಿಟ್ಟಿದ್ದನು, having left he was, *i. e.* he had left, the house before ten o'clock. ಅವನು ಬರುವದಕ್ಕಿಂತ ಮುಂಚೆ ನಾನು ಪತ್ರಗಳನ್ನು ಬರೆಯುತ್ತ ಕೂತಿದ್ದೆನು, having sat writing letters I was, *i. e.* I had been writing letters, before he came. ನಾನು ಅವನ ಮನೆಗೆ ಹೋಗಿದ್ದೆನು, ಆದರೆ ಅವನು ಮನೆಯೊಳಗಿದ್ದಿಲ್ಲ, having gone I was, *i. e.* I had gone (or went), to his house, but he was not at home. ವೊನ್ನೆ ನೀನು ಸಾಲಿಗೆ ಯಾಕೆ ಬಂದಿದ್ದಿಲ್ಲ, why having come thou wast not, *i. e.* why hadst thou not come (or didst thou not come), to school the day before yesterday? ಈ ಮುದುಕನ ಮನೆಗೆ ಎನ್ನಾದರೂ ಹೋಗಿದ್ದಿಯೋ? ವೊನ್ನೆ ಹೋಗಿದ್ದೆನು, having gone thou wast ever, *i. e.* didst thou ever go, to the house of this old man? Having gone I was, *i. e.* I did go, the day before yesterday. ಒಂದು ಮರದ ಕೆಳಗೆ ಒಂದು ಹುಲಿ ಮರದ ಮಲಗಿತ್ತು, under a certain tree a certain tiger-cub having lain down was, *i. e.* had lain down. ಹದಿನ ಕಾಲಿಗೆ ಒಂದು ಹಾವು ಸುತ್ತು ಹಾಕಿತ್ತು, a certain snake having coiled itself was, *i. e.* had coiled itself, round the foot of a kite. ತತ್ತಿಗಳ ಮೇಲೆ ಹೆಣ್ಣುಗುಬ್ಬಿ ಕೂತಿತ್ತು, the female sparrow having sat was, *i. e.* sat, on the eggs. ಅಜ್ಞತರಾಯನು ಕೃಷ್ಣರಾಯನಿಗಿಂತ ಮುಂಚೆ ಮರಣ ಹೊಂದಿದ್ದನು, king Añyuta having died was, *i. e.* had died, before king Kṛṣṇa. ಒಂದು ಪುಸ್ತಕದೊಳಗಿನದೊಂದು ಪುಟ ಹದಿದಿತ್ತು, one leaf within the reading book having been torn was, *i. e.* had been torn. ಈ ರೂಪಾಯಿ ಎಲ್ಲಿ ಕಣ್ಣು ಕೊಡ್ತೆ? ನನ್ನ ಮನೆಯಲ್ಲಿ ಬಿದ್ದಿತ್ತು, where did you find this rupee? Having fallen it was, *i. e.* it had fallen (or was lying) in my house. ಅವಾ, ನಮ್ಮ ಹಿತ್ತಲೊಳಗಿನ ಮಾವಿನ ಮರದ ಮೇಲೆ ಜೇನು ಇಟ್ಟಿತ್ತು, O mother, in our back-yard on the mango tree (bees) honey having put was, *i. e.* honey had been put (by bees). ಒಬ್ಬ ಸಿವಾಯಿಯು ಕಾಳಗಕ್ಕೆ ಹೋಗಿ

ಬೇಕೆನ್ನು ಒನ್ನು ಬಹು ಹದನಾದ ಕತ್ತಿಯನ್ನು ಮಾಡಿಸಿದ್ದನು, a native soldier having caused was, *i. e.* had caused, a certain very sharp sword for going to war. ಅವನು ನನ್ನ ಭೆಟ್ಟಿಗೆ ಬನ್ನಾಗ ನಾನು ಉಣ್ಣಿದ್ದಿಲ್ಲ, when he came to see me, having dined I was not, *i. e.* I had not dined.

Already from the instances quoted above it will appear that this kind of Pluperfect, though in form a pluperfect, does not always clearly express the meaning of it. Thus in the ancient dialect it may simply denote the aorist, *e. g.* ಮಾ ಮಸಗಿದುದು ಮಾಗೆ, the month Māgā grandly made its appearance (see § 298 under 3), or the present in the instance ನೀಹಾರಮಣ್ಣಲಮ್ ಅದೇನ್ ಎಸೆದಿದುದೊ ಪತ್ತಿಮಾತ್ರಿಯೊಳ್? and in the instance ಎಂ ತುದುಗಿದುವೊ ತುದಿಗೊಡೊಳ್ ವಿಹಂಗಂ? (see § 271 under ಎಂ). Compare § 315, 2, 1 (about the passive).

Remark.

Also relative compound-participles may be formed, *e. g.* the continuative present one:— ಅವನು ಬರೆಯುತ್ತಿರುವ ಕೊತ್ತು; the continuative imperfect one:— ಪಾನು ಅವನನ್ನು ನೋಡುತ್ತಿದ್ದಾಗ ಯಾವನೋ ಒಬ್ಬನು ಸವಿಸಾಳಕ್ಕೆ ಬಿಟ್ಟನು; the perfect one:— ಕರುವಿಡಿ ದಿವಾಳ ಚಿನ್ನಂಗಿಯ ತರು ಡಾಣಿಗೆ, (let the wood of) that ṛṣṇaṅgi tree ornamented with bosses (be taken) for a club (§ 241); ಗುಬ್ಬಿ ಹಿತ್ತಲೊಳಗೆ ಬಿದ್ದಿರುವ ಕಾಯ ಕಡೆಗಳನ್ನು ಆರಿಸಿ ಕೊಟ್ಟು ತಿನ್ನುತ್ತದೆ.

314. Here may also be introduced, especially if the compound-forms of the modern dialect given in the remark on this paragraph are considered, what is called the Conditional or Subjunctive by Europeans. Does it exist in Kannada?

There is no subjunctive mode (mood) or particular form of the verb in Kannada, which is used to express condition, hypothesis and contingency; the Kannada conditional is formed simply by certain suffixes added to such parts of the verb in its indicative tense (see § 144) as we do already know, *i. e.* to the present-future relative participle (§ 180 *seq.*) and past relative participle (§ 175 *seq.*) in the ancient and mediæval dialect, and to the latter participle in the modern dialect.

The suffixes or postpositions for expressing 'if' (§ 212, 6) are ಒಡೆ (in the ancient and mediæval dialect), ಅಡೆ (in the mediæval one), and ಆರೆ (in the mediæval and modern one), ಒಡೆ being the original form.

ಒಡೆ very probably is ಒಡ್ (which we believe to be another form of ಒಳ್, ಉಳ್, to be, see § 194, remark 1) and the ಎ of the infinitive (§§ 187, 4; 188, which ಎ means 'at the time that', 'when'), *e. g.* ಪೋದೊಡೆ, at the time that, or when, (I) go (= the English 'if I go').

About ಒಡೆ (= ಅಡೆ, ಅರೆ) the grammarian Kēśava says the following:—

“The word ಒಡೆ which expresses a case (or supposition, paksha) and ends in (the vowel) ಎ, is added to the end of verbs (dhātu), it being connected with the three genders, the three numbers (and) the three persons”, *e.g.* ನೋಡುತ್ತಿದ್ದವಳು ಕಿರಿಯಳು, if (she) sees (or inquires, *i.e.* for inquiring), she (is) the junior; ಸಮಂ ನುಡಿವೊಡವಂ ಪಿರಿಯಂ, if (he) speaks properly (*i.e.* for, or in, speaking properly), he (is) the senior; ತೀಡುವೊಡಲ್ಲಿ ಕಮ್ಮಲರೆ ತೀಡುಗುಂ, if (it) blows, a fragrant breeze blows there;— ಕಾದುವೊಡೊರ್ವನೆ ಬಲ್ಲಿದಂ, if (he) fights (*i.e.* in fighting), he alone (is) one who possesses skill; ವೋಲಿಸುವೊಡಿರ್ವರುಂ ತಕ್ಕರ್, if (they) compare (*i.e.* for comparing), even both (are) fit persons; ನುಡಿವೊಡೆಲ್ಲರುಂ ಮಾತೆಯರ್, if (they) speak, all of them do not know (proper) words;— ವೊರ್ದುವೊಡವ ನೊಕ್ಕಿದಂ, if he approaches, he (is) a good one; ತೀರ್ದುವೊಡವರೊಕ್ಕಿದರ್, if (they) correct, they (are) good ones; ಬೇರೊಕ್ಕಿದೆ ನೀನ್ ಒಕ್ಕಿದಯ್, if (thou) solicitest, thou (art) a good one; ಈವೊಡೆ ನೀಮ್ ಒಕ್ಕಿದಿರ್, if (you) give, you are good ones; ಭಾವಿವೊಡಾನ್ ಒಕ್ಕಿದೆಂ, if (I) consider, I am a good one; ಸೇವಿವೋಡಾಮ್ ಒಕ್ಕಿದೆವು, if (we) serve, we are good ones. (It will be observed that ಒಡೆ may sometimes be translated into English by ‘for’, ‘to’, ‘in’, as also ಅಡೆ, ಅರೆ may get that meaning in the mediæval dialect.)

“Also for the three tenses ಒಡೆ is used”, Kēśava adds, *e.g.* ಪುಸಿದೊಡೆ ಬಿಟ್ಟಂ, if (he) lied, he ceased; ಪಳಂಕಿದವೊಡೆ ಕೊಂದಪಂ, if (he) opposes, he kills; ಚಿತ್ರವೊಡೆ ತೂಳಿಕೆಯಂ ತರಿಸುವಂ, if (he) will paint, he will have a brush brought.

Another instance of Kēśava's is the following verse:—

ನೀನುಳ್ಳೊಡುಣ್ಣು ರಾಜ್ಯಂ;

ನೀನುಳ್ಳೊಡೆ ಪಟ್ಟಮುಣ್ಣು, ಪೇಳಿಗೆಯುಣ್ಣು; |

ನೀನುಳ್ಳೊಡುಣ್ಣು ಬೆಳ್ಳೊಡೆ;

ನೀನಿಲ್ಲದಿವೆಲ್ಲಮೊಳವೆ, ಭಾನುತನೊಜಾ? || (See its translation in § 360.)

Instances from other sources:—ಜಿನನ ವಿಧಿಗಳ ಕೊಟಲೆಯನ್ ಎಣಿಸುವೊಡೆ ತಾಂ ಫಣಿಪತಿಗೆ ಹವಣಲ್ಲ.—ಕಾವೊಡಂ (if he protects and) ಕೊಲುವೊಡೆ (if he kills, *i.e.* for protecting and killing) ಸಮಸ್ತಕೆ ದೇವನೊಬ್ಬನೆ ಕರ್ತನಲ್ಲದೆ ಕಾವೊಡಂ ಕೊಲುವೊಡೆಯಿದಕೆ ನೀಂ ಕರ್ತನೇ?—ಅಡಿಯಿಡುವೊಡಸದಳಮೆವ್ವ ಕರ್ಕಶದ ಮಾರ್ಗಂ.—ಕೊಡುವಡೆಯೆಮಗಿಲ್ಲ (if we shall give, *i.e.* to give etc.).—ತಪ್ಪಳ್ಳಡೊಪ್ಪಂ ಗೆಯ್ಯುದು¹⁾.

¹⁾ It may be remarked that the Tulu ಳ in the so-called subjunctive, *e.g.* in ಮಾಡುವೆ-ಡ, if I make, seems to have originated from ಅಡ (= ಅಡೆ) by the euphonic elision of initial a after a preceding vowel.

ನಿರಪರಾಧಿಯನ್ ಇನ್ನು ಕೊಲುವರೆ ಪರಮಪಾತಕಮ್ ಆಗದೇ? — ಜನಪರ ಉಣ್ಣು ಒಲಯ್ನು ಕೊಮ್ಮರೆ. — ಹೆಬ್ಬಿಟ್ಟು ಸುಟ್ಟುಬೈ ಕೂಡಿ ಅಳದರೆ ಪ್ರಾದೇಶ ಎನಿಸುಗು. — ಕೆಯ್ನು ಇದ್ದರೆ ಅರ್ಥ, ಹತ್ತರೆ ಇದ್ದರೆ ಹೆಣ್ಣತಿ.

ಒಡೆ and ಅಡೆ are suffixed also immediately to the negative relative participle (§ 175), *e.g.* ಕೆಯ್ನರದೊಡೆ, ಅಲ್ಲದೊಡೆ, ಇಲ್ಲದೊಡೆ, ಇಲ್ಲದಡೆ, ಆದಿದಡೆ; but they are chiefly suffixed to a following ಇರ್ಪ, as ಇದೊಡೆ and ಇರ್ಪಡೆ, these being joined to a preceding so-called negative gerund ending in ಅದೆ (§ 170), *e.g.* ಅಲ್ಲದಿದೊಡೆ (ಅಲ್ಲದೆ+ಇದೊಡೆ), ಇಲ್ಲದಿದೊಡೆ (ಇಲ್ಲದೆ+ಇದೊಡೆ), ಕತ್ತರಿಸದಿದೊಡೆ, ತೆರೆಯದಿದೊಡೆ, ಕೊಡದಿದೊಡೆ. In the modern dialect wherein ಅರೆ is employed and ಇದ್ದ takes the place of ಇರ್ಪ, there are *e.g.* ಅಲ್ಲದಿದ್ದರೆ, ಇಲ್ಲದಿದ್ದರೆ, ನಡೆಯದಿದ್ದರೆ, ಮಾಡದಿದ್ದರೆ; instead of ಇದ್ದರೆ it uses also ಹೋದರೆ (ಹೋದೆ+ಅರೆ), *e.g.* ಮಾಡದೆ ಹೋದರೆ, ಹೇಳದೆ ಹೋದರೆ.

Also Samakṛita ಪಕ್ಷ has been used by Kēśava in the so-called conditional instead of ಒಡೆ, (ಅಡೆ and ಅರೆ), his three instances referring to the negative relative participle, viz. ನಾಮರೂಢಿಯದಿೞಿದ ಪಕ್ಷಂ, if the conventional meaning of a word is not destroyed. ನಾಮಪ್ರಸಿದ್ಧಿ ಕೆಡದ ಪಕ್ಷಂ, if the well-known meaning of a word is not destroyed (ನಾಮಪ್ರಸಿದ್ಧಿಯು ಕೆಡದ ಪಕ್ಷ ದಲ್ಲಿ, commentator). ಆ ಪ್ರತಿಷೇಧವಿಧಿಯಮ್ ಒದವದ ಪಕ್ಷಂ (sūtra 235).

In § 287, 5, *a. b* it has been seen that 'though', 'although' are expressed by ಒಡೆ, ಅಡೆ and ಅರೆ in connection with ಅಂ, ಉಂ, ಊ joined to the past relative participle, and without those postpositions by ಉಂ, ಊ joined to the so-called gerund (§ 154 seq.), and in § 288 by ಆಗ್ಯೂ joined to the past relative participle.

According to § 287, 8 ಒಡೆ, ಅಡೆ and ಅರೆ in connection with ಅಂ, ಊ added to past relative participles express 'whether — or'. In § 286 we see that ಒಡೆ and ಅರೆ in connection with ಅಂ, ಊ are used also in a copulative sense. According to § 287, 6. 7 ಒಡೆ, ಅಡೆ and ಅರೆ in connection with ಅಂ, ಉಂ are used to express 'at least', 'at any rate', 'even', etc. According to § 289 ಆದರೂ or ಆದಾಗ್ಯೂ express 'however', 'but', etc. According to § 291 ಒಡೆ and ಅರೆ in connection with ಅಂ, ಊ mean 'soever'; and in § 296 it is stated that ಅರೆ joined to the past relative participle ಆದ, expresses 'but'. In § 338 it will be stated that ಒಡೆ, etc., when added to a past participle and followed by ಅಲ್ಲದೆ, get the meaning of 'except'.

In the modern dialect 'unless', 'except' are frequently expressed by ಹೊರ್ತು (ಹೊದಿತು) following a relative past participle (§ 282, *i*), *e.g.*

ದೀಕ್ಷೆ ಮಾಡಿದ ಹೊರ್ತು ಮೋಕ್ಷ ಬರಲಿಕ್ಕಿಲ್ಲ, unless (the guru) initiates, final beatitude does not come. ನಾವು ಹೆದರಿಕೆಯನ್ನು ಲಕ್ಷಿಸಿದ ಹೊರ್ತು ಹೆದರಿಕೆಯ ನಮ್ಮನ್ನು ನಿಶ್ಚಯವಾಗಿ ಲಕ್ಷಿಸರು, unless (you) take notice of other persons, other persons certainly do not take notice of you. ಫರ್ಯಾದಿ ಮಾಡದ ಹೊರ್ತು ದಾಯಾದಿ ಕೇಳ, except (one) makes a legal complaint, the kinsman does not hear.

'Lest' is to be expressed in a particular way, viz. by ಹಾಗೆ (or ಅನ್ನೆ) in connection with the relative negative participle, e.g. ನಿಮ್ಮ ಕಾಲಿಗೆ ಕುಡು ಗೋಲು ತಾಕದ ಹಾಗೆ ಜೋಕೆಯಾಗಿರಿ, take care lest your foot is (or be) hit by the sickle. ನಮಗೆ ಹೊಟ್ಟೆನೋವು ಆಗದ ಹಾಗೆ ಬಹಳ ಕಾರ ತಿನ್ನು ಬಾರದು, do not eat many pungent substances lest your stomach pains (or pain). ಮೋಸಗಾರರಿಗೆ ಯಾವದೊಂದು ಕೆಲಸದಲ್ಲಿ ಬಹಳ ಬುದ್ಧಿ ಬೇಕಾಗುತ್ತದೆ, ಯಾಕೆಂದರೆ ಪ್ರಾಣಿಗಳೆಲ್ಲ ತಮಗೆ ಮೋಸವಾಗಿ ಬಾರದೆನ್ನು ಬಹಳ ಎಚ್ಚರಿಸಿ ಇರುತ್ತಾರೆ, deceitful men must use much shrewdness in any affair, for all beings are watchful lest they be deceived.

Remark.

Some pertinent instances from the modern dialect of South-Mahratta (S-Mhr. school-books) with regard to the use of ಆರೆ in the so-called conditional are the following: —ನನಗೆ ಬರೆಯಲಿಕ್ಕೆ ಬರುತ್ತಿದ್ದರೆ ನಾನು ನಿನ್ನ ಕೂಡ ಬರೆಯುತ್ತಿದ್ದೆನು, (literally) coming if it was (or is) to me to write, writing I was in company with thee, i. e. if I could write, I should write (here) in company with thee. ನನ್ನದು ಅದೇ ಹಾದಿ, ಅಲ್ಲವೇ? ಬರುತ್ತಿದ್ದರೆ ನಾಳೆ ಬಾ! ಕೂಡಿ ಹೋಗುವಾ, is mine not the same road (to school)? Coming if (you) are (i. e. if you come), come even to-morrow! Let us go together. ಸೂರ್ಯನು ಇಲ್ಲದಿದ್ದರೆ ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಚಳಿ ಬೀಯುತ್ತಿತ್ತು, ಕತ್ತಲು ಕವಿಯುತ್ತಿತ್ತು, ಗಿಡ ಬಳ್ಳಿಗಳು ಏನೂ ಹುಟ್ಟುತ್ತಿದ್ದಿಲ್ಲ, ನಾವೂ ಬದುಕುತ್ತಿದ್ದಿಲ್ಲ, the sun not being if was (i. e. if there were not the sun), on all sides coldness falling was (i. e. it would be cold everywhere), darkness would cover, trees and creepers would not grow at all, and we should not live. ಹಡಗುಗಳು ಇಲ್ಲದಿದ್ದರೆ ಸಮುದ್ರದೊಳಗಿನ್ನ ಬಸ್ತು ದೇಶದಿನ್ನ ಮತ್ತೊಂದು ದೇಶಕ್ಕೆ ಹೋಗಲಿಕ್ಕಿಲ್ಲ ಬರಲಿಕ್ಕಿಲ್ಲ, ಜನರಿಗೆ ಬರುತ್ತಿದ್ದಿಲ್ಲ, ships not being if were (i. e. if ships had not existed), coming not was to men (i. e. it would have been impossible for men) to go to and to come from one country to another country. ನನ್ನ ತಾಯಿ ಮಾತು ಕೇಳಿದ್ದರೆ ಈ ಅರಿಷ್ಟವು ನನಗೆ ಯಾಕೆ ಬರುತ್ತಿತ್ತು, my mother's word having heard if (I) was (i. e. if I had listened to my mother's word), this misfortune why befalling me was (i. e. why should this misfortune have befallen me)? ನನ್ನ ಮಗನೇ, ಮರದ ಮೇಲಿನ್ನ ಬಿದ್ದಿದ್ದರೆ ಸತ್ತು ಹೋಗುತ್ತಿದ್ದಿ, my son,

from the tree having fallen if (thou) wast, having died going thou wast, (*i. e.* my son, if thou hadst fallen from the tree, thou wouldst have died). ಅಯ್ಯತ್ತು ರೂಪಾಯಿ ಕೊಟ್ಟಿದ್ದರೂ ಈ ಗಿಡವನ್ನು ನಾನು ಯಾರಿಗೂ ಕೊಡುತ್ತಿದ್ದಿಲ್ಲ, fifty rupees (one) having given was though (*i. e.* though one had given fifty rupees), this tree to whomsoever giving I was not (*i. e.* I should not have given this tree to anybody). ಆ ಮದಿಯು ತನ್ನ ತಾಯಿ ಮಾತು ಕೇಳಿದ್ದರೆ ಅದಕ್ಕೆ ಕೇಡು ಆಗುತ್ತಿದ್ದಿಲ್ಲ, the young one its mother's word having heard if was (*i. e.* if the young one had listened to its mother's word), to it disaster becoming was not (*i. e.* no disaster would have happened to it), Regarding ಇದ್ದಿಲ್ಲ see § 316, 2.

The author of the present grammar has not met with similar instances in the ancient and mediæval dialect. The Rev. Mr. Hodson writes in his elementary grammar of the Kannada language (second edition, Bangalore, 1864):—

“ನೀನು ಮೊನ್ನೆ ಹೇಳಿದರೆ ನಿನ್ನೆ ಬರುವನು, if you had told me the day before yesterday, I should have come yesterday.”

“This sentence may with equal propriety be expressed by: ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನಿನ್ನೆ ಬನ್ನಿದ್ದನು, or ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನಿನ್ನೆ ಬನ್ನಿರುವನು, or ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನಿನ್ನೆ ಬರುತ್ತಿದ್ದನು, or ನೀನು ಮೊನ್ನೆ ಹೇಳಿದ್ದರೆ ನಿನ್ನೆ ಬರುತ್ತಿರುವನು.”

“The negative is similarly expressed by the use of the negative mood, as: ನೀನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯನು, or ನೀನು ಇಲ್ಲಿ ಇರುತ್ತಿದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯನು, or ನೀನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯುತ್ತಿದ್ದಿಲ್ಲ, or ನೀನು ಇಲ್ಲಿ ಇದ್ದರೆ ನನ್ನ ಸಹೋದರನು ಸಾಯದೆ ಇರುವನು, if thou hadst been here, my brother would not have died.”

315. Also what has been called the Passive (§ 148), named *karmanipivācya* in Samskrita, may be classed with the compound verbal forms of Kannada.

1. The term of *karmaniprayōga*, or the use of the passive voice, was distinctly used in Kannada grammar first by Bhaṭṭākalaṅka in the year 1604 A. D. (§ 8, note); long before his time both Nāgavarma and Kēśava had not yet given that name to the peculiar compound-verbal form and its use which he designated by that term. Sūtra 251 *b* about *karmaniprayōga* that has got into Kēśava's Śabdamaṇidarpaṇa, is not found in our best MSS., and in those wherein it is found, it is called an *anukta-sūtra* or interpolation; it is based on Bhaṭṭākalaṅka's Śabdānuśāsana.

Bhaṭṭākalaṅka's instances regarding the *karmaniprayōga* under his sūtras 443 *seq.* are the following:—

ತಾನ್ ಇರಲ್ ಪಟ್ಟಂ, ತಾಮ್ ಇರಲ್ ಪಟ್ಟರ್; ನೀನ್ ಇರಲ್ ಪಟ್ಟಯ್, ನೀಮ್ ಇರಲ್ ಪಟ್ಟರ್; ಆನ್ ಇರಲ್ ಪಟ್ಟಂ, ಆಮ್ ಇರಲ್ ಪಟ್ಟವು;—ಪಾರ್ವನಿನ್ ಅರಸಂ

ಗ್ರಾಮಮಂ ಬೇಡಲ್ ಪಟ್ಟಂ; ಗೋವಳನಿನ್ನೆ ಮೇ (= ಎಮ್ಮೆ) ಪಾಲಂ ಕಾಯಲ್ ಪಟ್ಟುದು; ಉಪಾಧ್ಯಾಯಂ ಶಿಷ್ಯರಿಂ ತತ್ವಮಂ ಬೆಸಗೊಳಲ್ ಪಟ್ಟಂ; ಬೇಡುಕಾದಿನ್ ಅರಸನಿಂ ಸುದ್ದಿಯಂ ಕೇಳಲ್ ಪಟ್ಟಂ;— ತುದುಗಳ್ ಊರನ್ ಅಯ್ದಿಸಲ್ ಪಟ್ಟುವು ಗೋವಳನಿಂ; ಗುರುಗಳಿನ್ ಅರಸಂ ಧರ್ಮಮನ್ ಆಯ್ತಿಯಸಲ್ ಪಟ್ಟಂ; ಅರಸನಿನ್ ಆಂ ಪೆರ್ಚಿಸಲ್ ಪಟ್ಟಿಂ;— under his sūtra 530:— ಮಾಡಲ್ ಪಟ್ಟುದು ಘಟಂ ಕುಮ್ಮಾದಿನಿಂ; ನೋಡಲ್ ಪಟ್ಟನ್ ಅರಸನ್ ಅಂಗನೆಯಿಂ; ಬಯಸಲ್ ಪಟ್ಟಳ್ ತರುಣಿ ರಮಣಿನಿಂ; ಮಾಡಲ್ ಪಡುಗೆಮಗೆ ಸಮ್ಪದಂ ಬೆನಪತಿಯಿಂ; ಕಿಡಿಸಲ್ ಪಡುಗೆಮ್ಮ ದುಃಖಸಂತತಿ ಬೆನನಿಂ;— under his sūtra 532:— ಮಾಡೆ ಪಟ್ಟಂ or ಮಾಡಲ್ ಪಟ್ಟಂ; ನೋಡೆ ಪಟ್ಟಂ or ನೋಡಲ್ ಪಟ್ಟಂ; ಕಿಡಿಸೆ ಪಟ್ಟುದು or ಕಿಡಿಸಲ್ ಪಟ್ಟುದು;— and under his sūtra 209:— ಅಕ್ಕಸಾಲೆಯಿಂ ಪದಕಂ ಗೆಯ್ಯಲ್ ಪಟ್ಟುದು; ಅರಸನಿಂ ಬಾಣಸಿಗನಿನ್ ಅನ್ನಂ ಮಾಡಿಸಲ್ ಪಟ್ಟುದು; ಪರಿಯೆನ್ನರ್ಪನನಿಂ ಕರ್ಣಂ ಕೊಲ್ಲಿಸಲ್ ಪಟ್ಟಂ.

Now let us see how Nāgavarma and Kēśava introduced the form of the verb which Bhaṭṭākalaṅka says that it belongs to the *karmaniprayōga* or the use of the passive.

Nāgavarma introduces it under his sūtra 80 when he writes, the agent (*kartri*) may be expressed by the instrumental (*tritīyā*), *e. g.* ದೇವದತ್ತನಿಂ ಮಾಡಲ್ ಪಟ್ಟುದು; ಯಜ್ಞದತ್ತನಿಂ ಪೇರಿಲ್ ಪಟ್ಟುದು.

Kēśava introduces it under his sūtras 126 and 128 saying: also when the agent has the meaning of the instrumental (*cf.* § 347, 9) the nominative (*prathamā*) occurs, *e. g.* for ಅವನಿಂ ಮಾಡೆ (o. r. ಮಾಡಲ್) ಪಟ್ಟುದು there may be used ಅವಂ ಮಾಡಿದಂ; ಪದಕಮ್ ಅಕ್ಕಸಾಲೆಯಿಂ ಮಾಡಲ್ (o. rs. ಮಾಡೆ and ಮಾಡ) ಪಟ್ಟುದು; ಕಾವ್ಯಮ್ ಎನ್ನಿಂ ಪೇರಿಲ್ ಪಟ್ಟುದು.

In other places of the Śābdamanidarpaṇa we find: ಪೇರಿಲ್ ಪಡೆಗುಂ (sūtras 51 and 128, where the commentator has ಪೇರಿಲ್ ಪಡೆವುವು, ಹೇರಿಲ್ ಪಟ್ಟುವು); ಆಯ್ದಲ್ ಪಡೆವುದು (*vṛitti* to sūtra 127); ಈ ಪೇರಿಲ್ ಪಡೆದ ಶಬ್ದಂಗಳ್ (*vṛitti* to sūtra 272); and ಪ್ರಯೋಗಿಸ ಪಡೆಗುಂ (sūtra 110, commentator ಪ್ರಯೋಗಿಸಲ್ ಪಡುವುದು).

From the above instances it is learned that what is termed *karmaniprayōga* by Bhaṭṭākalaṅka, is the use of the infinitive ending in ಅಲ್, ಎ and ಆ (§ 187) followed by the verbs ಪಡು or ಪಡೆ. Instead of ಅಲ್ the mediæval dialect frequently has ಅಲು (see Dictionary *sub* ಪಡು 1), *e. g.* ಅಲು ಗಲು ಪಟ್ಟುದು. The initial ಪ of ಪಡು may be changed into ಬ, *e. g.* ಉಣಲ್ ಬಟ್ಟುದು (*cf.* § 215, 1, a). According to § 188 the said infinitives are verbal nouns.

Both ಪಡು and ಪಡೆ mean 'to experience', 'to suffer'; 'to acquire', 'to get or obtain'; Nāgavarma's instances under his sūtra 80 (see above) are therefore to be translated literally: by Dévadatta a making it experienced (*i. e.* it was made by Dévadatta); by Yajñadatta a saying it experienced (*i. e.* it was said by Yajñadatta);—and Kēśava's instances under his sūtras 126 and 128: by him a making it experienced (*i. e.* it was made by him); a padaka by the goldsmith a making experienced (*i. e.* a padaka was made by the goldsmith); a poem by me a saying experienced (*i. e.* a poem was said or told by me).

Let also some of Bhaṭṭākalaṅka's above instances be translated literally: by a Brāhmaṇa the king a village a begging (the begging of a village) experienced (*i. e.* the king was asked for a village by a Brāhmaṇa); by the cowherd a buffalo milk a milking (the milking of milk) experienced (*i. e.* a buffalo was milked by the cowherd);—by the king by the cook food a causing to prepare experienced (*i. e.* food was ordered by the king to be prepared by the cook); by Hari by Arjuna Karṇa a causing to kill experienced (*i. e.* Karṇa was ordered by Hari to be killed by Arjuna).

The so-called passive, especially in the instances of Bhaṭṭākalaṅka, is rather queer and clumsy in character to a European's idea; but as stated, it was used in the literature of the ancient and mediæval period. That it has been used also in the modern written dialect will appear *e. g.* from the following instance met with in a South-Mahratta school-book: ಕರೀರದಲ್ಲಿ ಯಾವದೊಂದು ಬಗೆಯ ರೋಗವಿಲ್ಲದಿದ್ದರೆ, ಅದು ಆರೋಗ್ಯವಾದದ್ದೆನ್ನು, ಹೇಳಿಲಾ ಪಡುತ್ತದೆ, if (there) is no sickness of any kind in the body, that a saying experiences (*i. e.* that is called) health;— but it is rare in modern literature, and in colloquial language it is avoided, and if used, is generally not understood by the populace.

A peculiar way of expression is found in Bhaṭṭākalaṅka's first instances ತಾನ್ ಇರಲ್ ಪಟ್ಟಂ, ತಾಮ್ ಇರಲ್ ಪಟ್ಟರ್, etc., which are to be translated 'he a being experienced' (*i. e.* he was), 'they a being experienced' (*i. e.* they were), etc. This may be called periphrastic, as in the present case the simple verb ಇರ್, to be, is expressed by ಇರ್ and ಪಡು. A similar expression presents itself in the following instance from an ancient classical work:—ಮನ್ನಡಂ ಮತಿಗಿಡುವಂ ಗೆಲಲ್ ಪಡೆಯದಾ ನಯಕೀರ್ತಿ ಮುಮುಕ್ಷುಮುಖ್ಯಂ, Cupido will lose his wits, not an overcoming obtaining (*i. e.* not overcoming) that Nayakīrti, the chief of those who strive after mukti.

2, Other modes of expressing the idea or force of the passive in Kannada are the following:—

a) the mode of joining the verbs ಪಡು or ಪಡೆ to nouns, *e. g.* ಅಚ್ಚರಿವಡು (-ಪಡು), lit. to get surprise, *i. e.* to be surprised; ಅಳವಡು (-ಪಡು), lit. to get a fit state, *i. e.* to be made ready; ಕಟ್ಟು ಪಡು, to be bound; ಪ್ರೀತಿವಡು (-ಪಡು), to be loved; ನಾಚಿಕೆ ಪಡು, to be ashamed; ಶ್ರಮ ಪಡು, to be wearied; ಕಡಿವಡೆ (-ಪಡೆ), to be cut off; ಪುಡಿವಡೆ (-ಪಡೆ), to be powdered; ಬಡಿವಡೆ (-ಪಡೆ), to be struck; ಮುರಿಯವಡೆ (-ಪಡೆ), to be broken or defeated. *Cf.* letter *n*.

b) that of joining the verb ಪೆದ್ದು (ಪೆದ್ದು), to get, to receive, to nouns; in the ancient and mediæval dialect, *e. g.* ಎರ್ಪೆದ್ದು, lit. to get a wound or wounds, *i. e.* to be wounded; ಒಡೆವೆದ್ದು (-ಪೆದ್ದು), to be arranged in proper order; ಕಡಿವೆದ್ದು (-ಪೆದ್ದು), to be cut. *Cf.* letter *n*.

c) that of joining the verb ಪೋಗು to nouns, *e. g.* ಕಡಿಪೋಗು (-ಪೋಗು), lit. to go a cutting off, *i. e.* to be cut off. *Cf.* letter *o*.

d) that of joining ಹೋಗು to the past participle or gerund of verbs that are commonly used as transitives, *e. g.* ಕಳದು ಹೋದದ್ದು, that is past, that is lost; ಅವನ ಎರಡೂ ಕಾಲುಗಳು ಕಡಿದು ಹೋದವು, his two legs were cut off. ಬೆಣ್ಣುಬತ್ತಾಸು ಕೊಣ್ಣರೆ ತಿನ್ನು ಹೋಗುತ್ತವೆ, if (I) buy sweetmeats, they will be eaten.

e) that of using the causative verb ಎನಿಸು (ಅನಿಸು), to make say or call, to cause (one's self) to be called (see Dictionary *sub voce*), very frequently in the three dialects, *e. g.* ಅದಿಯ ಪತ್ತಕ್ಕರಮ್ಮಂ ಸಮಾನಮ್ ಎನಿ ಸುಗುಂ, and the first ten letters are called monophthongs; ದಾನವರ ತಾಯಿ ದನುವೆನಿಕುಂ, the mother of the Dānavas is called Danu; ಅರ್ಧದೇಹಮ್ ಎನಿ ಸುವ ಸತಿಯು, the wife that is called the half body (of her husband). ಮನುವುಂ ತಾನುಂ ಸಜ್ಜರಿತರ್ ಎನಿಪನ್ ಉದಯಾದಿತ್ಯಂ, of Udayāditya it is said "Manu and he (are) virtuous people".

In the ancient, and especially in the mediæval and modern dialect, any causative verb in the past participle followed by the verb ಕೊಳ್ (ಕೊಳ್ಳು, ಕೊಳ್ಳು) also expresses the force of the passive, *e. g.* ಸಮ್ಪ್ರದಾನವೆನ್ನಾವುದಾನೊನ್ನ ವಸ್ತುವೆನಿಸಿ ಕೊಮ್ಮ ಪಾತ್ರಂ, any object which is called a recipient, (is) a saying sampradāna (*i. e.* is what one calls sampradāna); ತಲೆಯನ್ ಅರಿಸಿ ಕೊಳ್ಳಲ್ ತಕ್ಕವನು, one who is fit (or deserves) to be beheaded; ಕಟ್ಟಿಸಿ ಕೊಣ್ಣವನು, one who is fettered; ನೂಕಿಸಿ ಕೊಣ್ಣವನು, one who is pushed away; ಬಯ್ಯಿ ಕೊಣ್ಣವನು, one who is calumniated; ಚಮ್ಮಟಿಗೆಯಿನ್ ಹೊಡೆಸಿ ಕೊಳ್ಳಲ್ ತಕ್ಕವನು, one who is fit (or deserves) to be whipped; ಶಾಸ್ತ್ರಕ್ರಮದಿನ್ ಅಭಿವಾದನಂ

ಮಾಡಿಸಿ ಕೊಳುವಾತನು, one who is respectfully saluted according to the manner of the *śāstras*; ಬಯಕೆ ಕೊಟ್ಟರೂ ಬಯ್ಯಿ ಕೊಮ್ಮದು ತಪ್ಪಲಿಲ್ಲ, though (one) gives the desired object, (one) does not go without being abused; ಸಾಕಿದವನು ಎಷ್ಟು ಹೊಡಿದರೂ ಸುಮ್ಮನೇ ಹೊಡಿಸಿ ಕೊಣ್ಣು ಮನಸ್ಸಿನೊಳಗೆ ಸಿಟ್ಟು ಸಹ ಹಿಡಿಯುವದಿಲ್ಲ, however so much (one) beats (the dog) one has reared, it quietly allows itself to be beaten and does also not become inwardly angry. Cf. § 341.

f) that of adding the verb *ಅಗು* to a verbal noun used more or less in all dialects, e. g. ಪ್ರಯೋಗಿಸುವದಹುದು, lit. it becomes a using, i. e. it is used; ಪೋಲಿಸುವಲ್ಲಿ... ಅನ್ನೆ ಪೋಲ್ ಎನಲಕ್ಕುಂ, lit. where comparison takes place... a saying ಅನ್ನೆ (and) ಪೋಲ್ becomes, i. e. ಅನ್ನೆ and ಪೋಲ್ are said (or used); ಒನ್ನು ತಾಸಿನೊಳಗೆ ನಾಲ್ಕು ಸಾವಿರ ತಾವು ಮುದ್ರಿಸೋಣವಾಗುತ್ತದೆ, in one hour four thousand sheets (of paper) a printing it becomes, i. e. are printed; ಅವನಿನ್ನ ಇಷ್ಟು ಭಾರವ ಹೊರಿಸೋಣವಾಗದು, lit. by him a carrying such a burden it does not become, i. e. by him no such burden can be carried; ಪುಸ್ತಕಗಳನ್ನು ತರೋಣವಾಗಿದೆ, lit. a bringing the books having become it is, i. e. the books have been brought; ಕೆಟ್ಟ ಸ್ಥಲದಲ್ಲಿ ಮಾಡುವ ಒಳ್ಳೇ ಕೆಲಸಗಳು ಸಹ ಕೆಟ್ಟ ಕೆಲಸಗಳೇ ಎಣಿಸಲಾಗುವವು, also good deeds one performs in an improper place, a considering bad deeds it becomes, i. e. are considered bad deeds; ಅದು ಹೇರಿಸೋಣವಾಯಿತು or ಅದನ್ನು ಹೇರಿಸೋಣವಾಯಿತು, that was said; ಕಾಲಿದಾಸನಿನ್ನ ಶಾಕುನ್ತಲಾನಾಟಕವು ರಚಿಸಲಾಯಿತು, the drama *Śākuntalā* was composed by Kālidāsa. (About verbal nouns see § 243; about verbal nouns like ಮುದ್ರಿಸೋಣ, etc. see § 205, 3, 1 pers. plural.)

In the ancient dialect there is found the following sentence in which the infinitive or verbal noun ending in *ಅಲ್* stands in the dative:— ಎತ್ತಣದೆವಿನ್ಯಾ ಶಬ್ದಮಮ್ ಎತ್ತಣ್ಣೆನ್ನ ಕೂಡಿ ನುಡಿಯಲ್ಕಕ್ಕುಂ, the term ಎತ್ತಣದು is (or may be) contracted, and uttered ಎತ್ತಣ್ಣು;—and in the same dialect ಅಗು is joined to a verbal noun in the past, e. g. ಅವನ ನೊಸಲಕ್ಕರಂ ತೊಡೆದುದಕ್ಕುಂ, the writing on his forehead will be wiped out.

g) that of using the verb *ತಿನ್* (ತನ್ನು) with the noun *ಪೆಟ್ಟು*, e. g. ಅವನು ಪೆಟ್ಟು ತಿನ್ನ, he was beaten, lit. he ate blows; or the verb *ಬೀರಿ* (ಬೀರು) with the noun *ಬಡತ* (or *ಲತ್ತೆ*), e. g. ಗುರುಪಾದಗೆ ಬಡತ (or *ಲತ್ತೆ*) ಬಿದ್ದವು, Gurupāda was beaten, lit. to (or on) Gurupāda blows fell.

h) that of using such transitive verbs as are more or less commonly also intransitives, in the three dialects, e. g. ಒಡೆದುದು, that is broken;

ವೃಷಭನಿನ್ನ ಕಟ್ಟಿದ ಆಕಳು, a cow that has been covered by the bull; ತೆರೆದ ಕಿಟಕಿ, a window that is opened; ಕಟ್ಟುಗಳು ಪಡೆದುವು, the ties were torn; ಗವುದನ ಮನೆ ಸುಟ್ಟಿತು, the Gauda's house was burnt.

i) that of using such transitive verbs as do commonly not allow an intransitive sense, *e. g.* ಇನ್ನಿದುರೋ ಸಾಕಲ್ಯನಂಜ್ಞೆ ಪೇರಿವೆನಲ್ ಬೇಡ, (you) must not say that thus in this (section) all signs (or letters) are not mentioned (Śabdamaṇidarpaṇa sūtra 51); ಪ್ರಥಮೆ ಚತುರ್ಥಿಗಳ್ ಸೂತ್ರದೊಳ್ ಪೇರ್ದುವು, the nominative and dative are mentioned in the rule (s. 140, vṛitti); ಚಿತ್ರಮಯವಾಗಿ ಕಟ್ಟಿತು ಪರ್ಣಶಾಲೆ, the arbour was built in a wonderful manner.

k) that of using transitive verbs which are not accompanied by an agent, but to which the agent has to be supplied mentally (*cf.* § 254, 2, under b), very frequently used in the three dialects, *e. g.* ಪೇರ್ದಿ ವಿಭಕ್ತಿಗಳ್, the mentioned terminations, lit. the terminations which (I) have mentioned (see another ancient instance in § 351, remark); ಶಿವನಗ್ಗವಣಿಯುಂ ತೋರಿಸಿದುದಿಲ್ಲವೋ, was Śiva's offering of water not filtered? lit. Śiva's offering of water (I) a having filtered was it not? ತಿದ್ದಿ ಬೆಳೆಸಿದ ಎರಡನೆಯ ಆವೃತ್ತಿ, a revised and enlarged second edition, lit. a second edition which (the author) has revised and enlarged; ಸಿದ್ಧ ಮಾಡಿದ ರಸವು, a prepared fluid, lit. a fluid that (people) have prepared; ಹೊಯಿದ ಮೊಳೆಗಳು, cast types, lit. types that (workmen) have cast; ಅಚ್ಚು ಹಾಕಿದ ಪುಸ್ತಕಗಳು, printed books, lit. books that (people) have printed; ಬರೆದ ಪುಸ್ತಕ, a written book, lit. a book that (somebody) has written; ಹೇಳಿದ್ದು ಸಾಕು, what was (or has been) said is sufficient, lit. what (the man) said is sufficient; ಇಟ್ಟಿಗೆ ಮೊದಲಾದುದುಂ ಮಾಡಿದ ಅರಮನೆ, a palace made (or built) of bricks and other things, lit. a palace which (they) have made of bricks etc.; ಒನಕೆಯುಂ ಕೊಲಲ್ ತಕ್ಕವನು, one who deserves to be killed with a club, lit. one who deserves (people) killing (him) with a club; ಸಾಯ ಕೊಲ್ಲ ತಕ್ಕವನು, one who deserves to be slain so that (he) dies, lit. one who deserves (people) slaying (him) etc. *cf.* § 358.

Very often the present-future relative participle of ಎನ್ (ಎನ್ನು), to say, to call, is met with as an instance of this rule, *e. g.* ಕಾನ್ತಿಯೆಂಬ ಗುಣದೊಳ್ ಅನ್ವಿತೆಯಪ್ಪ ವಾಕ್ಯೆನ್ನು ದೇವಿ, the goddess who is called speech and is endowed with the quality which is called splendour, lit. the goddess whom (people) call speech etc.; ಆ ಇ ಉ ಋ ೠ ಎಮ್ಮಿವು, these (vowels) called a i u ri lri, lit. these (vowels) which (they) call a, etc.; ಕುಲಿಂಧಕನ್ ಎಮ್ಮ ದೊರೆ, the chief called Kulindaka, lit. the chief whom (they) call Kulindaka;

ಗೃಹಸ್ಥನು ಸ್ನಾತಕನು ಎನ್ನುವುದು, a grīhastā is called a snātaka, lit. a grīhastā (they) a calling it (i. e. they call) a snātaka; ಸಾಕೆನ್ನುವುದು, what is called 'enough', lit. what (they) call 'enough'; ಎರಡುಂ ವ್ಯಂಜನಮನ್ ಉಚ್ಚರಿಸುವನಿತ್ತು ಕಾಲಮಂ ಮಾತ್ರೆಯೆನ್ನುವುದು, a mātṛe is called that length of time in which (one) pronounces even two consonants, lit. a mātṛe (they) a calling it (i. e. they call) etc.; ದೊಡ್ಡಪ್ಪ ಚಿಕ್ಕಪ್ಪ ಎನ್ನು ಇಬ್ಬರು ಮಕ್ಕಳು, two children called, lit. whom (they) call, Dōḍḍappa (and) Ōḷkappa. See § 332.

l) that of using the compound perfect (cf. § 313, 4), the agent being mentally supplied to the participle, as under letter k, e. g. ಗೂಡುಗಳು ಕೂ ದಲುಣ್ಣೆಯೆಂಬ ಹಲ್ಲುಗಳಿನ್ನ ಜಮತ್ಕಾರವಾಗಿ ಹೆಣೆದಿರುತ್ತವೆ, lit. nests (birds) having skilfully knit (them) with hair, wool, threads and grass are, i. e. nests are skilfully knit etc.; ಬಾಗಿಲ ಮಾಡಕ್ಕೆ ಕೀಲಿ ಹಾಕಿದೆ (-ಇದೆ), lit. to the upstairs house the key (the owner) having put (it) is, i. e. the upstairs house is locked; ಹಾಲು ತನ್ನದೆ, lit. milk (people) having brought (it) is, i. e. milk has been brought; ಈ ಪುಸ್ತಕದಲ್ಲಿ ಎಷ್ಟೋ ಸೋಜಿಗದ ಸಂಗತಿಗಳು ಬರೆದಿರು ತ್ತವೆ, lit. how many wonderful things (somebody) having written in this book are, i. e. how many wonderful things are written in this book; ಭೀಮನ ಮಗಳನ್ನು ರಾಮನ ಮಗನಿಗೆ ಕೊಟ್ಟದೆ, lit. (they) having given Bhīma's daughter to Rāma's son it is, i. e. Bhīma's daughter has been given to Rāma's son; ಪುಸ್ತಕಗಳನ್ನು ತನ್ನದೆ, lit. (somebody) having brought the books it is, i. e. the books have been brought;—or also the compound pluperfect (cf. § 313, 7), e. g. ಗೂಡಿನಲ್ಲಿ ಮೂರು ತತ್ತಿಗಳು ಹಾಕಿದ್ದವು, in the nest three eggs (a bird) having laid (them) were, i. e. three eggs had been laid in the nest (by a bird); ಸೀತೆಯನ್ನು ರಾಮನಿಗೆ ಕೊಟ್ಟತ್ತು, lit. (they) having given Sītā to Rāma it was, i. e. Sītā had been given to Rāma.

m) a curious way in which the verb ಬೇಡು with an infinitive is used to express a sort of passive in the ancient and mediæval dialect, may also be mentioned here, e. g. ಅವುಮಾ ಮಾಡಲ್ ಬೇಡಿದುದು, ಅದುನೆ ಕರ್ಮಂ, that toward which an activity is directed, is the object (of a transitive verb), lit. that which desires a doing (concerning itself) is the object; ಮಾಡಲ್ ಬೇಡಿ ಅಂಗಡಿಯಲ್ಲಿ ಪಸರಿಸಿದ ದ್ರವ್ಯವು, a substance that is to be sold (lit. that wants a selling) and is spread out in a shop; ಆಗಲು ಬೇಡಿದುದು, what will happen, what is about to be, lit. what begs to become.

n) then the frequent use (in the three dialects) of the verb ಕೊಳ್ (ಕೊಳ್ಳು), to take, to get, in combination with nouns is also to be adduced (cf. letters a and b), e. g. ಭಯಂಗೊಳ್ (-ಕೊಳ್), to become or be alarmed,

lit. to get alarm; ಅಶ್ಚರ್ಯಗೊಳ್ಳು, to become surprised, to begin to be surprised, lit. to get surprise; ತೊನ್ನರಗೊಳ್ಳು, to get or become embarrassed; ಬೇಸರಗೊಳ್ಳು, to get or become wearied.

o) lastly the verb ಪೋಗು (*cf.* letter c) in the sense of 'to become' remains to be mentioned, *e. g.* ಈತುಪೋದ (-ಪೋದ) ಕಾವು, a stalk that has become dry.

All the modes of expressing, somehow, the force of the passive, mentioned under Nos. 1 and 2, go to show that the Kannada language is destitute of a passive which as to form and idea corresponds to the Samskrita and English one.

XX. On so-called auxiliary verbs.

316. In English there are some verbs that are called auxiliaries, as have, be, shall, will; such, in a strict sense of the word, are not in Kannada. It is, however, not only instructive, but necessary to learn how Kannada does express them.

1, The English auxiliary verb 'have', *e. g.* in 'I have seen', is expressed by the aorist (imperfect, perfect), *e. g.* ಕೇಳಿದೆಂ (ಕೇಳಿದೆಂ, ಕೇಳಿದೆನು, § 198, 1 *seq.*), I have heard (I heard), or by the compound perfect, *e. g.* ಹೋಗಿದ್ದಾನೆ, he has (or is) gone (§ 313, 4; *cf.* § 315, 2, l),—and 'had' by the compound pluperfect, *e. g.* ಅಜ್ಜುತರಾಯನು ಮರಣ ಹೊಂದಿದ್ದನು, king Aćyuta had died (§ 313, 7; *cf.* § 315, 2, l). *Cf.* also § 314, remark; and § 155 *seq.* about the past participles.

The English verb 'to have', 'to possess' is expressed by the verbs ಉಳ್ (§ 194, remark 1), to be, or ಇರ್ (ಇರು), to be, or ಆದೆ, is, ಅವೆ, are (§ 196) preceded by the dative case, etc., *e. g.* ಜಸಮ್ ಉನ್ನೀತಂಗೆ, lit. renown is to him, *i. e.* he has or possesses renown. ಅಲರ್ಗಣ್ಣುನ್ನೀತಂಗೆ, lit. flower-like eyes are to him, *i. e.* he has flower-like eyes. ಆತಂಗೆ ಕುದುರೆಗಳ ಒಳವು, lit. to him horses are, *i. e.* he possesses horses. ಅವನಿಗೆ ಹಣ ಉಣ್ಣು, he has money. ಅವನಲ್ಲಿ ಆಯ್ದು ಆಕಳುಣ್ಣು, lit. with him five cows are, *i. e.* he has five cows. ಅವನ ಹತ್ತರ ದಾತಿ ಉಣ್ಣು, lit. near him an inkstand is, *i. e.* he has (or has got) an inkstand. ನನ್ನ ಬಹಿಯಲ್ಲಿ ಕಾಯಿಣ್ಣು, lit. in my vicinity corn is, *i. e.* I have (or have got) corn. ಆತನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು, he had two sons. ಒಬ್ಬ ಗೃಹಸ್ಥನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದವು, a certain gentleman had two children. ಒಬ್ಬ ಗವಳಿಗನ ಬಹಿಯಲ್ಲಿ ಒಣ್ಣು ಎಮ್ಮೆ ಇತ್ತು, a certain cowherd had one she-buffalo. ಹಾವುಗಳಿಗೆ ಎರಡು ಸೊಲದ ಪೊಳ್ಳು,

ಹಲ್ಲುಗಳು ಇರುತ್ತವೆ, snakes have two pointed hollow teeth. ನನ್ನ ಹತ್ತರ ಚಲೋ ಕಾಗದ ಅದೆ, I have fine paper. ಅವಳಿಗೆ ತಲೆನೋವು ಅದೆ, she has a headache. ನನಗೆ ನೀರಡಿಕೆ ಆಗಿದೆ, I have got thirst. ನಿನ್ನ ಹತ್ತರ ಎಣ್ಣು ಹಣ್ಣು ಅವೆ, thou hast eight ripe fruits. Also: ನನ್ನ ಹತ್ತರ ಹಣ ಅದೆ, I have money by (or about) me. ಅವನ ಬಡಿಯಲ್ಲಿ ಗಡಿಯಾರ ಉಣ್ಣು, he has a watch with him. Cf. § 360.

Regarding the so-called relative participles (§§ 175 seq.; 180 seq.; 253, 2, d; 254. 267. 273. 330. 364) the following instances may be given: — ಧನಮ್ ಉಳ್ಳಂ, he who has riches. ಪೊನ್ನುಳ್ಳವಂ, he who possesses gold. ಸೊಬಗುಳ್ಳವಳ, she who has beauty. ಅರ್ಥಮ್ ಉಳ್ಳದು, that has meaning. ಅಜ್ಞಿವುಳ್ಳರ, they who have knowledge. ಹಣವುಳ್ಳವನು, he who has money. ಮಮತೆಯುಳ್ಳವಳು, she who has love. ಅಧಿಕಾರವುಳ್ಳ ಮನುಷ್ಯನು, a man who has authority. ಾಿಕ್ಕೆಯುಳ್ಳ ಹುಡುಗ, an insect that has wings. ಬತ್ತಲೆ ಇಹವನು, lit. he who has nakedness, i. e. he who is naked.

If the negative is to be expressed, ಇಲ್ಲ, ಇಲ್ಲಂ (§ 209, note 1; § 298) or ಇರುವದಿಲ್ಲ or ಇರಲಿಲ್ಲ (§ 209, under No. 3) are used, e. g. ದೇವದತ್ತ, ನಿನಗೇನುಮ್ ಇಲ್ಲಂ, Dēvadatta, thou possessest nothing. ಆ ಗಿಡಕ್ಕೆ ಎಲೆಗಳಿಲ್ಲ, that tree has no leaves. ಅವಳ ಹತ್ತರ ಸೂಜೆಗಳಿಲ್ಲ, she has no needles. ಅವನ ಬಡಿಯಲ್ಲಿ ಚೀಲವಿಲ್ಲ, he has no sack. ಆಕಳಿಗೆ ಇಡೆ ಇರುವದಿಲ್ಲ, cows have no hump. ಅನ್ನು ಆತನಿಗೆ ಹಣವಿರಲಿಲ್ಲ, at that time he had no money.

As to so-called negative relative participles the following are instances (cf. § 273):—ಜ್ಞಾನವಿಲ್ಲದಂ, he who has no knowledge. ಕಾಲಿಲ್ಲದವಂ, he who has no feet. ಕುತ್ತುವಿಲ್ಲದವನು, he who has no sickness. ಇಲ್ಲದವಳು, she who has nothing. ನೀರಿಲ್ಲದ ಭೂಮಿ, soil destitute of water. ಮತಿ ಇಲ್ಲದವರಿಗೆ ಗತಿ ಇಲ್ಲ, those who have no understanding, have no happiness.

It is a very curious fact that, in the ancient and mediæval dialect, ಉಳ್ಳ, the present participle of ಉಳ್ (§ 180, remark), may be used transitive, e. g. ನುಣ್ಣಿನ ಉಳ್ಳಂ, he who possesses gentleness (instead of ನುಣ್ಣುಳ್ಳಂ). ತೋರಿತ ಕೆಡ್ಡಲನ್ ಉಳ್ಳ ಆಕಳು, a cow which has swelling udders (instead of ತೋರಿತ ಕೆಡ್ಡಲುಳ್ಳ ಆಕಳು). There is also ವಿಭಕ್ತಿಯನ್ ಇಲ್ಲದುದು, that which has no terminations (Śabdamanidarpana sūtra 72 and vṛitti; see § 338 under ಇಲ್ಲದೆ).

For 'to have' followed by an infinitive, e. g. he has to learn, see under No. 4 of this paragraph.

2, The English verb 'to be' is auxiliary in the passive, the way of expressing it therein in Kannada has been treated of in § 315.

When 'to be' is no auxiliary, it is ಉಳ್ (ಒಳ್) and ಇರ್ (ಇರು) (ಇರ್, in the negative, frequently forms ಇಲ್) in Kannada; ಅದೆ (ಅಯ್ತೆ), ಇದೆ, is, and ಅವೆ, ಇವೆ, are, being also used (§ 196), e. g. ಸುಂಗುವುವುಮ್ ಒಳವುದಧಿ ಯೊಳ್ ಮಹಾಮತ್ಸ್ಯಗಳ್, (there) are also swallowing fishes in the ocean. ಶರಣ್ ಆರುಮ್ ಒಳರೆ ಖಲಸಂಪರಣದೊಳ್, are (there) any protectors in the base world? ಆತನ್ ಒಳಂ, he is (present or he exists). ಆತನ್ ಇರ್ದಂ, he was (present or he existed). See some sentences in § 275, and regarding ಇರ್ (ಇರು) being omitted when a mere copula see § 359.

If ಉಳ್, etc. are connected with a dative, etc., they express the English 'to have', 'to possess'; see No. 1 of this paragraph.

About the negative ಇಲ್ಲ, (I) am not, (thou) art not, (he, she, it) is not etc. (of ಇಲ್ = ಇರ್) see §§ 209, note 1; 298. It has been stated in § 298 that it is used by itself, in connection with nouns and pronouns, and in combination with verbal nouns (see § 243) with which also the so-called past participles or gerunds are classed by the author of the present grammar (§§ 154 seq.; 169). In paragraph 298, 3 there are given as instances the forms ಆದುದಿಲ್ಲ, ಆರ್ತುದಿಲ್ಲ, ಮಾಡಿದುದಿಲ್ಲ; ಇರುವದಿಲ್ಲ, ಬರುವದಿಲ್ಲ, ಕಾಣುವದಿಲ್ಲ, ಆಗುವದಿಲ್ಲ; ಕಳೆಯಲಿಲ್ಲ, ಪಡೆಯಲಿಲ್ಲ, ಕೇಳಲಿಲ್ಲ, ಸಿಗಲಿಲ್ಲ; ಹೋಗಲಿಕ್ಕಿಲ್ಲ, ಬೀಯಲಿಕ್ಕಿಲ್ಲ, ಕೊಡಲಿಕ್ಕಿಲ್ಲ; ತೀರಿಲ್ಲ, ಮಾಡಿಲ್ಲ, ನೋಡಿಲ್ಲ, ಆಗಿಲ್ಲ, ಇದ್ದಿಲ್ಲ.

Forms like ಆದುದಿಲ್ಲ, ಆರ್ತುದಿಲ್ಲ, ಮಾಡಿದುದಿಲ್ಲ, in the ancient and mediæval dialect, stand for the simple form of the negative (§ 209) to express the past tense of the negative in a clear manner (though there occur rare exceptions, as ನಾನ್ ಅಪ್ಪುದುದಿಲ್ಲ, I did not know, has been once used for 'I do not know'). Forms like ಇರುವದಿಲ್ಲ, ಬರುವದಿಲ್ಲ, ಕಾಣುವದಿಲ್ಲ, ಆಗುವದಿಲ್ಲ, in the modern dialect, take the place of the simple negative to express the present tense of the negative in a clear way; ಕಳೆಯಲಿಲ್ಲ, ಪಡೆಯಲಿಲ್ಲ, ಕೇಳಲಿಲ್ಲ, ಸಿಗಲಿಲ್ಲ are used in the modern dialect to express clearly the past tense of the simple negative, which use however is conventional (see § 298 just before No. 1), because verbal nouns ending in ಅಲು originally rather denote the present tense, as ಕಳೆಯಲು, an abandoning, ಪಡೆಯಲು, an obtaining. This their primitive meaning appears in their dative, when e. g. it is, as in the instances quoted in § 298, 3 (cf. No. 12 in the present §), followed by ಇಲ್ಲ.

Forms like ತೀರಿಲ್ಲ, ಮಾಡಿಲ್ಲ, ನೋಡಿಲ್ಲ, ಆಗಿಲ್ಲ, ಇದ್ದಿಲ್ಲ of the modern dialect are such in which ಇಲ್ಲ has been suffixed to short past participles

which we know also to be verbal nouns from §§ (168). 169, in the present case ತೀರಿ, ಮಾಡಿ, ನೋಡಿ, ಆಗಿ. By their use it is intended to express the past tense of the negative in a very conspicuous manner. Other instances are:— ಇದನ್ನು ನಾನು ಬರೆದಿಲ್ಲ, I have not written (or did not write) this. ಇನ್ನೂ ಅವನು ಉಣ್ಣಿಲ್ಲ, he has not yet eaten (or did not eat yet). ಅವನ ಮುಣ್ಣಾಸು ಹಸರುಬಣ್ಣದ್ದು ಇದ್ದಿಲ್ಲವೋ, was not his turban of a green colour? ಅವನು ಸೌಖ್ಯದಿನ್ನಿಲ್ಲ, he was not happy. See the instances quoted in §§ 298, 3; 313, 7; 314, remark.

3, The English auxiliary verb 'shall', when it implies a simple futurity, as in 'I shall give', is expressed by the future tense in Kannada, e. g. ಕೊಡುವೆಂ or ಕೊಡುವೆನು, I shall give (§ 200; cf. No. 12 of this §). 'Shall not', as in the future 'I shall not give', is expressed by the negative, e. g. ಕೊಡೆಂ or ಕೊಡೆನು, I shall not give (§ 209), or by a verbal noun to which ಇಲ್ಲ is added, e. g. ನಾನು ಕೊಡುವದಿಲ್ಲ, I shall not give (see also under No. 2 of this §).

When 'shall' indicates a duty or necessity, as in 'he shall go', 'you shall go', it may be expressed by (ಬೇಯ್ಕುಂ, ಬೇಯ್ಕು), ಬೇಕು, e. g. ಅವನು ಹೋಗ ಬೇಕು; ನೀವು ಹೋಗ ಬೇಕು. Cf. No. 4.

In a question 'shall' is expressed by the suffix ಅಲಿ or ಅಲೀ (§ 207, 2, a. b; cf. No. 10), e. g. ನಾನೇನು ಮಾಡಲಿ? ಹೋಗಲಿಯಾ? what shall I do? Shall I go? ಹೆಚ್ಚಿಗಿನ್ನೇನು ಹೇಯಲಿ, what shall I say more? ನೀನು ನನಗೆ ಇನ್ನಾ ಕೆಟ್ಟ ಬುದ್ಧಿ ಹೇಯುತ್ತೀಯಾ? ತಾಯಿಗೆ ತಿಳಿಸದೆ ನಾನು ಆಕೆಯ ರೊಕ್ಕಾ ಹಿಡಿಯಲೀ? ಇದು ತುಡುಗು ಮಾಡಿದ ಹಾಗೆ ಆಗುವದಿಲ್ಲವೋ? dost thou give me such a bad advice? Shall I take away the money of (my) mother without her knowledge? Would this not be the same as stealing?;—or also by a verbal noun, e. g. ನಾನು ನಿಲ್ಲುವದೋ? ಹೋಗುವದೋ? shall I stand? (or) go?

The way of expressing 'should', the imperfect of 'shall', by (ಬೇಯ್ಕುಂ, ಬೇಯ್ಕು), ಬೇಕು will be seen from the following instances; ನೋಡಿ ಓದ ಬೇಕು, you should read carefully. ನೀನು ಈ ಹಣವನ್ನು ಕೂಡಲೆ ಕೊಡ ಬೇಕು, you should pay this money immediately. ನಾವು ಏನು ಮಾಡ ಬೇಕು, what should we do? ನೆರೆಯವರ ಮೇಲೆ ಪ್ರೀತಿ ಮಾಡ ಬೇಕು, (we) should love (our) neighbours. See Nos. 4. 3; § 314, remark.

About 'should not' see Nos. 5. 6. 8. 9.

4, The English auxiliary 'must' ('is solicited', 'is desired', 'is required', 'is necessary', 'ought', 'should', 'is probable or evident') is expressed by ಬೇಯ್ಕುಂ, ಬೇಯ್ಕು, ಬೇಕು (§ 203), e. g. ಸಸ್ಯಾದಿ ತರುಲತಾವಳಿಯು

ವರ್ತುಗಿಯಂ ಬೇಲ್ವಿ ಧಾತುವಿನೊಳ್ ಬೆಳೆಯನಲ್ವೇಲ್ವಿಂ (-ಬೇಲ್ವಿಂ), in (i. e. for) the verb which expresses the growing of corn etc. and that of trees and creepers, ಬೆಳೆ (and not ಬಳೆ) must (or is to be) uttered. ಈ ತಪ್ಪಂ ಕ್ಷಮಿಸಲ್ವೇಲ್ವಿಂ, you must (or please) put up with this mistake. ಅವನು ವ್ಯಾಕರಣವೆ ಕಲಿಯ ಬೇಕು, he must (or has to) learn grammar. ಬಿಸಿಯಾದ್ದು ಆರಿಸ ಬೇಕು, you should make cool what is hot. ನಾವು ಊರಿಗೆ ಹೋಗಿ ಬೇಕು, we must go to town (or abroad), ನಾನು ಯಾವಾಗ ಬರ ಬೇಕು, when must I (or am I to) come? ಅವನು ಹೋಗಿರ ಬೇಕು, he must have gone. ಈಗ ಪುಣೆಯಲ್ಲಿ ಬಹಳ ಚಳಿ ಬಿದ್ದಿರ ಬೇಕು, it must be very cold now at (the town of) Pune. ಯಾರಾದರೂ ಅವನಿಗೆ ಈ ವಿಷಯದಲ್ಲಿ ವರ್ತಮಾನ ತಿಳಿಸಿರ ಬೇಕು, somebody must have communicated these tidings to him.

It will be seen from the above instances that infinitives ending in ಅಲ್ or ಆ are used before ಬೇಲ್ವಿಂ, ಬೇಲ್ವಿ and ಬೇಕು; the infinitive ending in ಅಲು and its dative may also precede ಬೇಕು, e. g. ಇವನನ್ ಅರಿಯಲು ಬೇಕು, I must learn to know this man. ಹಸಿದು ಬಸ್ತವರಿಗೆ ಆತನವೀಯಲು ಬೇಕು. ನಾಳೆ ಮಾಡೊ ಧರ್ಮ ಇನ್ನೆ ಗೆಯ್ಯಲು ಬೇಕು. ಸರ್ಜೆಲಸ್ತಾನವ ಮಾಡಲಿಕೆ ಬೇಕು. ನಿಮ್ಮೊಳಗಿನ ಪ್ರತಿಯೊಬ್ಬನು ಸಾಲಿಗೆ ತನ್ನ ಪುಸ್ತಕವನ್ನು ತರಲಿಕ್ಕೆ ಬೇಕು. ಗೋಪೂ, ನೀನು ಸಂಜೆ ತನಕ ನಮ್ಮ ಮನೆಯಲ್ಲಿಯೇ ಇರಲಿಕ್ಕೆ ಬೇಕು. ನಾನು ಹೋಗಲಿಕ್ಕೆ ಬೇಕು. ನಾನು ಹೀಗೆ ಮಾಡಲಿಕ್ಕೆ ಬೇಕು.

'Must' is also expressed by ಬೇಲ್ವಿದು, a verbal noun of ಬೇಡು, e. g. ಸಂಜಾತವಸ್ತುಗಳ ಸಿದ್ಧಾಯಮಂ ಕೊಡವೇಲ್ವಿದರಸಂಗೆ ನಾವು.

'Must', when denoting obligation, has been expressed in the modern dialect also by the infinitive ending in ಅಲ್, ಅಲು, followed by ಉಳ್ಳ, being (§ 180, remark), and a demonstrative pronoun, e. g. ನಾನು ಕೊಡಲುಳ್ಳವನು (cf. ಕೊಡಲಿಕ್ಕೆ ಇರುವವನು), I must give, lit. I to give a being-he. Forms as ಕೊಳ್ಳಲುಳ್ಳ, ನಿಯಮಿಸಲುಳ್ಳ occur also occasionally in the mediæval dialect (e. g. of the Vivēkaśāntāmaṇi), and may denote the simple relative present-future participle, as they do likewise in the modern dialect, e. g. ರಕ್ತವನ್ನು ನೋಯಿಸನ್ನೆ ಹೀರಿಕೊಳ್ಳಲುಳ್ಳ ಜನ್ತು, a worm that sucks (or abstracts) blood without causing pain. ಚನ್ನಾಗಿ ಹೊದಿಲುಳ್ಳ ಕುದುರೆ, a horse which carries nicely.

To ಬೇಕು the verb ಆಗು, to become, is frequently added, (when ಬೇಕು is considered a verbal noun, see § 204), e. g. ಹತ್ತಿರ ಕಾಯಿಗಳು ಬಲಿತು ಹಣ್ಣಾಗಿ ಲಿಕ್ಕೆ ಹೆಚ್ಚುಕಡಿಮೆ ಎರಡು ತಿಂಗಳು ಬೇಕಾಗುತ್ತದೆ, about two months are required for cotton pods to become full-grown and ripe. ನೀವು ಇನ್ನು ಮುನ್ನ ಹೆಚ್ಚು

ಶ್ರಮ ತಕ್ಕೊಣ್ಣು ಕಲಿಯ ಬೇಕಾಗುವದು, it is necessary for you henceforth to exert yourself to learn. ನೀನು ಸುಳ್ಳು ಮಾತಾಡ ಬೇಡ, ಮಾತಾಡಿದರೆ, ನಾನು ನಿನ್ನನ್ನು ಶಿಕ್ಷಿಸ ಬೇಕಾಗುವದು, thou must not (or shalt not) utter falsehood, if thou utterest, I shall be obliged to punish thee. ರಾಮನು ಎಲ್ಲರಿಗೂ ಬೇಕಾದನು, Rāma was (or is) wanted by all. ಅಣ್ಣಾ, ಕರುವಿಗೆ ತುಸ ಹಲ್ಲ ಬೇಕಾಗಿತ್ತು, brother, a little grass was required for the calf. ಮೊದಲು ಮೊದಲು ಪತ್ರ ಮುಟ್ಟ ತಕ್ಕ ಸ್ಥಳದ ಅಂತರದ ಮಾನದಿಂದ ಹಾಸಿಲು ಕೊಡ ಬೇಕಾಗಿತ್ತು, at the very first it was (or used to be) necessary to pay postage according to the measured distance of the place to which letters had to go. ನೀನು ಆಯಿ ತಿಂಗಳುಗಳ ಕೆಳಗೆ ಕೊಡ ಬೇಕಾಗಿತ್ತು, you ought to have given (it) six months ago. ಹ್ಯಾಗೆ ಬರೆಯ ಬೇಕಾಗಿತ್ತು, how was it to be written? ಅವನು ಹೋಗ ಬೇಕಾಯಿತು, he had to go. ಬೇಕಾದುದು, that is needed. ಬೇಕಾದನಿತ್ತು ಎತ್ತವನ್ ಇತ್ತಂ, he gave as much money as was desired. ಬೇಕಾದಷ್ಟು, as much as is needed or required. ನಾನು ಮುಮ್ಮಯಿಗೆ ಹೋಗ ಬೇಕಾಗಿದೆ, I must go to Bombay. ಈ ಹಣ್ಣುಗಳು ಹುಳಿಯವೆ, ಅದರಿಂದ ಇವು ನನಗೆ ಬೇಕಾಗಿಲ್ಲ, these fruits are sour, therefore these have not become desired (by me), i. e. therefore I do not want these. ಅನ್ನ ಬೇಕೋ? ಬೇಕಾಗಿಲ್ಲ, do you want (some) rice? It has not become wanted, i. e. I do not want (any). ನೀವು ಬರಲಿಕ್ಕೆ ಬೇಕಾಗುವದಿಲ್ಲ, you need not come. Cf. No. 5.

5. 'Must not' ('is not fit', 'shall not', 'should not', 'is not desired or wanted', cf. ಬೇಕಾಗುವದಿಲ್ಲ, etc. under No. 4) is commonly expressed by ಬೇಡ (§§ 209, note 1; 212, 7; 301; and cf. No. 6), e. g. ಬಿಡಿಕುಂ ಕಿಡಿಕುಂ ಸೊಪ್ಪಿ ಕ್ಕುಮ್ ಎನಬೇಡ (-ಬೇಡ), one must not (or should not) say ಬಿಡಿಕುಂ ಕಿಡಿಕುಂ ಸೊಪ್ಪಿ ಕ್ಕುಂ (§ 203). ಇತ್ತ ಬರ ಬೇಡ! ಎಲವೋ, ಹೋಗು, (thou) must not (or do not (cf. No. 18) come this side! O, go away! ಕೆಟ್ಟ ಮಾತುಗಳನ್ನು ಆಡ ಬೇಡ, (thou) must not (or shalt not) use bad words. ನೀನು ಸುಳ್ಳು ಮಾತಾಡ ಬೇಡ, thou must not (or shalt not) lie. ಸುಳ್ಳು ಹೇಳ ಬೇಡ, you must not (or should not) utter falsehood. ಕಾಕು ಮಾತು ಆಡ ಬೇಡ, ಪೋಕವಿದ್ದೆಗೆ ಹೋಗ ಬೇಡ, (thou) shalt not utter perverse words, (and) shalt not learn from rogues. ಟವುಳಿಗಾದಿನಾಗಿ ತಿರುಗ ಬೇಡ, (thou) shalt not wander about as a deceiver. ಕುದುರೇ ಹಿನ್ನೆ ಇರ ಬೇಡ, ಆರಮನೆಯ ಮುಂದಿರ ಬೇಡ, (you) should not be behind a horse (and) should not be before a royal mansion. ಇದು ನನಗೆ ಬೇಡ, I do not want this. ಎನೂ ಬೇಡ, (I) do not want anything. ನಾವು ಈ ಗಿಡದ ಕೆಲವು ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು ಕೊಯ್ಯೋಣೇನು? ಬೇಡ! ಯಾಕನ್ನರೆ ಅವು ನಮ್ಮವಲ್ಲ, shall we cut some (of the) ripe mango fruits? (No) it is not right, for they are not ours.

ಬೇಡ is also preceded by the infinitive with final ಅಲ್ or ಅಲು, e.g. ಎನಲ್ ಬೇಡ. ಕಳ್ಳತನಗಳ ಮಾಡಿ ಒಡಲ ಹೊರೆಯಲು ಬೇಡ. ಬಳ್ಳಿಯವನೆನ್ನು ಉಬ್ಬಲು ಬೇಡ. ದೊರೆತನವು ಬನ್ನಾಗ ಕೆಟ್ಟು ನುಡಿಯಲು ಬೇಡ.

The idea of ಬೇಡ can also be expressed by the negative participle and the verb ಇರು, to be, e.g. ಕೋಪವನ್ನು ಮಾಡದಿರು, ಪಾಪಕ್ಕೆ ಗುರಿಯಾಗದಿರು. See under No. 8 and 13.

As frequently to ಬೇಕು (No. 4) so also occasionally to ಬೇಡ the verb ಆಗು is added, e.g. ಮೂರ್ಖನು ಊರಿಗೆ ಬೇಡಾಗುತ್ತಾನೆ. ಲೋಕಾಪವಾದದಿನ್ನ ಜನರಿಗೆ ಬೇಡಾದವನು. ಬೇಡವಾದದು ಕೂಡಿಸಿದರೆ ಆದೀತೇ?

6. The English auxiliary 'ought not' ('is not becoming', 'must not', 'should not', etc.; cf. Nos. 5. 7. 8. 9. 11) is expressed by ಬಾರದು (the negative of ಬರ್, ಬರು), e.g. ಇವಂ (ಬೆರಲ್, ಕೊರಲ್) ಬೆರಳು, ಕೊರಳೆವ್ವುನೆ ಉಚ್ಚರಿಸ ಬಾರದು, (one) ought not to pronounce (or should not pronounce) these (ಬೆರಲ್, ಕೊರಲ್) ಬೆರಳು, ಕೊರಳು. ದೊಡ್ಡವರು ಸಣ್ಣ ಮಾತುಗಳನ್ನು ಕೇಳ ಬಾರದು, eminent persons ought not to listen to insignificant words. ಮಾಡ ಬಾರದ ಕೆಲಸ, a business that (one) ought not to do. ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನು ಬಾರದು, (one) should not steal and (thus) eat. ಮಟ್ಟು ತಿಳಿಯದೆ ಮಾತಾಡ ಬಾರದು, without knowing propriety (one) ought not to speak. ತನ್ನೆ ತಾಯಿಗಳ ಮಾತು ಮೀರಿ ಬಾರದು, (one) ought not to (or should not) transgress the word of (one's) parents. ತುಡುಗು ಮಾಡ ಬಾರದು, (you) ought not to (or should not) commit theft. ಸಣ್ಣ ಪ್ರಾಣಿಗಳನ್ನು ಪೀಡಿಸ ಬಾರದು, (one) ought not to (or should not) torment little creatures. ನೀನು ಅಲ್ಲಿಗೆ ಹೋಗ ಬಾರದು, thou shouldst not go there. ನೀವು ಬರ ಬಾರದು, you are not permitted to come. ಇಲ್ಲಿರ ಬಾರದು, (you) must not remain here. ನಾವು ಕಳವು ಮಾಡ ಬಾರದು, we must not (or should not) steal. ಧ್ವನಿ ತೆಗೆದು ಓದ ಬಾರದು, ಓದುವಾಗ ಅವಸರ ಮಾಡ ಬಾರದು, ಬಹಳ ಗಟ್ಟಿಯಾಗಿ ಓದ ಬಾರದು, ಬಹಳ ಮೆಲ್ಲೆ ಓದ ಬಾರದು, (you) must not drawl in reading, when reading (you) should not hurry, (you) must not read too loud, (you) must not read too low. ಕೆಟ್ಟ ಕೆಲಸಗಳನ್ನು ಮಾಡ ಬಾರದು, (you) ought not to do evil deeds. ಕೆಲಸ ಮಾಡದವರು ಉಣ್ಣ ಬಾರದು, those that will not work (or have not worked) shall not eat. ಧರಣಿಯ ಕಲ್ಲಿಗೆ ತರ ಣೆನ್ನು ವುಜೆಯ ಮಾಡ ಬಾರದು; ಪಾಪಿಗಳಿದ್ದಲ್ಲಿ ರೂಪುಳ್ಳ ವಸ್ತುವ ತೋರು ಬಾರದು; ಬಹು ಕೋಪಿಗಳಿದ್ದಲ್ಲಿ ಅನುಭವಗೋಷ್ಠಿ ಮಾಡ ಬಾರದು; ಬಡತನ ಬನ್ನಾಗ ನೆಣ್ಣರ ಬಾಗಿಲ ಸೇರ ಬಾರದು. ಸಂರಕ್ಷಿಸಿದ ತಾಯಿ ತಂದೆಗಳ ಉಪಕಾರವನ್ನು ಮರೆಯ ಬಾರದು. ಆತ ನನ್ನು (ಅನ್ನರೆ ದೇವರನ್ನು) ನಾವೆಲ್ಲರೂ ಎನ್ನಿಗೂ ಮರೆಯ ಬಾರದು. ಸುಮ್ಮ ಸುಮ್ಮನೆ ದನಾ ಬಡಿಯ ಬಾರದು.

The idea of ಬಾರದು may also be expressed by the negative participle and the verb ಇರು, to be, *e.g.* ತಾವು ಇನ್ನೆ ಮಾತುಗಳನ್ನು ಆಡದಿರಿ, you ought not to speak such words. See under Nos. 5 and 13.

7, The English auxiliary 'must not' ('ought not', 'is not fit') further is sometimes expressed by ಕೂಡದು, *e.g.* ಅದನ್ನು ಕೊಲ್ಲ ಕೂಡದು, (one) must not kill that. ನೀನು ಹೋಗ ಕೂಡದು, you must not go. ನಾನು ನಿನ್ನ ಆಟದ ಗೆಲೆಯರ ಕೂಡ ನಿನಗೆ ಆಡ ಹೋಗಗೊಡುವೆನು, ಆದರೆ ನೀನು ರಾತ್ರಿ ತಡ ಮಾಡಿ ಬರ ಕೂಡದು, I shall allow thee to go to play with thy play-fellows, but thou must not loiter and come at night.

8, The English auxiliary 'must not' ('ought not', 'is unfit', 'improper or forbidden') is not unfrequently expressed by ಆಗದು, *e.g.* ಪೊನ್ನ ಅನ್ವಳಮ್ ಎಸ್ತನ್ನು ಸನ್ದಿಯಂ ಕಿಡಿಸಲಾಗದು, (one) must not spoil euphonic combination (for instance) by using ಪೊನ್ನ ಅನ್ವಳಂ (for ಪೊನ್ನನ್ನಳಂ). ಸುಡಿಯಲಾಗದ ಸುಡಿ, a word that is unfit to be uttered. ಹಗೆಯ ಪೆಣ್ಣಳನ್ ಅರಮನೆಗೆಳಿಳು ಪೊಗಿಸಲಾಗದು, (one) must not allow inimical women to enter palaces. ಕೊಲಲಾಗದಕಬಾ, alas, (you) ought not to kill (it). ನೀನು ಹೋಗಲಿಕ್ಕೆ ಆಗದು, you must not go. ಯಾರೂ ಇಲ್ಲಿ ಬರಲಾಗದು, nobody must come here. (*Cf.* No. 11.)

9, The English auxiliary 'ought' ('should'; *cf.* Nos. 3, 4) is also expressed by ತಕ್ಕದು (ತಕ್ಕದು, fit, etc.), *e.g.* ನೀನು ಹೀಗೆ ಮಾಡ ತಕ್ಕದು, thou ought to do so. ಅವರು ಇಲ್ಲಿಗೆ ಬರ ತಕ್ಕದು, they should come here. ಆ ಬೀಜಗಳನ್ನು ಈ ದೇಶದಲ್ಲಿ ಬಿತ್ತಿ ಪರೀಕ್ಷಿಸ ತಕ್ಕವರಿದ್ದಾರೆ, they should sow and try those seeds in this country. ಅಣ್ಣ ತಮ್ಮಂದಿರು ಒಬ್ಬರ ಮೇಲೊಬ್ಬರು ಪ್ರೀತಿ ಮಾಡ ತಕ್ಕದು, brothers ought to love each other. ಅವನು ಹೋಗ ತಕ್ಕದಿತ್ತು, he should have gone. ನೀವು ಅವನಿಗೆ ಹೀಗೆ ಹೇಳಿ ತಕ್ಕದಿತ್ತು, you ought to have told him so. ನೀನು ಆ ಪುಸ್ತಕವನ್ನು ಅನ್ನೇ ತಿರಿಗಿ ಕೊಡ ತಕ್ಕದಿತ್ತು, thou shouldst have returned that book to him long ago.

'Ought not' ('should not') is, in this case, expressed by suffixing ಇಲ್ಲ or ಅಲ್ಲ, *e.g.* ತಂಗೀ, ನೀನು ಹಾಗೆ ಮಾಡ ತಕ್ಕದಿದ್ದಿಲ್ಲ, sister, thou shouldst not have done so (see § 298, 2 about ಇಲ್ಲ, and No. 2 of this §). ಇಷ್ಟು ಬಾರೀ ಕ್ರಯಕ್ಕೆ ಈ ಕಪಾಟವನ್ನು ನೀವು ಕೊಣ್ಣು ಕೊಳ್ಳ ತಕ್ಕದಿದ್ದಿಲ್ಲ, you ought not to have bought this almira at so high a price.— ನೀನು ಹೋಗ ತಕ್ಕದಲ್ಲ, thou ought not to go (see § 300, 1 about ಅಲ್ಲ). See Nos. 5. 6. 7. 8. 15 (ಸೆಲ್ಲ).

10, The English auxiliary 'may' ('is allowed', 'is possible', 'is fit', etc.) is expressed by ಬಹುದು (of ಬರ), to come, *e.g.* ನೀವು ಒಳಗೆ ಬರ ಬಹುದು, you may (or are allowed to) come in. ನೀನು ಹೋಗ ಬಹುದು, thou mayest

(or art allowed to) go. ಸಮ್ಮಲ್ಲಿರ ಬಹುದು, you may stay with us. ಹೀಗಿರ ಬಹುದು, it may be so. ಅವನು ನಿನ್ನ ಜೀವದ ಗೆಳೆಯ ಇರ ಬಹುದು, he may be thy true friend. ಅವನ ವೃತ್ತಾಂತವು ಎಲ್ಲರಿಗೂ ಗೊತ್ತಿರ ಬಹುದು, his tale may (more or less) be known to all. ತಾವು ಇಲ್ಲಿ ಕುಳಿರ ಬಹುದು, you may sit here. ಅವನು ಇದನ್ನು ಬರೆದಿರ ಬಹುದು, he may have written this. ಇದಕ್ಕಿಂತ ಹೆಚ್ಚು ಕೊಡ ಬಹುದಿತ್ತು, you might have given more than this. ಅವರು ಹೋದ ವರುಷದಲ್ಲಿ ಬರ ಬಹುದಾಗಿತ್ತು, they might have come last year.

Another way of expressing 'may' (in desire, wish, permission, expectation, or possibility) is by using the imperative (§ 205, 1; cf. No. 14; § 367), *e.g.* ವೇದದೊಳ್ ಒಂದಿದಾಯು ನಿನಗಕ್ಕೆ, may the age which prevails in the veda (*i.e.* one hundred years), become thine! ಅವಂ ಕುಡುಗೆ, may he give! ಅವರ್ ಮಾಡ್ಪಿ, may they make! ಆತಂ ಮಾಡುವುದು or ಆತಂ ಮಾಡ್ಪುದು, may he make!—or by using the suffix ಅಲಿ (§ 207, 2, *a. b.*), *e.g.* ನಿಮಗೆ ಕಲ್ಯಾಣವಾಗಲಿ, may you become happy! ಆ ವರ್ತಮಾನವು ಸತ್ಯವಾಗಲಿ, may that news prove true! ಅವನು ಬರಲಿ, may he come! ಸ್ವಾಮಿ, ನಾನು ಹೋಗಲಿಯಾ, may I go, sir? ನಾನು ಅವನಿಗೆ ಹೀಗೆ ಹೇಳಲಿಯಾ, may I tell him so? ಹಾಗೇ ಆಗಲಿ, may (it) become so (*i.e.* so be it, very well)! ಆಗಲಿ, may (it) become (*i.e.* be it, very well)! ಇರಲಿ, may it be (be it, very well)!—or by using the contingent present-future tense (§ 195), *e.g.* ಈಗ ಬನ್ನಾಳು, she may (*i.e.* is likely to) come now. ಇದು ತಿಳಿದರೆ ಅವ್ವ ಬಡಿದಾನು, if (he) learned to know this, father might beat (us). ಸಾಯಂಕಾಲಕ್ಕೆ ಮುಜೆ ಬನ್ನೀತು, it may rain this evening. ನಾನು ಬಂದರೆ ಬನ್ನೇನು, if I come, I may come, *i.e.* I may come (perhaps I come).

'May' in a question has also been expressed by a verbal noun, *e.g.* ಈ ಹೊಲದೊಳಗಿನ್ನ ನಾವು ಹೋಗೋಣೇನು, may we (*i.e.* are we allowed to) cross this field? (regarding the form ಹೋಗೋಣ see § 205, 8).

11. The English auxiliary 'can' is expressed by ಬಹುದು, ಬರುತ್ತದೆ and other forms of the verb ಬರ್ (ಬರು, cf. No. 10), to come, preceded by the infinitive ending in ಅ or ಅಲು, this last termination being put in the dative (ಅಲಿಕ್ಕೆ), *e.g.* ಕಾಣ ಬಹುದು, what can be seen. ಅಂಗಾಲಿಗೆ ತ್ರಾಣವಿದ್ದರೆ ಬಂಗಾಳಕ್ಕೆ ಹೋಗ ಬಹುದು, if (there) is power in (one's) sole of the foot, (one) can go to Bengal. ಮೊಲದಿನ್ನ ಕತ್ತಲೆಯನ್ನು ಹೊಲಿ ಹಾಕ ಬಹುದೇ, can (one) throw out darkness with the bamboo fan? ಅವನು ಕೆಲಸವ ಮಾಡ ಬಹುದು, he can do work. ಇದನ್ನು ಯಾರು ಮಾಡಿರ ಬಹುದು, who can have done this? ನನಗೆ ಓದಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can read. ನನಗೆ ಈಸಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can

swim. ಅವನಿಗೆ ಬರೆಯ ಬರುವದು, he can write. ಹನುಮಂತನಿಗೆ ಹಾದಿಲಿಕ್ಕೆ ಬರು ತ್ತಿತ್ತು, Hanumanta could jump. ಈ ಹೊಲದೊಳಗಿನ್ನ ನಮಗೆ ಹೋಗಲಿಕ್ಕೆ ಬನ್ನೀತೇ, can we cross this field (*i. e.* is there a road for us to cross this field)? ಇದನ್ನು ಬರೆಯಲಿಕ್ಕೆ ಯಾರಿಗೆ ಬಂದಿದ್ದೀತು, who can have written this?

'Can' is also expressed by the verb ಆಗು, *e. g.* ಈ ಕೆಲಸ ಅವನಿನ್ನ ಆಗುತ್ತದೆ, he can do this work. ನಿನ್ನಿನ್ನ ಆಗುತ್ತದೋ, canst thou do it? ನಾವು ಹೆದಿವರ ನ್ನು ಕೆಯ್ಯಾದ ಮಟ್ಟಿಗೆ ಸನ್ನೋಪ ಪಡಿಸ ಬೇಕು, we should make happy others as much as we can.

'Cannot' is expressed by the negative of ಬರ್ (ಬರು), *e. g.* ಆ ಹುಡುಗನಿಗೆ ಬರೆಯಲಿಕ್ಕೆ ಬಾರದು (or ಬರುವದಿಲ್ಲ), that boy cannot write. ಉಚ್ಚರಿಸಲ್ ಬಾರ ದುವು ಅಕ್ಷರವ್ ಅಲ್ತು, such as cannot be uttered, are no letters. ಲೆಕ್ಕಿಸ ಬಾರದು, that cannot be counted. (*Cf.* No. 6.)

'Cannot' is expressed also by the negative of ಆಗು, *e. g.* ಈ ಕೆಲಸವು ನನ್ನಿ ನ್ನಾಗದು, I cannot do this work. ಇದು ಅವನ ಕೆಯ್ಯಲಿ ಆಗದು, he cannot do this. ಆಗದು, ಆಯ್ಯೋ, ತಮ್ಮ ಕೆಯ್ಯಲಿ, alas, you cannot do it. ಇನ್ನ ದಿಸಲಿ ನಲ್ಲಿ ನನ್ನಿನ್ನ ಹೋಗುವದು (or ಹೋಗೋಣವು) ಆಗದು, I cannot go in such a heat of the sun (see also § 315, 2, f). ನಿನ್ನಿನ್ನ ನಿಲ್ಲೋಣವಾಗದು, thou canst not stay (or stand). ವಜ್ರವನ್ನು ಯಾತಯ್ತಲ್ದಲೂ ಕೊಯ್ಯಲಾಗದು, (one) cannot cut a diamond with anything. ಅವನ ಸನ್ನೋಪವನ್ನು ಹೇಲಿಲಾಗದು, (one) cannot tell his joy. ಅವನಿನ್ನ ಈ ಕೆಲಸ ಆಗುವದಿಲ್ಲ (or ಆಗದು), he cannot do this work. ಆಗದ ಕಾರ್ಯವು, a business that cannot be effected. ದೇವರಿಗೆ ತಿಳಿಯದ ಹಾಗೆ ಮಾಡುವದು ಎನ್ನಿಗೂ ನಮ್ಮಿನ್ನಾಗದು, without the knowledge of God we can never do (anything). (*Cf.* No. 8.)

'Cannot' may further be expressed by ಕೂಡದು (*cf.* No. 7), *e. g.* ಬಣ್ಣೆಯೊಡೆಯ ಬಹುದು, ರಣ್ಣೇ ಮನಸೊಡೆಯ ಕೂಡದು, (one) can break a rock, (but) cannot break the mind of a whore. ಬಯ್ಕೆಯದ್ದಲ್ಲಿ ಬಾಯಿ ಬಹುದು, ಚಳ ಕಾಟ ಸಯ್ಯ ಕೂಡದು, (one) can live where familiar intercourse is, (but) cannot stand the trouble of cold. ಹೇಲಿ ಕೂಡದಷ್ಟು ಕ್ಲೇಶವಾಗಿದೆ, so much pain as cannot be told has befallen (me).

For 'cannot' ಅನು (see Dictionary) in combination with ಅಲ್ಲ is also occasionally used, *e. g.* ಆ ಮೂವರ ಗೋಳಾಟ ಹೇಲಿಲಾಸಲ್ಲ, (one) cannot tell the lamentation of those three.

There are some special terms in Kannada which directly denote 'to can', *viz.*

a) ಅದ್ವಿ, *e. g.* ನುಡಿಯಲ್ ಅದ್ವಿಯದೆ ಕೇಳಲ್ ಅದ್ವಿಯದೆ ಇದ್ದರೆ ಎಡಮೂಕನಾ ಎನಿಮಗು, if (a man) cannot speak (and) cannot hear, he is called dumb.

and deaf. ಮೂರ್ಖರು ಕೀರ್ತಿಯನ್ನು ಗಳಿಸಲಿ ಅದೆಯರು, fools cannot gain fame.

b) ಅದಿ, *e. g.* ಎನಗೆ ಬಲ್ಲಿದರ್ ಆಗಲಿ ಆರ್ಪರೆ ಗಾವಿಲರ್, can rustics become abler than I? ಹುಡುಗರು ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಲಿ ಆದಿರು, the boys cannot understand the meaning. ಹೊನ್ನು ಹಣವುಣ್ಣು ಎನಗೆ, ಸಾಯಲಿ ಆದಿನು, I have gold (and other) property, I cannot die. ನಾನು ಹೋಗಲಾಡಿನು, I cannot go. ಅದರಿ ವಿಷಯಕ್ಕೆ ನಾನು ನಿಮಗೆ ಹೆಚ್ಚು ಹೇಳಲಾಡಿನು, I cannot tell you more about it. ತೆದಿಲಿ ಆಪರೆ (= ಆರ್ಪರೆ) ಹೊಣೆಯಾಗು, if (thou) canst pay, become a surety. ಶೂರನು ಕಾಳಗವ ಮಾಡಲಾಪನು, a valiant man can fight. ದೇವರಿನ್ನ ನಾವು ವಿನೇನೂ ಬಚ್ಚಲಾಡಿನು, we cannot hide anything from God. ಬರೆಯಲಾ ಡಿದವ ಕುರು ಕಾಯುವವನಿಗಿನ್ನ ಕಡೆ, he who cannot write is inferior to one who feeds sheep.

c) ಬಲ್ಲ, *e. g.* ಕೋಣ ಬಲ್ಲದೆ ವೇದವನೋದಿ ಪರಿಸಲಕೆ, can the male buffalo recite the vēdas? ನಾನು ಈಸ ಬಲ್ಲೆನು, I can swim. ಅವನು ಬರೆಯ ಬಲ್ಲನು, he can write. ಕವಿಗಳು ವಸ್ತುಗಳನ್ನು ವರ್ಣಿಸ ಬಲ್ಲರು, poets can depict objects.

12, The English auxiliary verb 'will' when it implies a simple futurity (*cf.* No 3), is expressed by the future tense in Kannāḍa, *e. g.* ಕುಡುವಂ or ಕೊಡುವನು, he will give. ಕುಡುವಿರ್ or ಕೊಡುವಿರಿ, you will give. ಆಕ್ಕುಂ or ಅಕ್ಕು or ಆಗುವದು, it will become (§§ 200. 203). The future 'will not' is expressed by the negative, *e. g.* ಕುಡಂ or ಕೊಡನು, he will not give;— or by a verbal noun to which ಇಲ್ಲ is suffixed, *e. g.* ನೀವು ಕೊಡುವದಿಲ್ಲ, you will not give (§§ 209. 298, 3).

Regarding the suffix ಇಲ್ಲ in its connection with the dative of a verbal noun ending in ಅಲು (ಅಲ್, § 298) it is to be remarked that South-Mahratta people, at least sometimes, attach the idea of doubt (saṁśaya, Nudigattu p. 135) to it, *e. g.* ಅವನು ನನ್ನ ಕರೆಯಲಿಕ್ಕಿಲ್ಲ, he is not to invite me (to dinner), *i. e.* he will (probably) not invite me. ಆಕೆ ಉಣ್ಣಲಿಕ್ಕಿಲ್ಲ, she is not to eat, *i. e.* she will (probably) not eat. Other instances chosen at random from S.-Mhr. shool-books, may, or may not, express doubt:—ಅವನು ಬರಲಿಕ್ಕಿಲ್ಲ, ಅವರು ಜಗಲಾಡಲಿಕ್ಕಿಲ್ಲ, ಆಕಳ ಕೋಡುಗಳು ಕಡುವನ್ನು ನೋಯಿಸಲಿಕ್ಕಿಲ್ಲ, ಅವನು ಕೆಲಸ ಮಾಡಲಿಕ್ಕಿಲ್ಲ, ನಾನು ಆ ಪುಸ್ತಕವನ್ನು ಕಳ ಕೊಳ್ಳಲಿಕ್ಕಿಲ್ಲ, ನೀನು ದುಃಖದಿಲ್ಲ ರಲಿಕ್ಕಿಲ್ಲ, ನನಗೆ ಈ ಗುಡ್ಡದೊಳಗೆ ದಾರಿ ಸಿಗಲಿಕ್ಕಿಲ್ಲ. See also some instances in § 298, 3, and *cf.* No. 2 in the present paragraph.

The English verb 'to will', 'to be pleased', 'to desire' is expressed by ಒಲ್, of which (ಒಲ್ಲೆಂ), ಒಲ್ಲೆನು, ಒಲ್ಲೆ, vulgarly ವಲ್ಲೆ, I will not, and other persons of the negative are in every body's mouth, *e. g.* ಉಣ್ಣಲಿಲ್ಲೆನು or

ಉಣ್ಣೆ ವಲ್ಲೆ, I will not eat. ಕೊಡಲೊಲ್ಲನು or ಕೊಡ ವಲ್ಲ, he will not give. ಕೇಳಲೊಲ್ಲರು or ಕೇಳ ವಲ್ಲರು, they will not hear.

13, The English auxiliary verbal forms 'does not', 'do not', 'did not' are expressed by the negative or a verbal noun with ಇಲ್ಲ, *e. g.* ಬರೆಯೆಂ, I do (or did) not write. ಅನ್ ಅರಿಯೆಂ, I do (or did) not know. ಅವಂ ಮಾಡಂ, he does (or did) not make. ಸೋಮ ಬರುವದಿಲ್ಲ, Sōma does not come. ಬಾಚಯ್ಯನಿಲ್ಲಿಗೇತಕ್ಕೆ ಬಾರಂ, why does Bācayya not come here? ಹುಡುಗರು ಆಡಲಿಕ್ಕೆ ಯಾಕೆ ಬರಲಿಲ್ಲ, why did the boys not come to play? ಅರಿ ಬೇಡ, do not cry (*cf.* No. 8).—Also the following way of expression (see under Nos. 8 and 9) is to be paid attention to: ಬರೊದೆ ಹೊತ್ತು ಕಳೆಯ ದಿರು; ಉನ್ನತಾತೆ ಮಾಡದಿರು, do not spend (your) time idly! do not desire great things!

The English 'does', 'do', 'did' in questions is expressed as follows:— ಎದರೊದನೋ? ಅವನ ನೊಸಲಕ್ಕುರಂ ತೊಡೆದುದಕ್ಕುಂ, did he become dishonest? The writ on his forehead will be wiped out. ಅವನು ಬರುತ್ತಾನೋ, does he come? ಅವನು ಬಂದನೋ, did he come? ಅವನು ಊರಿಗೆ ಹೋಗುತ್ತಾನೇನು, does he go abroad? ಕನ್ನಡಿ ಒಡಿದಿಯಾ, ಅಣ್ಣಾ, O brother, didst thou break the looking-glass? ಏತರ್ಕೆ ಪೋದಂ, why did he go? ಅಕ್ಕಟಾ, ಮರುಳ್ಳುಮ್ಬಿಗಳ ಸಮ್ಮಿಗೆಳೊಳ್ ಏಕೆ ಪಗೆಗೊಣ್ಣವೊ ನಿರ್ನಿಮಿತ್ತದಿಂ, alas, why did the mad black bees become inimical to cāmpaka trees? ಯಾಕೆ ಬಂದರು, why did they come? ಯಾಕೆ ಹೋಗುತ್ತೀರಪ್ಪ, father, why do you go? ಸೀತೆ, ಯಾಕೆ ಅರಿಯ ತ್ತೀ? ಯಾರಾರೂ ಒಡಿದರೋ, Sitē, why doest thou weep? Did somebody beat thee? ಎಲ್ಲಿಂದ ಬಂದಂ, whence did he come? ಆವಂ ಮುರನಂ ಕೊಂದಂ, who did kill Mura? ಆ ಗುಬ್ಬಯನ್ನು ನೀನು ಯಾವಾಗ ನೋಡಿದಿ, when did you see that sparrow? ಅವನು ಹೋಗುವದು ಎಲ್ಲಿಗೆ, whither does he go? ನೀವು ಬಂದದು ಯಾಕೆ, why did you come? ನೀವು ಬಂದ ಕಾರಣವೇನು, why did you come?

The English 'do' in connection with the imperative, as 'do write!', may be expressed in Kannada by the simple imperative or by its repetition, *e. g.* ಬರೆ! or ಬರೆ ಬರೆ!, ಬರೆಯಿರಿ! or ಬರೆಯಿರಿ ಬರೆಯಿರಿ!

14, When the English 'let' is used as an auxiliary in the imperative, denoting 'exhortation', etc., it is expressed simply by the imperative (§ 205; *cf.* No. 10; see § 367), *e. g.* ಗೆಯ್ಯೆ, let (him) do! ಪೋಕೆ, let (him) go! ತಾಗುವಂ, let us attack! ಉಸುರುವ, let us utter! ನಡೆಯುವ, let us walk! ಹೋಗೋಣ, let us go!

Compare also the forms with ಅರಿ of the mediæval and modern dialect in § 207, 2, a. b.

The English verb 'to let', *i. e.* 'to allow', 'to permit', is expressed by the verbs ಕೊಡು, to give, etc.; ಕೊಡಿಸು, to give, etc.; and by their causatives (§ 151) ಕೊಡು and ಕೊಡಿಸು. The first syllable of ಕೊಡು is exceptionally shortened by some writers so that it becomes ಕೊಡು (in imitation of Tēlugu ಕೊಡು, to permit, of its ಕೊಡು, to give; *cf.* § 151, b, s).

The mediæval dialect has, *e. g.* ನೀರ ಹರಿಯಲ್ ಕೊಡು ಕಟ್ಟಿ ಅಧಾರ ಎನಿಸುಗು, a structure which does not allow water to flow, is called ādhāra (dam); and ತರುಗಳ ಅಲ್ಲಿ ಪಕ್ವಾಯ್ತುಂ ಬೀಯಲ್ ಕೊಡು, the trees there do not let (their) ripe fruits and nuts fall. ಕೊಡು occasionally occurs also in the modern dialect, *e. g.* ಸುಲಭವಾಗಿ ಹಾಲು ಕೊಡಿಯಲಿಸುವ ಆಕಳು, a cow that allows itself to be milked with ease. ಅವನು ನನ್ನನ್ನು ಬರಲಿಸನು, he does not allow me to come. Thus also does ಇನು, *e. g.* ಅವನನ್ನು ಸೇರಲಿಸನು, he does not let him enter.

The modern dialect generally uses ಕೊಡು and ಕೊಡಿಸು, *e. g.* ಅವನನ್ನು ಹೋಗಗೊಡು (-ಕೊಡು), let him go (or allow him to go)! ಅವನು ನನ್ನ ಬರಗೊಡನು, he does not let me come. ನನ್ನನ್ನು ಇಲ್ಲಿ ನಿಲ್ಲಗೊಡಿಸು, let me stay here! ಆ ಕುದುರೆ ಯಾರನ್ನೂ ತನ್ನ ಹತ್ತರ ಬರಗೊಡಿಸುವದಿಲ್ಲ (or ಬರಗೊಡುವದಿಲ್ಲ), that horse lets no one come near it. ಅಂಗಳದಲ್ಲಾಗಲಿ ಹಿತ್ತಲಲ್ಲಾಗಲಿ ಹೊಲಸು ಇರಗೊಡ ಬಾರದು, one ought not to let filth lie either in front of a house or in (its) back-yard. See an instance under No. 7.

Also the verb ಬಿಡು, to let loose, has been used in the mediæval and modern dialect for 'to let' in instances like the following:—ಪಶುಗಳ ಹೋಗ ಬಿಡಿ, let the cattle go! ನನ್ನನ್ನು ಹೋಗ ಬಿಡು, let me go! ತಾನೂ ಕುಡಿಯ, ಕುಡಿಯುವವನಿಗೂ ಬಿಡ, he neither drinks himself nor lets him who will drink (do so).

15. It is still to be mentioned that the English 'ought not' ('is improper', *cf.* ತಕ್ಕದಲ್ಲ under No. 9) is also expressed by ಸಲ್ಲ (§ 209, note 1) preceded by an infinitive generally ending in ಅ, *e. g.* ಗುರು ಹಿರಿಯರಾದ ವರ ಜಪಿಯ ಸಲ್ಲ; ಕಡುಡೆಲೈ ಕುರುಡನಿಗೆ ಮಡದಿಯಾಗ ಸಲ್ಲ; ಹಗೆಯೊಡನೆ ಸ್ನೇಹವನು ಮಾಡ ಸಲ್ಲ (Dāsapada 157), (one) ought not to abuse those that are (one's) guru and elders; a very handsome woman ought not to become the wife of a blind man; (one) ought not to court the friendship of enemies.

XXI.

On either—or (§ 317); neither—nor (§ 318); whether—or (§ 319); the—the (§ 320); as—as (§ 321); for (§ 322); namely, as follows (§ 323); what is that? (§ 324); what happened? (§ 325); in this manner (§ 326); as—so (§ 327); how much—so much, how many—so many (§ 328); when? (§ 329); who—he, etc. (§ 330).

317. In the ancient dialect 'either—or' is expressed by ಅಕ್ಕಿ—ಅಕ್ಕಿ, lit. be it—be it (§ 205, 1; cf. § 316, Nos. 10, 14), e. g. ಪೆದಿಗಣ ಮೆಯ್ಯೊಳ್ ಅಘು ಮೊದಲಾಗಿದ್ ದಿಬ್ಬಕುಳರೇಘಾನ್ತಗಳಪ್ಪ ಅಂಗಂಗಿರೆ—ಮುನ್ನೆ ಗಳ ಅಕ್ಕಿ ಮೇಣ್ ಚತುರ್ಥಿಗಾದ ಗೆಕಾರಮ್ ಅಕ್ಕಿ—ತಿಥಿಲಮ್ ಅಕ್ಕುಂ, when (there) are nominal themes that end in l, l, r or r and have their first (syllable) short in the back part (i. e. in the beginning), slackness (§ 240) takes place either before ಗಳ or further before the ಗೆ of the dative;—or also by ಅನುಂ—ಅನುಂ, as appears in § 292.

As has been remarked in § 207, 2, b, the modern dialect uses ಆಗಲಿ—ಆಗಲಿ, lit. be it—be it, to express 'either—or', e. g. ಇದನ್ನ ನೀನಾಗಲಿ ಅವನಾಗಲಿ ಮಾಡ ಬೇಕು, either thou or he must do this. ಶುಕ್ರವಾರ ಆಗಲಿ ಶನಿವಾರ ಆಗಲಿ ಹೊದಿಟಾರು, they may start either on Friday or Saturday. ಒಳಿತಾಗಲಿ ಕೆಡಕಾಗಲಿ ನನಗೆ ನಿಮ್ಮ ಅಪ್ಪಣೆಯೇ ಮಾನ್ಯವು, either good or bad your command is agreeable to me. ಕಾಗದವಾಗಲಿ ನಿನಗೆ ಬೇಕಾದದು ಮತ್ತೇನಾದರೂ ಆಗಲಿ ಕೊಣ್ಣು ಕೋ, buy either paper or whatever thou wantest. ಇರುಳು ಬೆಕ್ಕುಗಳಾಗಲಿ ಬೆಕ್ಕಿನ ಮರಿಗಳಾಗಲಿ ಸಿಕ್ಕಿದರೆ ಗೂಗೆಗಳು ಕಣ್ಣು ಕುಕ್ಕಿ ಅವುಗಳನ್ನು ಕೊಲ್ಲುವದುಣ್ಣು, if at night either cats or the young of cats are met (by them), owls will peck (their) eyes and kill them. ವಾನ್ರಿಗಾಗಲಿ ಪಿತ್ತಕ್ಕಾಗಲಿ ದಾಲ್ಚಿನ್ನೆಯ ಕಷಾಯ ಕುಡಿಯುತ್ತಾರೆ, either for vomiting or for bile they drink a decoction of cinnamon, ಉತ್ತಮರೀತಿಯನ್ನ ಸೇವೆ ಮಾಡಿದ್ದಿೞಿನ್ನಾಗಲಿ ಪರರ ಮೇಲೆ ಉಪಕಾರ ಮಾಡಿದ್ದಿೞಿನ್ನಾಗಲಿ ದೊರಕಿದ ಇನಾಮು, a present got either by having done service in an excellent manner or by having afforded friendly aid to others. ಕಾಲ ನಡಿಗೆಯನ್ನಾಗಲಿ ಕುದುರೆಯ ಮೇಲಿನ್ನಾಗಲಿ ಇಲ್ಲವೆ ಬಣ್ಣಿಯ ಮೇಲಿನ್ನಾಗಲಿ ಪ್ರವಾಸ ಮಾಡುತ್ತಿದ್ದರು, they used to travel abroad either on foot or on horseback or also by means of carriages. ಇಸ್ಥವರು ನೆಣ್ಣರ ಮನೆಯಲ್ಲಿ ಸೇರಿ ಕೊಣ್ಣಾಗಲಿ (i. e. ಕೊಣ್ಣು ಆಗಲಿ) ಹಿರಿಯರ ಗೃಹೀಕೆಯನ್ನಾಗಲಿ ಉದರನಿರ್ವಾಹ ಸಾಗಿಸುವರು, such people will subsist either having entered the house (i. e. by living in the house) of relations or by what has been

acquired by (their) fathers. ಗಿಳಿಗಳು ಮರಗಳ ಹೊದಮಿಗಳಲ್ಲಾಗಲಿ ಹಾಯಿ ಗೋಡೆಯ ವಿರುಕುಗಳಲ್ಲಾಗಲಿ ಗೂಡು ಕಟ್ಟಿ ಕೊಣ್ಣು ಇರುತ್ತವೆ, parrots build their nests and live either in tufts of trees or fissures of dilapidated walls. ಬಹಿಷ್ಕ ಸಕ್ಕರೆಯನ್ನು ಸನ್ನಕಗಳೊಳಗಾಗಲಿ ಚೀಲಗಳೊಳಗಾಗಲಿ ತುಮ್ಮುತ್ತಾರೆ, then they fill the sugar either into boxes or sacks. ಯುದ್ಧ ಮಾಡುವದಕ್ಕಾಗಿ ಮಣ್ಣುವದ ಮೇಲ್ಗಡೆಯಾಗಲಿ ಕೋಟಿಕೊತ್ತಳದ ಮೇಲ್ಗಡೆಯಾಗಲಿ ಉಪ್ಪರಿಗೆಯ ಹಿನ್ನಗಡೆಯಾಗಲಿ ಕಟ್ಟಿರುವ ಮನೆ, a building that has been erected either on an open hall or on a bastion of a fort or behind a palace for the purpose of warring. ಉಣ್ಣುವದಕ್ಕೆ ಮುಂಚೆಯಾಗಲಿ ಉಣ್ಣ ಮೇಲಾಗಲಿ ದೇವರನ್ನು ಸ್ತುತಿಸು, praise God either before (thou) eatest or after (thou) hast eaten.

As will be learned from the instance quoted above (ಕಾಗದವಾಗಲಿ ನಿನಗೆ ಬೇಕಾದದು ಮತ್ತೇನಾದರೂ ಆಗಲಿ ಕೊಣ್ಣು ಕೋ) ಆಗಲಿ—ಆಗಲಿ (be it — be it) is constructed, as might appear, with the nominative after a transitive verb; but sentences in which the accusative occurs in such a case, are not rare, *e. g.* ಒಮ್ಮೊಮ್ಮೆ ಹೆಬ್ಬಾವುಗಳು ಅದವಿಯಲ್ಲಿ ಮಲಗಿದ ಮನುಷ್ಯರನ್ನಾಗಲಿ ಕಡುಗಳನ್ನಾಗಲಿ ನುಂಗುವವು, occasionally boas will swallow either people that have reclined in the jungle or calves. ನಾನು ನಿನಗೆ ಹೇಳಿದೆ ನಿನ್ನ ಪುಸ್ತಕ ವನ್ನಾಗಲಿ ಕಾಗದವನ್ನಾಗಲಿ ತಕ್ಕೊಂಡರೆ ನೀನು ಸುಮ್ಮನೆ ಇರುವೆಯೋ, if I, without telling thee, take away either thy book or paper, shalt thou remain quiet? Regarding this see what has been stated in § 287, remark.

The Rev. Mr. Hodson, according to § 287, remark, has used ಆದರೂ — ಆದರೂ also in the sense of 'either — or'. He has the following additional sentence: ಈ ಸ್ಥಳಕ್ಕಾದರೂ ಆ ಸ್ಥಳಕ್ಕಾದರೂ ಹೋಗ ಬೇಡ, do not go to either this place or that.

318. The English 'neither — nor' may be expressed by the copulatives ಉಂ, ಅಂ and ಊ (§ 284 seq.) followed by a negative, *e. g.* ಫಲಮುಂ ಪುಷ್ಪಮುಮ್ ಇಲ್ಲ, for the worship of idols (there) is neither fruit nor flower. ಅವರುಮಮ್ ಇವರುಮಂ ಪರಿಭವಿಸನು, he disrespects neither those nor these persons. ಅಕೆಗೆ ಲಜೆಯುಂ ನಾಚಿಕೆಯುಮ್ ಇಲ್ಲ, she has neither a sense of shame nor modesty. ಅವನ ಗಟ್ಟಿನೊಳಗೆ ಲೆಕ್ಕಣಿಕೆಯೂ ಕಾಗದವೂ ಇದ್ದಿಲ್ಲ, in his bundle (there) was neither pen nor paper. ಅನ್ನೂ ಇನ್ನೂ ಕುನ್ನೀ ಮಕ್ಕಳಿಗೆ ರಾಜ್ಯವಿಲ್ಲ, neither in that nor in this manner (there) is a kingdom for the children of Kunti. ತಾನೂ ಕುಡಿಯ, ಕುಡಿಯುವವನಿಗೂ ಬಿಡ, he neither drinks himself nor lets him who will drink (do so). ಅವನು ಹುಲಿಗೂ ಹೆದರಿನು, ಹಾವಿಗೂ ಹೆದರಿನು, he fears neither tigers nor snakes. ಅವನು ಇದನ್ನೂ

ಮಾಡುವದಿಲ್ಲ, ಆದನ್ನೂ ಮಾಡುವದಿಲ್ಲ, he will do neither this nor that (Hodson).

ಬೆಟ್ಟಮುನು ಅಲ್ಲ, ರಕ್ತಸನ ರುಣ್ಣಮುನು ಅಲ್ಲ, ಆನೆಯೇ, it is neither a hill nor the headless body of a demon, (but) an elephant. ಹಗ್ಗವೂ ಅಲ್ಲ, ಹಾವೂ ಅಲ್ಲ, ಬಟ್ಟೆಯ ಪಟ್ಟಿಯೇ, it is neither a rope nor a snake, (but) a long piece of cloth. ಇದು ಸಮುದ್ರವೂ ಅಲ್ಲ, ನದಿಯೂ ಅಲ್ಲ, ಕೆಡಿಯೇ, this is neither a sea nor a river, (but) a lake (Hodson). ಇವು ಬೆಳಸಕ್ಕರೆಗೋಲಿ ಯಲ್ಲ, ಉದರಿದ ಹಲ್ಲಲ್ಲ, ಅಲಿಕಲ್ಲೇ, these are neither balls of white sugar nor fallen out teeth, (but) hail-stones.

319. The English 'whether — or' may be expressed by ಒಡೆ, ಅಡೆ and ಅರೆ, 'if', in combination with the copulatives ಅಂ and ಉ, for which see the instances in § 287, s.

In the verse quoted below the five times repeated ಆದೊಡೆಯು (=ಆದೊಡೆಯೂ, ಆದರೂ) may be translated 'though' (see § 287, s, b), but 'whether — or' would also not be wrong:

ಧನವನಿತ್ತಾದೊಡೆಯು ಸಹಭೋ
ಜನವನುಣ್ಣಾದೊಡೆಯು ಮೇಣ್ ನಿಜ
ತನುಜೆಯರನಿತ್ತಾದೊಡೆಯು ಬರು ಸನ್ನ ಬೇಸದಿದೇ |
ತನುವ ಬೆರಸಿದ್ವಾದೊಡೆಯು ನೂ
ತನಗುಣವ ನುಡಿದಾದೊಡೆಯು ರಿವು
ಜನಪತಿಯ ವತ ಮಾರ್ಪುದುಚಿತವಿದೆನ್ನನಾ ಶಕುನೀ ||

* whether he gives (you) riches, or eats together (with you), or also gives his own daughters, or follows and joins (you) without weariness, or utters novel wisdom, it is proper to keep down a hostile king" said that Śakuni. Cf. § 334.

Another way of rendering 'whether — or' occurs in the following modern sentence wherein ಇರಲಿ — ಇರಲಿ, be it — be it, is used:—ನಾನು ತಪ್ಪು ಮಾಡಿರಲಿ ಮಾಡದಿರಲಿ ಬಾದಶಹನ ಅಪ್ಪಣೆಯನ್ನು ಮನ್ನಿಸಲಿಕ್ಕೆ ಬೇಕು, whether I have committed, or have not committed, a fault, I have to honour the command of Bādaśaha.

320. The English 'the — the' before comparatives can be expressed only by paraphrasing, see e. g. the ancient instance quoted in § 303, 2, a. South-Mahratta school-book instances are e. g. the following:—ನೀವು ಅಭ್ಯಾಸ ಮಾಡುತ್ತಾ ಹೋದ ಹೋದ ಹಾಗೆ ಹೆಚ್ಚಿಹ್ಚ್ಚು (i. e. ಹೆಚ್ಚು ಹೆಚ್ಚು) ಕಲಿಯುವಿರಿ, the more you study, the more you will learn. ಪಾಕದೊಳಗಿನ ಕಸರು ತೆಗ ತೆಗದ ಹಾಗೆ

ಸಕ್ಕರೆ ಹೆಚ್ಚು ಬೆಳಗಾಗುವದು, the more (they) remove the impurities of the syrup, the whiter the sugar will become. ಹಡಗವು ತೆಂಕಣಕ್ಕೆ ಬನ್ನ ಬನ್ನ ಹಾಗೆ ಧ್ರುವನಕ್ಷತ್ರವು ಕೆಳಗೆ ಇಳಿದಂತೆ ಕಾಣುತ್ತದೆ, the more a ship approaches the south, the more the polar star seems to go down.

321. The English 'as—as' may be expressed as follows:—ಆತಂಗೀತಂ ತಕ್ಕಂ, this man (is) as deserving as that man (§ 348, 14). ದ್ರೋಣಂಗಂ ನಿನಗಂ ವಿಶ್ವಾಣಿಕೆಯದು ಸಕ್ಕಸಮನೆ, doest thou know archery as well as Drōṇa? (cf. § 284 under dative). ಎನಿತುಮ್ ಅನಿತುಮಂ ಧರ್ಮಜಂ ಸೂರಿಗೊಟ್ಟಂ, Yudhishtīra lavished as much as he had. ವೀಲೆಯವನ್ ಆಪನಿತನ್ ಇತ್ತು, having given betel as much as possible. ಬೊಟ್ಟಿನನಿತ್ತು ಭಸಿತಮಂ ವೂಸಿ, having applied as much ashes as a (forehead) circlet. ನಿನ್ನುದ್ದಕ್ಕೆ ಹೂನ್ನಂ ಸುರಿಯನೆ, do I not pour out gold as high as thou art?—ಆಫಿನ ಕಾಯಿ ಬರ ಬರುತ್ತಾ ಚಣ್ಣಿನಷ್ಟು ದೊಡ್ಡದಾಗುವವು, poppy pods become, by degrees, as large as balls. ಕೊಹಿನೂರ ಎಮ್ಮೆ ವಜ್ರವು ಕೋಲೀ ತತ್ತಿಯ ಅರ್ಧದಷ್ಟು ಅದೆ, the diamond called Cohinor is as large as the half of a hen's egg. ಪೂರ್ತುಗಾಲ ದೇಶದ ಅರಸನಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ವಜ್ರವದೆ, ಅದರಿಷ್ಟು ದೊಡ್ಡ ವಜ್ರವು ಪೃಥ್ವಿಯ ಮೇಲೆ ಎಲ್ಲಿಯೂ ಇಲ್ಲೆನ್ನು ಹೇಳುತ್ತಾರೆ, with the king of Portugal there is a large diamond; people say there is no diamond on the whole earth as large as that. ಅವನು ನನ್ನಷ್ಟು ಬಡವನು, he (is) as poor as I. ಈ ಮಾವಿನ ಹಣ್ಣು ಸಕ್ಕರೆಯಷ್ಟು ಸವಿ, this ripe mango is as sweet as sugar.—ಇಲ್ಲಿತನಕ, as far as this place. ನಿಮ್ಮ ಮನೇ ತನಕ ಬರುತ್ತೇನೆ, I come as far as your house.—ವಾರ್ಧಿ ಮುಟ್ಟಿ, as far as the ocean. ಮನೆ ಮುಟ್ಟಿ ಬನ್ನನು, he came as far as the house.—ಕೆಯ್ಯಾದ ಮಟ್ಟಿಗೆ, as much as possible. ನಾನು ಬಾಳಿರುವ ಮಟ್ಟಿಗೆ, as long as I live.—ತುದಿವರಂ, as far as the end.—ಕಿವಿವರೆಗೆ, as far as the ear.—ಅರಸು ಬನ್ನಾಗಲೇ ಹೊದಿಟರು, as soon as the king came, they started. ಆ ಸುದ್ದಿ ಮುಟ್ಟುತ್ತಲೆ, as soon as that news arrived. ಅದು ಅವನನ್ನು ಕಣ್ಣು ಕೂಡಲೆ, as soon as it saw him.—ಗಿರಿಯನ್ನೆ ಬಿಟ್ಟಿದಂ ಸುರಕರಿಯನ್ನೆ ಬಲಾಢ್ಯನ್ ಅಬ್ಬಿಯನ್ನೆ ಗರ್ಭೀರಂ, (he is) as big as a hill, as strong as an elephant of the gods, as deep as the ocean. ಬಲಿಯನ್ನೆಫೇಲ್ ಅಧಿಕದಾನಿ, he (is) as liberal as Bali.—ಮನೆಯೊಳಗೆ ಇರುವಷ್ಟರು, as many persons as are in the house. ಮದಿಾಟಕ್ಕೆ ತನ್ನ ಕಾದಿಷ್ಟನ್ನು ಕೊಣ್ಣು ಕೊಣ್ಣನು, he bought as much grain as was brought for sale. ಅವನು ಎಷ್ಟು ವಿದ್ವಾಂಸನಿದ್ದಾನೋ, ಅಷ್ಟು ಸದ್ಗುಣಗಳುಳ್ಳವನಿದ್ದಾನೆ, he is as virtuous as he is learned. See an instance in § 327 (ದೊಡ್ಡ ಬೆಂಕಿಯನ್ನೊನ್ನು etc.).

'Such—as' is expressed as follows:—ಗಣ್ಣನು ಬಯಸುವಂತಷ್ಟು, such a

wife as a husband desires. ಮಾರ್ಗ ಬಲ್ಲವರವರುಗಳು, such as know the (proper) way. ನಿನ್ನೆನ್ನ ತಾಯಿ, such a mother as thou.

'Not so—as' is expressed by adding the negative ಅಲ್ಲ (see § 300, 1), *e. g.* ಅವನು ನನ್ನಷ್ಟು ಬಡವನಲ್ಲ, he (is) not so poor as I. ಅವನು ಮಾರ್ಗ ಬಲ್ಲವರವನಲ್ಲ, he (is) not such a one as knows the (proper) way. ಅಣ್ಣನು ತಮ್ಮನನ್ನಾ ಜಾಣನಲ್ಲ, the elder brother (is) not so clever as (his) younger brother.

322. In § 302, 1 ಯಾಕೆಂದರೆ, why if I say, *i. e.* for, because, has been introduced. It may be added that ಕಾರಣವೇನಂದರೆ, the reason (or cause) what, if I say (or one says), and ಕಾರಣವೇನಾಯಿತಂದರೆ, the reason (or cause) what has it become (or what is it), if I say (or one says), are similarly used, *e. g.* ತಾಯಿ ತನ್ನೆಗಳು ತಮ್ಮ ಮಕ್ಕಳಿಗೆ ಚಿಕ್ಕಪ್ಪಿನನ್ನು ಒಳ್ಳೆ ನಡತೆಯನ್ನು ಕಲಿಸ ಬೇಕು, ಕಾರಣವೇನಂದರೆ, parents must teach good conduct to their children from (their) youth, for—. ಮಾನವಿಲ್ಲದ ಬಾಯ್ತೆಗೆಗಿಂತ ಸಾವು ಲೇಸೆನ್ನು ತೋರುವದು, ಕಾರಣವೇನಂದರೆ, death appears preferable to a life without honour, for—. ತುಳಾಪುರವೆಂದರೆ ತೂಕದ ಊರು; ಈ ಹೆಸರು ಬೀಬಿಲಿಕ್ಕೆ ಕಾರಣವೇ ನಾಯಿತಂದರೆ, Tulāpura means the town of weight [lit. Tulāpura, if (one) says, is town of weight]; what was the cause that it got this name? (or why did it get this name?)—. Regarding the verbs ಅನ್ and ಎನ್ see § 331 seq.

323. If a writer or speaker wants to adduce something that is or was said or that happens or happened, the English 'namely', 'as follows' are expressed by adding ಏನೆನ್ನೊಡೆ, ಏನಂದರೆ, if I say (or one says) what, to the pronoun ಅದು, or to a conjugated verb, or to a verbal noun, *e. g.* ಅದೇನೆನ್ನೊಡೆ or ಅದೇನಂದರೆ, that is to say. ಹುಡುಗನು ನುಡಿಯುತ್ತಾನೆ, ಏನಂದರೆ, the boy speaks as follows—. ಗುರುಗಳು ನನಗೆ ಅಪ್ಪಣೆ ಮಾಡಿದ್ದಾರೆ, ಏನಂದರೆ, the guru has given me the following command—. ಒಬ್ಬ ಸ್ನೇಹಿತನು ಅವನಿಗೆ ಧೈರ್ಯ ಹೇಳಿದನು, ಏನಂದರೆ, a certain friend gave (lit. told) him courage with the following words—. ಆ ಆರಸುಮಗನು ಹೇಳಿದ್ದೇನಂದರೆ, what that prince said was this (or that prince spoke as follows)—. ದ್ವಾರನಾಥಭಟ್ಟನು ಅನ್ನದ್ದೇನಂದರೆ, Mr. Dvāranātha spoke as follows—. ಗುರುವು ಅವನಿಗೆ ಉಪದೇಶ ಮಾಡಿದ್ದೇನಂದರೆ, the guru instructed him as follows—. ಫಕೀರನು ನ್ಯಾಯಾಧೀಶನಿಗೆ ಬನ್ನಿ ಯ್ದಿದ್ದೇನಂದರೆ, what the mendicant represented respectfully to the judge was this—. ಅದೆಯೆನ್ನ ಅಗುವದೇನಂದರೆ, thereby happens the following—. ತರುವಾಯ ಅದದೇನಂದರೆ, afterwards (there) happened the following—. Cf. § 325.

To this class belong also ಯಾವದನ್ನರೆ, which (thing, etc.) if I say (or one says)—. ಅವುನೆನ್ನೊಡೆ, which (things, etc.) if I say—. ಯಾವಳನ್ನರೆ, which woman if I say—. ಆರೆನ್ನೊಡೆ or ಯಾರನ್ನರೆ, who if I say—. ದಶರಥನಿಗೆ ಹೆಣ್ಣು ಗಣ್ಣು ಕೂಡಿ ಆಯ್ತು ಮಕ್ಕಳಿದ್ದರು, ಅವರು ಯಾರನ್ನರೆ, Daśaratha had five children including females and males, they are the following—.

324. 'What is that?' may be expressed by ಅನ್ನರೇನು, if I say (or one says) what, *e. g.* ತಮ್ಮಾ, ನಿನಗೆ ದನ ಅನ್ನರೇನು ಗೊತ್ತದೆಯೋ, brother, do you know what cattle are? ಅವು ಆಣೇ ಕಲ್ಲು. ಅನ್ನರೇನು, ಅಪ್ಪಾ, they (are) hail-stones (the father says). What is that, father? ಗೋಪುರ ಅನ್ನರೇನು, what is a *gōpura*?

325. 'What happened?' (*cf.* § 323), if followed by an answer of the writer or speaker himself, may be expressed by ಏನಾಯಿತಂದರೆ, if I say (or one says) what happened, *e. g.* ದುರ್ದೈವದಿನ್ನ ಏನಾಯಿತನ್ನರೆ, what happened through bad luck?—. ಅಷ್ಟರೊಳಗೇನಾಯಿತನ್ನರೆ, what happened meanwhile?—.

326. If a writer or speaker wants to tell the manner in which something is or was done or how something is or was, the English 'in this manner', 'in the following manner' is expressed by ಎನ್ನೆನ್ನೊಡೆ, ಹೇಗನ್ನರೆ, ಹ್ಯಾಗನ್ನರೆ, how if I say (or one says), *e. g.* ವಿವೇಕಚಿಂತಾಮಣಿ ಪ್ರಕರಣಮಂ ಪೆಟ್ಟಿನ್ ಅದೆನ್ನೆನ್ನೊಡೆ, he told (*i. e.* wrote) the treatise called *Vivēkaçintāmaṇi* in the following manner—. ಸೂಜಿಗಳನ್ನು ಮಾಡುವದು ಹ್ಯಾಗನ್ನರೆ, needles are made in this manner—. ನಾವು ಬಂದದ್ದು ಹ್ಯಾಗನ್ನರೆ, we came in this manner—. ಬೆಕ್ಕುಗಳು ನಿತ್ಯದಲ್ಲಿ ಹಾಲು ಮೊಸರುಗಳಿನ್ನ ಬದುಕುತ್ತವೆ ಹೇಗಿನ್ನರೆ, cats live continually (by stealth) on milk and curds in this manner—. ಚಿನ್ನ ಶೋಧಿಸುವ ಹದ ಹ್ಯಾಗನ್ನರೆ, the way of refining gold is the following—. ಇಕ್ಕಟ್ಟಿನೊಳಗಿನ್ನ ಪಾರಾದರು ಹ್ಯಾಗನ್ನರೆ, they got out of (their) strait in this manner—. ಈ ವಿಷಯದಲ್ಲಿ ಒನ್ನು ಕಥೆಯುಣ್ಣು ಹ್ಯಾಗನ್ನರೆ, regarding this (there) is a story (I shall tell) in the following manner—.

Instead of suffixing ಒಡೆ, if, to ಎನ್ನು, how, the ancient and mediæval dialect frequently suffixes ಎನೆ, when I say (one says), to it, *e. g.* ಆ ಕಥೆ ಯೆನ್ನೆನೆ, that story (is told) in the following manner—. ಅದೆನ್ನೆನೆ, it is thus—. ಆ ಸಿದ್ಧಾಂತಮ್ ಎನ್ನೆನೆ, that dogma is as follows—.

327. The English 'as—so' is expressed in Kannada by an interrogative of manner followed by a demonstrative of manner, *e. g.* ತಿಬ್ಬಮ್ ಎಹಗಹುದಹಗೆ ಮಾಡಿದಂ, as (lit. how) is rash, so he made (=ತಿಬ್ಬಂ ಮಾಡಿದಂ). ದೋಷರಹಿತಮ್ ಎಹಗಹುದಹಗೆ ಪೇವ್ವಿಂ, as is faultless, so he spoke (=ದೋಷರಹಿತಂ

ಬೇಡುತ್ತಿಂ). ಯುಕ್ತಿಗೆಹಂಗಹುದಹಂಗೆ, as is according to fitness, so (=ಯಥೇಷ್ಟಂ). ಹಂಗೆ ಅಹುದು ಹಾಂಗೆ, as is fit, so (=ಯಥಾಸ್ತಂ). ನೆನಪು ತಾನ್ ಎಹಗಹಗೆ, as the remembrance (is), so. ಎಹಗೆ ಭಕ್ತಂ ಭಾವಿಸುತ್ತಿಹನ್, ಅಹಗೆ ಶಿವನ್ ಆ ರೂಪು ಗೊಣ್ಣೊಲಿದಿಹುದು ಜೋಡ್ಯಮೆ, is it a wonder that as the devotee thinks, so Śiva will graciously assume that form (i. e. such a form Śiva will graciously assume)? ನಿನ್ನ ಸಂಗಡ ಅನ್ಯರು ಹೇಗೆ ವರ್ತಿಸ ಬೇಕೋ, ಹಾಗೆ ಅನ್ಯರ ಸಂಗಡ ನೀನು ನಡೆ ಕೋ, as thou wouldst that others should behave towards thee, so behave thou towards others. ಸುಮ್ಮ ಸುಮ್ಮಗೆ ಬಡಿದರೆ ನಿನಗೆ ಹ್ಯಾಗೆ ಸಿಟ್ಟು ಬರುವದೋ, ಹಾಗೆ ಆಕಳಿಗೂ ಬರುತ್ತದೆ, as thou becomest angry, if (one) beats thee quite causelessly, so does a cow too. ನಿನಗೆ ಹ್ಯಾಗೆ ನೋವು ಆಗುವದೋ, ಹಾಗೆ ಈ ನೋಣಕ್ಕೂ ಆಗುತ್ತದೆ, as thou feelest pain, so does this fly too. ಮೀನುಗಳು ನೀರ ಬಿಟ್ಟು ಹ್ಯಾಗೆ ಬದುಕಲಾವಿವೋ, ಹಾಗೇನು ಕಪ್ಪೆಗಳು ಅಲ್ಲ, as fishes cannot leave the water and live, so are frogs not at all. ಘಟಕ್ಕೆ ಮೃತ್ತಿಕೆ ಯೆತ್ತನೆ ಅಕ್ಷರಾತ್ಮಕವಾದ ಶಬ್ದಂಗಳ್ ಪುಟ್ಟುವುದರ್ಕೆ ಉಪಾದಾನಕಾರಣವಾದ ವಸ್ತುವೆನ್ನೆ ಟ್ಲಿವುದು, as clay (is the material cause) for a pot, so (one) must consider (it) to be a substance which is the material cause for the origin of sounds as represented by letters.

ಬೆಂಕಿಯನ್ನೊಂದು ಕಿಡಿ ಹಾಯ್ ಬಿದ್ದರೆ ದೊಡ್ಡ ಗುಡ್ಡದ ಹಾಗೆ ಒಟ್ಟಿದ ಬಣಿವೆಯು ಒನ್ನು ಅರಕ್ಷಣದೊಳಗೆ ಹ್ಯಾಗೆ ಸುಟ್ಟು ಬೂದಿಯಾಗುವದೋ, ಹಾಗೆಯೇ ಸಿಟ್ಟಿನ ಭರದಲ್ಲಿ ಮಾಡಿದ ಒನ್ನು ಸಣ್ಣ ಕೆಲಸದಿನ್ನ ಜನ್ನದ ಸೌಖ್ಯವೆಲ್ಲ ನಾಶವಾಗುವದು, as a stack that is piled up as high as a big hill, if one spark flies from a fire and falls (upon it), burns and is reduced to ashes in half a moment, even so all happiness of (one's) life is destroyed by a small act done (lit. that one does) in violent passion. ಕಿತ್ತಳೆ ಹಣ್ಣಿನ ಮೇಲೆ ತಿರುಗಾಡುತ್ತಿರುವ ಇಲಿವೆಯು ಮೇಲಿನ್ನ ಕೆಳಗೆ ಬನ್ನರೂ ಹ್ಯಾಗೆ ಉರುಳಿ ಬೀಳುವದಿಲ್ಲವೋ, ಹಾಗೆಯೇ ಪೃಥ್ವಿಯ ಮೇಲಿನ ಮನುಷ್ಯರೂ ಉರುಳಿ ಬೀಳುವದಿಲ್ಲ, as an ant that walks about on an orange, though it comes from above to the bottom, does not roll down (from it), even so does also a man on the earth not roll down.

328. The English 'how much — so much', 'how many — so many' is expressed by an interrogative noun of indefinite quantity (§ 278, 2) followed by such a demonstrative noun, e. g. ಸುರರ ಪಡೆ ನೆರವಿಯೊಳ್ ಕರಿಗಳಿನಿತನಿತಪ್ಪೊಳಿ, elephants how many, even in so many (places there occurs) a number of suras in union (i. e. seven times ೧೦೮; Ūandas under kusumaśara). ಎಸು ಭಟರ್ ಅಮ್ಮಗಳನ್ ಎಸುವರ್, ಅಯ್ಯ ಅಮ್ಮಗಳನ್ ಆ ಸುಭಟರಂಗದೊಳ್ ಕಾಣಿಸಿದನ್; ಆ ಬಲದೊಳ್ ಎಸು ಕೆಯ್ದುಗಳ್ ಒಳೊದಗಿದವಯ್ಯ ಕೆಯ್ದುಗಳೆಲ್ಲಮಂ ತಡೆಗಡಿದನು; ಎಸಾನೆ

ಕುದುರೆಗಳ್ ಕವಿಯಲ್ ಅಯ್ಯಂ ಸೀಲ್ದನ್; ಏಸು ತೇರ್ ಉರವಣಿಸಲ್ ಅಯ್ಯದಿಡಲಂ ಮುದಿ
ದನ್; ಏಸು ಮನ್ನಿಗಳ್ ಉರುದಿತಯ್ಯನುಂ ಕೊನ್ನಂ, how many arrows the warriors
shot, so many arrows he caused to appear in the body of those valiant
men; how many weapons entered that force, so many weapons he stopped
altogether by cutting (them down); how many elephants (and) horses
attacked, so many he split; how many chariots came on with impetuosity,
the vehemence of so many he broke; how many people rushed on, even
so many he killed. ಏಸು ಹರಿಗಳ್ ಬೇಕು, ಏನಗಯ್ಯನ್ ಈವೆಂ, how many horses
(thou) wantest, so many I shall give thee. ಚನ್ನನಮನ್ ಅರ್ಪಿಸುತಿರಲು ತನ್ನ
ಮೂಲಧನವೇಸುಣ್ಣವೆಲ್ಲವುಮೋಳಿಯಲ್ಲಿ ಚನ್ನನಕೆ ಸವೆಯಲು, when he was offering
sandalwood, (and) his capital how much it was, (so much, ಅಸು, which
is to be supplied) was spent all in succession for the sandalwood.
ಒನ್ನು ದಿನದಲ್ಲಿ ಕುದುರೆ ಎಷ್ಟು ದೂರ ದಾರಿಯನ್ನು ನಡೆಯಲ್ ಆಪುದೋ, ಅಷ್ಟು ದೂರದ
ದಾರಿ, how much far (*i. e.* how far) a horse can journey in a day, so much
(*i. e.* so) distant a road (= ಅತ್ತೀನ). ಮನೆಯಲ್ಲಿ ನಾಯಿ ಸತ್ತರೆ ಇವಿಪ್ಪದ ಜನರು
ಮೈಯೆಲ್ಲ ಬೊಲಿಸಿ ಕೊಳ್ಳುವ ನಡತೆಗೆ ನಾವು ಎಷ್ಟು ನಗುತ್ತೇವೋ, ಅಷ್ಟೇ ನಮ್ಮ ದೇಶದಲ್ಲಿ
ಗಣ್ಣ ಸತ್ತ ಹೆಂಗಸರು ತಲೆ ಬೊಲಿಸಿ ಕೊಳ್ಳುವದನ್ನು ನೋಡಿ ಪರದೇಶಸ್ಥರು ನಗುತ್ತಾರೆ,
how much we laugh at the custom of the Egyptians to have (their) whole
body shaved, if a dog dies in the house, even so much foreigners laugh
when they see that in our country a woman whose husband has died,
has (her) head shaved. ನಮ್ಮಲ್ಲಿ ಎಷ್ಟು ರೊಕ್ಕ ಉಣ್ಣೋ, ನಮ್ಮಲ್ಲಿ ಅಷ್ಟು ಲೆಕ್ಕ ಉಣ್ಣು,
how much money we have, so much calculation we have.

329. Where a relative participle with a demonstrative adverb of
time, as ಬರುವಾಗ (ಬರುವ+ಆಗ), when I come, when thou comest, when
he, she, it comes, when we, you, they come (§ 282, *i*), is commonly used,
the 'when' is occasionally expressed by an interrogative adverb of time followed
by a demonstrative one, *e. g.* ನೀವು ಯಾವಾಗ ಪುಣೆಯಿನ್ನ ತಿರಿಗಿ ಬರುವಿರೋ, ಆಗ
ಅವರ ಭೆಟ್ಟಿ ತಕ್ಕೊಳ್ಳಿರಿ, when you come back from Pune, visit him. ನಿನ್ನ ಪಾಠ
ವು ಯಾವಾಗ ಮುಗಿದಿರುವದೋ, ಆಗ ತಿರುಗಾಡಲಿಕ್ಕೆ ಹೋಗಿ ಬಹುದು, when thou
hast prepared thy lesson, thou mayest go out for a walk. This is, so to
say, an imitation of Saṁskṛita ಯದಾ, when, and its correlative ತದಾ,
then. Cf. the close of § 330.

330. Regarding the translation into English of the relative past
participle followed by nouns and demonstrative pronouns see §§ 179, 254,
and regarding that of the relative present-future participle followed by

such terms §§ 186. 254. Cf. §§ 363. 364. In § 282 the use of those participles in connection with adverbs has been adduced.

It remains to refer to § 267 in which it has been stated that it might appear, as if there existed relative pronouns and their correlatives in Kannada (just as in Samskrita). That such an appearance is not based upon idiom, has been indicated in that place, though in English the instances given there, would naturally suggest the existence of relatives and their correlatives, *e.g.* 'who—he', 'who—she', etc. However the pronouns resembling relative ones are interrogatives, and the correlatives are demonstratives, and therefore the instances quoted in § 267 and some additional ones in this paragraph are literally to be translated as follows:—*ಧನಮುಳ್ಳನ್ ಅವನ್? ಅವನೆ ಇನ್ನಂ*, who (is) a rich man? he indeed (is) a prince (in English: who is a rich man, he indeed is a prince, or a rich man is a prince indeed). *ಕೊಂಕಿದ ಬಿಲ್ಲ್ ಅವಂಗಾತಂ ಕುಡುವಿಲ್ಲಂ*, who has an (always) bent bow? he (is) Kāma. *ಬಸವನೆವ್ವುಕ್ಕರತ್ತಯವನ್ ಒನೆದು ಚಿತ್ತದೊಳ್ ಒರ್ಮೆಯುಂ ಧ್ಯಾನಿಸುವನ್ ಅವನ್? ಅವನ ವದನಸಾರಸವೆ ನೆಲೆಯಾಗಿರ್ಪಡು*, who (is) the man that only once contemplates joyfully in (his) mind the three syllables Ba-sa-va? the lotus of his countenance indeed will remain steady. *ಎದೆಯೊಳ್ ಅವನು ನೆನೆವನ್ ಎಮ್ಮವನ್? ಅದುವೆ ತಾಂ ಬಸವಾತಂ*, who does think of us in his heart? (Śiva asks) that one (or he) even is a part of Basava. *ಅವಳ್ ಪತಿವ್ರತೆಯವಳೆ ಮಾನ್ಯೆ*, who is a wife faithful to her husband? she indeed is a venerable woman. *ಯಾವನು ಕೆಲಸ ಮಾಡುವನೋ? ಅವನು ಉಣ್ಣುವನು*, who does work? he shall have a dinner. *ಯಾವನು ಸತ್ಕಾರ್ಯಗಳನ್ನು ಮಾಡುವನೋ? ಅವನು ಸುಖ ಪಡುತ್ತಾನೆ*, who does perform virtuous actions? he is happy. *ಯಾವ ಮನುಷ್ಯನು ತನಗೆ ಕಲ್ಯಾಣವಾಗ ಬೇಕೆನ್ನು ಬಯಸುತ್ತಾನೋ? ಅವನು ಕೆಯ್ದಾದ ಮಟ್ಟಿಗೆ ಯಾವತ್ತೂ ಜನರ ಮೇಲೆ ಉಪಕಾರ ಮಾಡ ಬೇಕು*, what man does desire welfare? he must be kind to all men as much as possible. *ಯಾವನು ಹಗೆಯವರನ್ನು ಗೆಲ್ಲುವದಕ್ಕಾಗಿಯೇ ಬಹಳವಾಗಿ ಹೊದಿಡುತ್ತಾನೋ? ಅನ್ಯವನು ಅಭ್ಯಮಿತ್ರ*, who does frequently march out with the very purpose of overcoming an enemy? such a one is an abhyamitrya.

ಅವುದು ಮಾಡಲ್ ಬೇಡಿದುದದುವೆ ಕರ್ಮಂ, what is that towards which an activity is directed? even that is the object (see § 315, 2, m). *ಅವುದು ರೂಢಿಯನುಳ್ಳದು? ಅದುವೆ ಲೇಸು*, what is in customary usage? even that is fit. *ಅವುದು ಚೆಲ್ವಾದುದು? ಅದು ದರ್ಶನೀಯಂ*, what is beautiful? that is worthy of being seen. *ಅಧಾರಂ ತಾನ್ ಅವುದು? ಅದು ಅಧಿಕರಣಂ*, what is location? that (forms) the sense of the locative case. *ಇತರೇತರಕ್ರಿಯಾಸಂಪತ್ತಮ್ ಅದು ತಾನ್*

ಅವುಗಳಲ್ಲಿ ಮತ್ತೆ ಬಹುವ್ರೀಹಿ ತಗುಳ್ಳಂ, what is a combination of mutual action? there also a bahuvrīhi compound (§ 249) is formed. ಅನೆಯ ಮುನ್ಯಾಗವು ಯಾವದೋ? ಅದು ದಂತಭಾಗ, what is an elephant's forepart? that (is) the dantabhāga. ಯಾವ ದೇಶದಲ್ಲಿ ಜನರು ವಿದ್ಯೆ ಕಲಿಯುವದಿಲ್ಲವೋ? ಆ ದೇಶದಲ್ಲಿ ಸೌಖ್ಯವಿರುವದಿಲ್ಲ, in what country do people not study science? in that country (there) is no happy state. ತಮ್ಮನ್ನು ಎರಡನೆಯವರು ಯಾವ ರೀತಿಯಲ್ಲಿ ನಡಿಸಿಕೊಳ್ಳಬೇಕೆನ್ನು ತಮ್ಮ ಅಪೇಕ್ಷೆ ಇರುತ್ತದೆಯೋ? ಅದೇ ರೀತಿಯಲ್ಲಿ ತಾವು ಎರಡನೆಯವರನ್ನು ನಡಿಸಿಕೊಳ್ಳಲಿಕ್ಕೆ ಬೇಕು, in what manner do they desire that others should treat them? in that very manner they should treat others.

ಮದವನಿಗನ ಅರು ಕೆಲವರು ಸ್ನೇಹಿತರುಣ್ಣು? ಅವರು ಜನ್ಯರು ಎನಿಸುವುದು, who are some friends of the bridegroom? they are called janyas. ನೀನು ನಮ್ಮಲಿಕ್ಕೆ ಯಾರು ತಕ್ಕವರೋ? ಅನ್ವರನ್ನು ನಿನ್ನ ಸ್ನೇಹಿತರಾಗಿ ಆರಿಸು, who (are) fit for thee to trust? such people choose for thy friends!

ನಿಮಗಾವುವು ಮನಕೇಯುವುವು? ಅಪ್ಪಿಡ್‌ನ್ ಅವನ್ ಆಯ್ಕುಳಿಗೊಳ್ಳಂ, which (pearls) do suit you? them choose with pleasure! (See § 271.)

Such sentences appear to have originally been formed in imitation of Samskr̥ita ones with the relatives ಯದ್, ಯಾವದ್, ಯಥಾ and their cor-relatives ತದ್, ತಾವದ್, ತಥಾ (cf. § 329). Their translation, as given above, can be easily changed into proper English.

XXII. On the verbs ಎನ್ and ಅನ್.

331. In §§ 302, 7; 322. 323. 324. 325. 326 the peculiar use of the verbs ಎನ್ (ಎನು, ಎನ್ನು), ಅನ್ (ಅನು, ಅನ್ನು), to say, when their past relative participle (in the sense of the present) is in combination with ಒಡೆ, (ಅಡೆ), and ಆರೆ and an interrogative (ಯಾಕನ್ನರೆ, ಕಾರಣವೇನನ್ನರೆ, ಏನೆನ್ನೊಡೆ, ಏನನ್ನರೆ, ಆರೆನ್ನೊಡೆ, etc.; ಅನ್ನರೇನು; ಏನಾಯಿತನ್ನರೆ; ಎನ್ನೆನ್ನೊಡೆ, ಹೇಗೆನ್ನರೆ, ಹ್ಯಾಗನ್ನರೆ), has been introduced.

It appears from those paragraphs that if a person wants to state the reason (or cause) of something he writes or speaks about, if a writer or speaker adduces something that is or was said or that happens or happened, if a writer or speaker is going to answer a question put by himself, and if a speaker or writer wants to tell the manner in which something is or was done or how something is or was, those verbs in the mentioned combination are employed.

332. Before expatiating on the other use made of the verbs ಎನ್ and ಅನ್ we have to give their past participles ಎನ್ನು, ಅನ್ನು (§ 155) and their

substitutes ಎನ್ನ and ಅನ್ನ (§ 172 and § 198, 1, remark 1), as the said verbs are often followed by ಎನ್, ಅನ್, ಉಸಿರ್ (ಉಸುರ್), ನುಡಿ, ಹೇಳಿ or ಹೇಳಿ, (occasionally also ಒರೆ) combined with their past participles, for we may say either ಕೊಟ್ಟನೆನ್ನಂ, ಕೊಟ್ಟನೆನ್ನನು, ಕೊಟ್ಟನೆನ್ನನು; or also ಕೊಟ್ಟನೆನ್ನ ಎನ್ನಂ, ಕೊಟ್ಟನೆನ್ನ ಅನ್ನನು; ಕೊಟ್ಟನೆನ್ನ ಉಸಿದಂ; ಕೊಟ್ಟನೆನ್ನ ನುಡಿದಂ; ಕೊಟ್ಟನೆನ್ನ ಹೇಳಿದಂ, ಕೊಟ್ಟನೆನ್ನ ಹೇಳಿದನು, ಕೊಟ್ಟನೆನ್ನ ಹೇಳಿದನು, all meaning 'he said I gave' or 'he said I will give'.

It may be said about the use of ಎನ್ and ಅನ್ in their simple and combined form that they generally introduce a statement by words or on paper (or on cadjan leaves, copper plates and stone tablets), this being either a statement made by somebody regarding himself or another, or one of what another has said or written, or one of command, or one of message, when it may be said to answer to the English conjunction 'that' or the quotation marks in English, e.g. ಪೂಗಲಂ ತನ್ನಪನ್ ಎನ್ನಳ್, she said "I bring flowers". ಆನ್ ಇದಂ ಮಾಯ್ತೆನ್ ಎನ್ನಂ, he said "I shall do this". ಈವೊಡೆ ನೀಮ್ ಒಳ್ಳಿದಿರ್ ಎನ್ನರ್, they said "if (you) give, you (are) good ones". ಅಯ್ಯಾ, ತಾವು ಪರಾಕ್ರಮಿಗಳು, ಯಾರಿಗೂ ಅಂಜದವರು ಎನ್ನು, ಆತನನ್ನು ಹೊಗಳಿದನು, he said "sir, you (are) a great hero and fear nobody", and (thus) praised him. ಆಗ ಸಿಂಹವು — ಇದು ನನ್ನ ಪಾಲು, ನನಗೆ ಮುಟ್ಟಿತು ಅನ್ನಿತು, then the lion said "this (is) my share, it fell to me". ಮುನ್ನೆ ನನ್ನ ಗತಿ ಹೀಗಾದೀತೆನ್ನು, ಆಗ ನನ್ನ ಧ್ಯಾನದಲ್ಲಿ ಬರಲಿಲ್ಲ, it did not come to my mind at that time that hereafter my fate would become thus. ನಾನು ಆ ಊರಿಗೆ ಹೋಗಿ ಬರುತ್ತೇನೆನ್ನ, ಹೊದಿಟನು, he said "I go to that town and return", and started. ಅಕ್ಕಾ, ದಯ ಮಾಡಿ ಒನ್ನು ತಟಕು ಜೇನುತುಪ್ಪಾ ಕೊಡೇ! ದೇವರು ನಿನಗೆ ಕಲ್ಯಾಣ ಮಾಡ್ಕಾನು ಎನ್ನು, ಬೇಡಿ ಕೊಣ್ಣೆತು, "elder sister," prayed she, "kindly give me a drop of honey! God will make thee happy". ಪರರ ಮೇಲೆ ಮಾಡಿದ ಉಪಕಾರವು ಎನ್ನಿಗೂ ವ್ಯರ್ಥವಾಗಿ ಹೋಗುವದಿಲ್ಲೆನ್ನು, ಮನಸ್ಸಿನೊಳಗೆ ನಿಶ್ಚಯ ಮಾಡಿ ಕೊಣ್ಣನು, he arrived at the certain decision that help afforded to others would never be in vain. ಅವನು — ಇದೇನೆಲೇ, ಇಲ್ಲಿಯ ಸೊಪ್ಪೆಯ ಮಯಿಗೆ ಸಾರಂಗವಿದ್ದಂತೆ ತೋರುತ್ತದೆ ಎನ್ನು, ಕೂಗಿದನು, "ha, what is this?" cried he, "in this straw there appears a deer to be hidden". ಮಾನವಿಲ್ಲದ ಬಾಲ್ಯಕ್ಕಿಗಿಂತ ಸಾವು ಲೇಸೆನ್ನು, ತೋರುವದು, it appears that death is preferable to a dishonorable life. ಪೂವಡಿಗಂ ಹರನ ಪೂಜಾರ್ಥದ ಕುನುಮಮಂ ಪರಿಮಳವನ್ ಈಣ್ಣಿದಳ್ ಎನ್ನುತ್ತೀಯರಸಿಯರ ಮೂಗಂ ಕಡಿದನ್ ಆ ಕ್ಷಣದೊಳ್ ಎನ್ನೆನಲು, when they told (the king) that the florist, saying "she tasted the flower (and) fragrance with which Hara should be worshipped", cut off the nose of this queen at that moment. ನಿನ್ನ ಮಾತಿನ

ಆತಯವು ನನಗೆ ಪೂರಾ ತಿಳಿಯಿತು ಎನ್ನು, ಬಲುಬಗೆಬಗೆಯನ್ನ ಅನ್ವನು, he said hastily "the meaning of your word is perfectly known to me". ಈ ಭವಹರಚರಿತಂ ಪುಣ್ಯತ್ರವಕಾರಣಮೆನ್ನೆ, ಪೇಜಿಲ ಉದ್ಯತನಾದೆಂ, having said even "this worldly existence-removing-story (shall become) a cause of pleasure for the ear", I endeavoured to tell (it). ಎಲ್ಲ ಹಣವನ್ನು ಇಸ ಕೊಣ್ಣು ಹೋದನೆನ್ನು ಹೇಳಿದಳು, she said "he took all the money and went away". ನೀನು ಮಾಡಿದ ತೀರ್ಪು ಸಮವಲ್ಲ ಎನ್ನು ನನಗೆ ಹೇಳಿದರು, they told me that the decision thou madest, was not proper. ಎತ್ತು, ಅವನ ಕೆಯ್ಯೊಳಗಿನ್ನ ನೀನು ಪಾರಾಗಿ ಹೋಗಲಾಯ್ ಎನ್ನು, ಹೇಳಿತು, the ox said "thou canst not be saved from his hand". ಕೊಟ್ಟೆಂ ಕೊಟ್ಟೆನೆನ್ನು, ಸಿಂಹಳೆನ್ನಂ ನುಡಿದಂ, "I shall certainly give" king Simhala said. ಮಾವಾ, ನೀನು ನನ್ನ ಕರೆದಿ ಎನ್ನ, ಫಕೀರನು ಹೇಳಿದನು, Phakira said "uncle, thou didst call me". ಆ ಕೂಸುಗಳ ಚೆನ್ನೆ ಬಿಡಿರಿ! ನಾನು ಇವುಗಳನ್ನು ಒತನದಿನ್ನ ಕಾಯುತ್ತ ಹತ್ತರ ಕುಳಿತಿರುತ್ತೇನೆ ಅನ್ನಲು, when it (the wolf) said (to the wild hog) "give up anxious thought as to those (your) little ones! I shall sit near (them) guarding them with care". ತಾನು ಮಾಡುತ್ತೇನೆನ್ನ ಹೇಳಿದನು, he said "I will do it".

ತನ್ನೆ, ಶಿಕ್ಷಿಸುವದಕ್ಕಿನ್ನ ಕ್ಷಮಿಸುವದು ಬಹುಯೋಗ್ಯವು ಎನ್ನು, ತನಗೆ ಬುದ್ಧಿ ಹೇಳಿದ ಮಾತನ್ನು ಮಗನು ಮನಸ್ಸಿಗೆ ತನ್ನ, ಆ ಹುಡುಗನನ್ನು ಕ್ಷಮಿಸಿ ಬಿಟ್ಟನು, the son took to heart that (his) father had given him the advice that it was much fitter to bear with than to punish, and pardoned the boy. ಎನ್ನಿಗೂ ತಾಯಿ ತನ್ನೆಗಳ ಮಾತು ಮಾತಿ ಬಾರದು ಎನ್ನಲೂ ಮನುಷ್ಯ ಪತು ಪಕ್ಷಿ ಗಿಡ ಧೂಮಿ ಆಕಾಶ ಸೂರ್ಯ ಚಂದ್ರ ಮುಂತಾದವುಗಳನ್ನೆಲ್ಲ ದೇವರು ಹುಟ್ಟಿಸಿದನೆನ್ನಲೂ ಅದರಿಲ್ಲಿ ಬರೆದದೆ, it is written in it (viz. in the old or former book) that (you) should never transgress the word of (your) parents and that God created man, beasts, birds, trees, the earth, the sky, the sun, the moon, and all the other things.

ನಾಯಿಗಳನ್ನು ಒನ್ನು ಗಿಡಕ್ಕೆ ಕಟ್ಟಿ ಹಾಕಿ ಹೋಗಿರಿ ಎನ್ನು ಅನ್ವನು, he said "tie the dogs to a tree and go!". ಬಯ್ಯಾಡುವ ನಡತೆ ಬಹಳ ಕಟ್ಟಿದು, ಇದನ್ನು ಚನ್ನಾಗಿ ನೆನಪಿ ನಲ್ಲಿಡು ಎನ್ನು, ಬುದ್ಧಿ ಹೇಳಿದನು, he exhorted him "the habit of using improper language (is) very bad; remember this well!". ಅಸೂಯೆಗೀಡಾಗ ಬೇ ಡೆನ್ನು, ನಿಜನನ್ನಂಗಳಾ ಕುಳೆನ್ನಂ ಪೇಟ್ಟಿಂ, that Kulinda told his son "do not become subject to envy!". ಚಕ್ರವರ್ತಿ, ತನ್ನ ದಣ್ಣಿನವರನ್ನೆಲ್ಲಾ ಮೊದಲು ದಾಟಿಸ ಬೇಕೆನ್ನು, ಅವ್ವಿಗರಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿದನು, the king commanded the boatmen that they should first transport all his soldiers over (the river). ಆತನು ನೋಡುವ ಎನಲು, when he said "let us see!". ನೋಡೋಣ, ಬಾ ಎನ್ನನು, he said "let us see, come!".

ಅವನಿಗೇನೆನ್ನ ಹೇಳಿರಿ? ನಮ್ಮಲ್ಲಿಗೆ ಬರ ಬೇಕೆನ್ನ ಹೇಳಿರಿ, what am I to tell him?

Tell (him) he must come to me. ಹೋಗಿ, ಸಾಯಂಕಾಲದಲ್ಲಿ ಅವರ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆಂದು ಹೇಳಿ, go, and tell (him) that I will come to his house to dinner this evening. ದೊರೆ, ಸಾಯಂಕಾಲದಲ್ಲಿ ತಮ್ಮ ಮನೆಗೆ ಊಟಕ್ಕೆ ಬರುತ್ತೇನೆಂದು, ಹೇಳಿಲಿಕ್ಕೆ ನನ್ನನ್ನು ಕಳುಹಿಸಿದರು, the gentleman sent me to say that he would come to your house to dinner this evening. ದೂತರು ಚಕ್ರವರ್ತಿಯ ಬಯ್ಯಿಗೆ ಬಂದು, ಎಲೇ ಮಹಾರಾಜನೇ, ನನ್ನೊಡೆಯನು ಇವುಗಳನ್ನು ತಮಗೆ ಕಾಣಿಕೆಯಾಗಿ ಕಳುಹಿಸಿರುತ್ತಾರೆಂದನು, the messenger went to the ruler and said "O king, my master has sent you these things as a present".

The verbs ಎನ್ and ಅನ್ are also used in questions, e. g. ಯಾಕೆ ಮರದ ಮೇಲೆ ಏರಿದ್ದಿ ಎಂದನು, he said "why hast thou ascended the tree?". ಆ ಕುಡ್ಡಾನು, ನಿನ್ನ ಸಹಾಯಕ್ಕೆ ಹ್ಯಾಗೆ ಬರಲಿ ಎನ್ನು, ಚಿನ್ನಿಸುತ್ತಿರಲು, when the cripple said "how shall I come to thy help?" and was sorrowful. ಯಾವ ಆಟ ಆಡಬೇಕು ಅನ್ನುತ್ತೀ, what doest thou say that (we) shall play? ಈ ಮರವನ್ನು ಈ ಹಾಡು ಮಾಡಿದವರು ಯಾರು ಎನ್ನು, ತೋಟದೊಳಗಿನ ಆಳುಗಳನ್ನು ಕರೆದು ಕೇಳಿದನು, he called the servants that were in the garden and asked "who are they who have treated this tree in this manner?". ನಿಮಗೆ ಹ್ಯಾಗೆ ತಿಳಿಯಿತು ಎನ್ನು, ಕೇಳಿದರು, they asked "how did you know (that)?" ಯಾವಾಗ ತರುವಿ ಎನ್ನು, ಕೇಳಿದನು, he asked "when wilt thou bring (it)?" ನೀನು ಯಾಕೆ ಅಯಿತ್ತಿದ್ದಿ ಎನ್ನು, ರಾಮಚಂದ್ರನನ್ನು ಕೇಳಿದನು, he asked Rāmacandra "why doest thou weep?".

Further the said verbs are used to express 'for the purpose', regarding which some instances have been given in § 302 under No. 7.

Then the said verbs are also used to give an explanation of nouns, verbs or adverbs, e. g. ಕಲ್ತಿಯೆನ್ನು ಗರ್ವಭಂ, kalte means an ass [lit. kalte (people) having said (is) an ass]. ಮುಟ್ಟಿಗಮಾ ಎನ್ನೊನ್ನು ಮರಂ, multaga means a certain tree. ಕೂಲಿನೆನ್ನೆಗ್ಗಂ, kūla means a rude man. ತೆಗಲ್ದಿನೆನ್ನು ಪೂದಂ, tēgalḍan means 'he reviled'. ಅಗುಟ್ಟಿನೆನ್ನು ನೀರ್ನಲಿದಪ್ಪಿದಂ, agulḍan means 'he sank in water'. ಕಲ್ಕಿನೆನ್ನು ಆಕಸ್ತಿಕಂ, kalḥkanē means suddenly. ಗಲಿಗಲಿನೆನ್ನು ಬೇಗಂ, galagalānē means quickly. — Also when a series of nouns is given ಎನ್ or ಅನ್ is used, e. g. ನಾಗರ ಹಾವು, ಕೇರೀ ಹಾವು, ಮಣ್ಣು ಕ್ಕಹಾವು, ಬೀಣಿ ಹಾವು, ಬಳೆಗಡಕಹಾವು, ಹೆಬ್ಬಾವು ಎನ್ನು, ಹಲವು ತರದ ಹಾವುಗಳನ್ನು.

Also when imitative sounds, feeling, etc. are to be expressed, the said verbs are used, e. g. ಪುಪುಪು ಪುಪ್ಪಿಯೆನ್ನಾ ಲಿಕ್ಕಲ್ಲಳ್ ಉದಿದುವು ಸಭದಿಂ, hailstones fell down from the sky with the sound of palapaḷa palapaḷa. ನೋಣವು ಗುಂಯಿ ಗುಂಯಿ ಎನ್ನು, ಹಾಡುತ್ತದೆ, the fly sings guṁyi guṁyi. ನನ್ನ

ಅಂಗಿಯ ಜುಮ್ ಅನ್ನುತ್ತದೆ, the palm of my hand has the sensation of jum (from cold).

The relative participles of the said verbs are used similarly (cf. the use of ಎಮ್ಮ in the passive, § 315, 2, k). Regarding ಎಮ್ಮ when forming a verbal noun in combination with ಉದು or ಅದು, the following instances may be given:—ವಿರಸವೆನಗಿದು ಮುಂಜೆಯೆಮ್ಮದನ್ ಒರೆಯದಿರು, do not say "this investiture with the sacred thread is sapless to me". ಕೊತ್ತಿ ಬಲ್ಲದೆ ಹಾಲು ಮೀಸಲ್ ಎಮ್ಮದನು, does the cat know (the difference between common) milk (and) that which is vowed? ತಾನು ಈ ಹೊತ್ತು ಹೊಸವಾಗಿ ಎಷ್ಟು ಕಲಿತೆವುದನ್ನು ಪ್ರತಿದಿನ ನೋಡುತ್ತಿರ ಬೇಕು, he must daily examine "how much more have I learned to-day?". ಮಕ್ಕಳಿರಾ, ಯಾವದೊನ್ನ ಕೆಲಸಕ್ಕೆ ಕೆಯ್ ಹಾಕುವದಕ್ಕಿನ್ನ ಮುಂಜಿತವಾಗಿ ಅದನ್ನು ಮಾಡುವದಿನ್ನ ನಿಮಗೇನಾದರೂ ಉಪಯೋಗವದೆಯೋ ಇಲ್ಲವೋ ಎಮ್ಮದನ್ನು ಪೂರ್ಣವಾಗಿ ವಿಚಾರ ಮಾಡಿ ನೋಡಿರಿ, children, before you apply (your) hand to anything, examine thoroughly whether it is in any way useful to you or not. ನಾವು ಸುಮ್ಮನೆ ಬಾಯಿಗೆ ಬನ್ನ ಹಾಗೆ ಮಾತಾಡ ಬಾರದೆಮ್ಮವದಕ್ಕೆ ಒನ್ನ ದೊಡ್ಡ ಕಾರಣವುಣ್ಣು, there is an eminent reason, why we should not vainly (and) inconsiderately speak. ಆ ಪುಸ್ತಕದಲ್ಲಿ ನೀತಿಯ ಪಾಠ ಗಳುಣ್ಣು; ಅವುಗಳನ್ನು ಓದಿ ನೆನಪಿಟ್ಟು ಕೊಣ್ಣು ಅದರಿನ್ನ ನಡೆ ಕೊಳ್ಳ ಬೇಕೆವುದಾಗಿ (ಎಮ್ಮದು+ಆಗಿ) ಬರೆದದೆ, in that book there are ethic rules; it is written (therein) that you should read and remember them carefully and walk accordingly. ಭೃತ್ಯನನ್ನು ಕರೆದು ಹೀಗೆ ಮಾಡೆಮ್ಮದಾಗಿ ಆಜ್ಞಾಪಿಸುವದು, calling (one's) servant and ordering "do thus". ಸರಿಯು, ಅಣ್ಣಾ, ಹೋಗಿ ಬರುತ್ತೇನೆ, ಲೋಭವಿರಲಿ ಎನ್ನ, ಅನ್ನದ್ದೇ (past relative participle) ಹೊರಟಿತು, the fox said with emphasis (to the fowl) "elder brother, I go (now) and shall return. (Your) favour remain (on me)!", and started.

333. ಎನ್ನರೆ or ಅನ್ನರೆ are frequently used after a conjugated verb to express the meaning which that verb would give, if its relative participle in combination with ಅರೆ were used, e. g. ಇನ್ನಿನಿಂದ ನೀನು ನಮ್ಮ ಸಾಲೆಗೆ ದಿನಾ ಬರುತ್ತ ಬಾ ಅನ್ನರೆ ಒನ್ನರಡು ತಿಂಗಳೊಳಗೇ ನಿನಗೆ ನನ್ನನ್ನೆ ಬರೆಯಲಿಕ್ಕೆ ಬನ್ನೀತು, if hence thou daily come [lit. "daily come" if (one) says] to our school, you will probably become able to write like me even in one or two months. ದೊರೆ ಬನ್ನರನ್ನರೆ, if master has come [lit. if (one) says "master has come"]. ಗುಬ್ಬಿಯು ಆ ತತ್ತಿಯ ಮೇಲೆ ಕೂತಿನಿಂದ ಅದರಿ ಮೆಯ್ಯಾವಿನಿಂದ ಮೂಿಯಾಗುತ್ತದೆ, if the sparrow sits on that egg [lit. "sat" if (one) says], a young will be born by the warmth of its body. ತಮ್ಮ ಕೆಯ್ಲೆ ಅದಷ್ಟು ಬಡವರ ಪರಾಮರಿಕೆ ಮಾಡ ಬೇಕು ಅನ್ನರೆ

ದೇವರು ತಮಗೆ ದಯೆ ಮಾಡುವನು, if you take care of the poor [lit. "you must take care of the poor" if (one) says] as much as you can, God will be kind towards you. ಕಾಯಿಗಳು ಹಣ್ಣಾದವೆನ್ನರೆ ಬಿಸಲಿಗೂ ಗಾಳಿಗೂ ಅರಳಿ ಒಳಗಿನ ಹತ್ತಿ ಹೊದಿಗೆ ಬರುತ್ತದೆ, if the pods are ripe, they will open by the effect of sunshine and wind, and the cotton that is inside, will come out. ರಾಮ ಪುರವೆನ್ನು ಊರಿಗೆ ಹೋಗು ಅನ್ನರೆ ನಿನಗೆ ಎರಡು ದುಡ್ಡಿಗೆನ್ನ ತೆಂಗಿನ ಕಾಯಿ ದೊರೆಯುವದು, if thou goest to the town called Rāmapura, thou wilt get a coconut for two duddus. ಇಲ್ಲಿ ಕತ್ತರಾಯಿತನ್ನರೆ ನನಗೆ ಈ ಗುಡ್ಡದೊಳಗೆ ವಾರಿ ಸಿಗಲಿಕ್ಕಿಲ್ಲ, if darkness sets in here, I shall not find the way in this hilly country. ಈ ಕಠಾಣಿಯನ್ನು ನಾವಿಬ್ಬರೂ ಹಂಚಿ ಕೊಣ್ಣು ಬಿಡುವಾ ಅನ್ನರೆ ಜನ್ಮದ ದರಿದ್ರ ವಿಚ್ಛಿನ್ನವಾಗುವದು, if we two divide this costly pearl among us, (our) poverty of birth will cease. Observe also the following instance— ದೊರೆಗಳು ಶನಿವಾರ ಬನ್ನರು; ಈ ಶನಿವಾರತನಕ ಅನ್ನರೆ ಒನ್ನು ವಾರ ಆಯಿತು, the gentleman came last Saturday; (from that time) till this Saturday, if one says, it is a week.

It is to be remarked here that ಎನ್ನರೆ or ಅನ್ನರೆ is also used to express the English 'that is to say', e. g. ಸನ್ನ ಗೃಹಂನೇ ಇಸವಿಯೆನ್ನ ಗಲತನೇ ಇಸವಿಯ ತನಕ ಅನ್ನರೆ ಸುಮಾರು ಇನ್ನೂರು ವರ್ಷಗಳ ವರೆಗೆ, from A. D. 1490 till A. D. 1687, that is to say for about 200 years. ಗ್ರೇಟ್ ಬ್ರಿಟನ್ ಸಂಯುಕ್ತರಾಜ್ಯದ ಕ್ಷೇತ್ರಫಲವು ತುಸು ಹೆಚ್ಚುಕಡಿಮೆ ಸಿಂಹಲದ್ವೀಪದಷ್ಟು ಅನ್ನರೆ ೨೫ ಸಾವಿರ ಚಚ್ಚಾಕಮೈಲು ಉಣ್ಣು, the area of the united kingdom of Great Britain is about as great as that of Ceylon, that is to say 25000 square miles. ಈ ಮೀನು ತಿರಿಗಾಡಿ ದರೆ ಕಡಲುಕ್ಕಿ ನೀರು ಹೆಚ್ಚುವದು ಅನ್ನರೆ ಅಷ್ಟು ದೊಡ್ಡ ಮೀನು, if this fish moves about, the sea swells and increases, that is to say such a big fish.

334. With regard to the use of ಎನ್ನರೆ or ಅನ್ನರೆ after a conjugated verb adduced in § 333 the remark is to be made that ಅದೊಡೆ, ಅದಡೆ or ಅದರೆ (cf. the verse in § 319) are similarly used, e. g. ತೊಲಿಮನ್ನವನ್ ಅದಿದೆಯಾ ದೊಡೆ, if thou knowest Śiva's mantra. ನಿಮ್ಮೊಡೆಗವ ತಪ್ಪಿಸಿದನಾದೊಡೆ, if he left your service undone. ಹೊದಿ ಬಿದ್ದರಾದೊಡೆ, if they escaped. ಸನ್ನಿಸಿದ ರಾದಡೆ, if they touch. Also ನೀನು ನಾಳೆ ಪುಣೆಗೆ ಹೋಗುವದಾದರೆ, if to-morrow thou goest to Puṇē. Cf. § 296.

335. In the modern dialect 'intentionally' is expressed by ಬೇಕೆನ್ನ, (lit. having said "it must"), e. g. ನಾನು ಬೇಕೆನ್ನ ಕನ್ನಡಿಯನ್ನು ಒಡಿಯಲಿಲ್ಲ, I have not broken the looking-glass intentionally; (and 'unintentionally' may be translated ಸಾಕೆನ್ನ or ಬೇಡೆನ್ನ).

336. In the same dialect 'they say', 'on dit' is expressed by adding ಅನ್ನೆ (§ 196, remark 4; § 198, 7, remark 2) to a sentence, *e. g.* ಬ್ರಾಹ್ಮಣನು ಆ ಚಿವಾರನ ಬಯ್ಯಿಗೆ ಹೋಗಿ, ಅನ್ನದ್ದು (see § 337) — ನಾಯಕರೇ, ತಮ್ಮಲ್ಲೇನೋ ನೀರು ತುಮ್ಮುವದೊನ್ನು ದೊಡ್ಡ ಹಣ್ಣೆ ಅದೆಯೆನ್ನೆ, the Brāhmaṇa went to that money-changer and said "sir, they (people) say you have a certain large metal vessel into which water uses to be filled". ಒನ್ನ ಜಾತಿಯ ಕಪ್ಪೆಗಳು ಇಡೀ ಕೋಬೋ ಮುಯನ್ನು ಸುಂಗುತ್ತವನ್ನೆ, they say that a sort of frogs swallows a whole chicken. ಬರುತ್ತಾರನ್ನೆ, "they are coming" they say (or I am told). ಬನ್ನರನ್ನೆ, "they are come", I am told.

337. From the instances in § 332 it appears that ಎನ್ or ಅನ್ are generally placed at the end of a statement, etc.; it is, however, allowed to put them also before it in order to introduce it, *e. g.* ತನ್ನೆಯು ಇಬ್ಬರನ್ನು ಕರೆದು ತನ್ನೆದುರಿಗೆ ನಿಲ್ಲ ಹೇಯ್, ಅನ್ನದ್ದು — ಮಕ್ಕಳಿರಾ, ನೀವಿಬ್ಬರೂ ದಿನಾಲು ಕನ್ನಡೀ ನೋಡುತ್ತಾ ಇರಿ, etc., the father called both (his children), told them to stand before him, and said (lit. a having said) "children, daily look on the looking-glass". ಒನ್ನ ದಿನ ಒಬ್ಬ ಮುದುಕನು ಕೆಲವು ಹುಡುಗರಿಗೆ ಅನ್ನದ್ದು — ಮಕ್ಕಳಿರಾ, ನಾನು ನಿಮಗೆ ಹಿತವಾಗ ಬೇಕೆನ್ನೆ, ಅಪೇಕ್ಷಿಸುತ್ತೇನೆ, on a certain day an old man said to some boys "children, I desire your welfare". ದೇವನೆನ್ನನು ನಮ್ಮಿಯ ಜ್ಞಾಂಗೆ—ಅವಗಂ ಬಹುವೇದವೇ ದಾರಿ, the god said to Nambiyanna—"always (are) even the manifold vēdas the road". ಸತಿಯೆನ್ನಳ್ ಇನೆಯಂಗೆ—ಅಯ್ ನಯೆನು ಭಕ್ತಿಯಂ, the wife told the beloved one "I do not know, I do not know devotion".

In such a case ಎನ್ or ಅನ್ may be preceded by ಇನ್ನು (*cf.* § 326 ಆದಿ ನ್ತೆನ್ನೊಡೆ), *e. g.* ಬಯ್ಯಯಮ್ ಅರಸಿಯಂ ಸನ್ಮಯ್ಯಲಿನ್ನಿನ್ನೆನ್ನಂ, thereupon, in order to appease the queen, he spoke thus—. ಮತ್ತಮ್ ಅರಸನ್ ಇನ್ನೆನ್ನಂ, again the king spoke thus—. ಮತ್ತಮ್ ಇನ್ನೆನ್ನಳ್, again she spoke thus—. ಅವಳ್ ಇನ್ನೆನ್ನಳ್, she spoke thus—. ಅವರ್ ಇನ್ನೆನ್ನರ್, they spoke thus—. ತನ್ನೆಗಿನ್ನೆನ್ನಂ, he spoke thus to (his) father—. ಸರೇನ್ನನನ್ನನಂಗೆ ಪತಿವೋಹಿನನ್ನನನ್ ಇನ್ನೆನ್ನಂ, to the son of the king the son of Patimōhi spoke thus—. Also: ಇನ್ನೆನ್ನೊರೆದು, having spoken thus (with reference to preceding words).

Or ಇದಂ, this, may be put after ಎನ್, *e. g.* ಅವನ್ ಎನ್ನನ್ ಇದಂ, he spoke this—.

There is still to be mentioned the use of a relative participle in the form of a verbal noun to introduce a statement, etc., without ಎನ್ or ಅನ್, *e. g.* ಅವನು ಆಲೋಚಿಸಿದ್ದು — ಈಕೆಯು, ಕರೀ ದೀಪದ ಚೀಲವೆನ್ನು, ಹೇಯುವದು ಮದ್ದಿನ

ಜೀಲವು, he reflected "what she says is a bag of black seed, (is) the bag of gunpowder". ಸಿಂಹವು ಹೇಳಿದ್ದು — ನೀವೆಲ್ಲರೂ ತಿಳಿದವರೇ ಇದ್ದೀರಿ, the lion said "all of you certainly know". In such a case ಎನಸ್ತರೆ is to be supplied, for which see § 323.

XXIII. On ಇಲ್ಲದೆ, ಅಲ್ಲದೆ, ಅಲ್ಲ.

338. In § 212, No. 7 ಇಲ್ಲದೆ, ಅಲ್ಲದೆ (cf. §§ 170, 361) and ಅಲ್ಲ appear as classed with the adverbs by the Śabdānuṣāsa.

ಇಲ್ಲದೆ.

In that case ಇಲ್ಲದೆ has the meaning of 'in absence of', 'without' (vinārthaṃ), e. g. ಅಕ್ಕರಮ್ ಇಲ್ಲದೆ ತಕ್ಕರ್ ಅಕ್ಕಮೆ, do distinguished people originate without letters (i. e. without the knowledge of letters or science)? ನೀನ್ ಇಲ್ಲದಿವೆಲ್ಲಮ್ ಒಳವೆ, ಭಾನುತನುಜಾ, without thee are all these (valuable things) in existence (for me), O Karna? ಭಕ್ತಿಯಿಲ್ಲದೆ ಕೆಟ್ಟು ಹೋದೆ, without devotion thou wilt be ruined. ತಳುವಿಲ್ಲದೇ ಬಸ್ತನೆ, shall I not come even without delay? ತೆರಿಹಿಲ್ಲದೇ, even without intermission. ಅನೇಕಜನರಿಗೆ ಕಷ್ಟವಿಲ್ಲದೆ ಇರುವದು ದೇಕು, many men like to live without labour.

But originally ಇಲ್ಲದೆ is the negative participle of ಇಲ್, not being present or not having been present, not being, not having been (see § 170; cf. ಇಲ್ಲ § 298), e. g. ಇನಿತಿಲ್ಲದಿಹ ರಾಜ್ಯಂ ದುರ್ಬಲಮ್ ಎನಿಕ್ಕುಂ, a kingdom in which so much (viz. a strong king, etc.) is not existing, is called weak. ಔರಸ ಪುತ್ರನ್ ಉತ್ತಮಂ, ಮೇಣ್ ಅವನ್ ಇಲ್ಲದೊಡೆ, a son generated by one's self (is) the best; and if not being he is (i. e. if he did not exist). ಇಲ್ಲಿ ಭಕ್ಷಿಸಲ್ ಒನ್ನವುಂ ಮುನ್ನಿಲ್ಲದಿರ್ದೊಡೆ, thereafter not being anything to eat here if is (i. e. if thereafter there were nothing to eat here). ಬುದ್ಧಿ ಇಲ್ಲದಿದ್ದರೆ ನೀತಿ ಇರುವದಿಲ್ಲ, if (there) is no understanding, (there) is no right behaviour. ಪ್ರಯೋಜನಕ್ಕಿಲ್ಲದೇ ಪ್ರಯವಾಗಿ ಹೋಗುವಿಕೆ ವ್ಯಯವೆನ್ನಿಸುವದು, to a useful purpose even not being a spending a going (i. e. spending even for no use or without use) is called vyaya.

ಇಲ್ಲದೆ being thus originally a negative participle or gerund, forms also the relative participle ಇಲ್ಲದ (see § 273), e. g. ದುಃಖವಿಲ್ಲದರ್, those who have no sorrow. ಎಡೆಬಿಡು ಇಲ್ಲದ ಸಾಲು, a line that has no break. ಕೊವ್ವಿಲ್ಲದ ಎತ್ತು, an ox that has no horns. ಬುದ್ಧಿ ಇಲ್ಲದವನು, a man who has no understanding. ಇಲ್ಲದುದು, that is not existing. — It is to be

remarked that ಇಲ್ಲದ, like ಉಳ್ಳ, may govern also the accusative, *e.g.* ವಿಧಕ್ತಿಯನ್ನಿಲ್ಲದುದು (see § 316 under No. 1).

ಅಲ್ಲದೆ (*cf.* § 300, 1, remark a).

ಅಲ್ಲದೆ when considered as an adverb (§ 212, 7) means 'excepting', 'except' (vināṣṭham, Śabdānuśāsana), and occasionally 'but', *e.g.* ಬೆನನ್ ಅಲ್ಲದೆ ದೇವರ್ ಒಳರೇ, are (there any) gods except Jina? ನೀನ್ ಅಲ್ಲದಾವನ್ ಅಧಿಕನ್ ಇಳೆಯೊಳ್ ಜಿನಪಾ, except thee, Jinapa, who is an excellent person on earth? ಬುದ್ಧೋತ್ತಮಂಗಳ್ಳಿರುಳ್ಳಲ್ಲದರ್ಕಮ್ ಇದಿರೊಳ್ ಮೆಯ್ಡೋರ್ಕ್ಕೆಯೇನ್ ಆರ್ಕಮ್, except at night fire-flies (have not the ability to shine); let the sun shine in front, what ability (to shine) have they? ಕುಸುಮಾಯುಧ, ನಿನ್ನ ಬಲ್ಪ ಪೆಣ್ಣುಕ್ಕಳೊಳ್ ಅಲ್ಲದಿಲ್ಲ, Kāma, except among females, thou hast no power. ಕುಳದ ನಿಯಾಮದೊಳ್ ಎನ್ನಂ ಕ್ಷಳಕ್ಕೆ ಲಾಕ್ಷರವಿಕ್ಕಲ್ಪಮ್ ಇಲ್ಲ; ವಿಕ್ಕಲ್ಪಂ ಕ್ಷಳನ್ ಅಲ್ಲದಿಲ್ಲ, in an alliteration wherein the kuḷa (the Kannaḍa ಳ) is, the optional use of the letter ಳ for the kṣaḷa (the Samskrita ಳ) does never occur; an optional use, excepting (that of) the kṣaḷa, is not to occur (in such a case). ಉಯ್ ನೆಯ್ ಸುಯ್ ಒಯ್ ಧಾತುಗಳೊಳ್ ದ್ವಿತ್ವಮ್ ಅಲ್ಲದಿಲ್ಲ ವಿಕ್ಕಲ್ಪಂ, in the verbal themes uy nēy suy ōy (there) is no other use except the doubling (of their final letter when ಅಲ್ is suffixed). ಆಕಾರಾಂತಮ್ ಅಲ್ಲದುದ್ ಸ್ವರವ್ಯಂಜನಾಂತಂಗಳ್ಳಿ ಪರಮಾದ ಜತುರ್ಥಿಗೆ ಗೆಯೆನ್ನಕ್ಕುಂ, excepting the terms that end in ಅ, (there) is (the suffix) ಗೆ for the dative when it (*i.e.* its suffix) follows the rest (*viz.*) those that end in (other) vowels and in consonants. ಧನವನ್ ಈಯಲು ಬರ್ಪದಲ್ಲದೆ ತನುವನ್ ಈಯಲ್ ಅದೆನ್ನು ಬರ್ಪದು, it is possible to offer (one's) riches, but how will it be possible to offer (one's) body? ಆದಿತಿವಧಕ್ತಂಗೆ ಮದುವೆಯನ್ ಆದರದಿ ನಾ ಮಾ ರಿಪ್ಪಿನ್ ಅಲ್ಲದೇ ದುಹಿತೆಯಂ ಭವಿಗೆ ಕೊಡೆಂ, except I reverently marry (her) to a devotee of Ādiśiva, I do not give this (my) daughter to a worldling. ದೇವರ ಕೃಪೆಯೆನ್ನಲ್ಲದೆ ಪಾಪಕ್ಕೆ ಪರಿಹಾರವಿಲ್ಲ, except through the grace of God (there) is no forgiveness for (*i.e.* of) sin. ಹಾಲು ಮೊಸರಾಗುವದಲ್ಲದೆ ಮೊಸರು ಹಾಲಾದೀತೇ, except that milk becomes curds, could curds become milk?

Occasionally ಒಡ or ಅಡ (or ಅರೆ) may precede ಅಲ್ಲದೆ, *e.g.* ನಿಮ್ಮ ಕೆಯ್ಯಲಿ ಮದಿದೊಡಲ್ಲದೆಯೆಮ್ಮ ತಾಪನಿಮೋಕ್ಷವಾಗದು, except he die by your hand, I shall get no deliverance from my curse. ಎಮ್ಮವಂ ಪೂಜಿಸಿದಡಲ್ಲದೆ ಭಕ್ತಿ ದೊರೆಯದು, except one adores me, devotion will not be obtained.

ಅಲ್ಲದೆ sometimes loses so much of its originally verbal character that it is added to a relative past participle (unless the rule in § 167 be

applied), *e. g.* ನಿನ್ನಂ ನೋಡಿದಲ್ಲದೆ (=ನೋಡಿದ ಅಲ್ಲದೆ, or perhaps ನೋಡಿದು ಅಲ್ಲದೆ), except I see thee. ಬೆಳಗಿದಲ್ಲದೆ, except it become bright. ಶತ್ಪ್ರಾನ್ತಂ ಸಂಸ್ಕೃತದೊಳ್ ಪದವಿಧಿಯಂ ನೆರೆಯಿ ತಳೆದಲ್ಲದೆ (Commentary: ಧರಿಸಿದಲ್ಲದೆ) ಕನ್ನಡ ದಲ್ಲಿ ಲಿಂಗವಾಗದು ನಿಜದಿಂ, a term with final ಅತ್ may well form a word in a Sanskrita compound, but in (true) Kannada does not become a nominal theme by itself. ಊರಿಗೆ ಬನ್ನ ಮಾರಿ ಉಣ್ಣಲ್ಲದೇ ಹೋಗದು, Māri that has come to a town, does never go away except she eats.— On the other hand we have also: ತಲೆ ತಾಗಿಸಿದ್ದಲ್ಲದೆ (=ತಾಗಿಸಿದ್ದು ಅಲ್ಲದೆ) ಬುದ್ಧಿ ಬಾರದು, except he knock (his) head (against something), understanding will not be obtained (by him).

Likewise this disappearance of its original character seems to occur when ಅಲ್ಲದೆ is followed by an accusative (see § 300, 1, remark b), *e. g.* ಮೃಡನ ಭಕ್ತರನ್ ಅಲ್ಲದಾರುವನ್ ಅರಿಯೆವರ್ತಿಸೆವು, except devotees of Śiva we know and love nobody. ಎನ್ನನ್ ಅಲ್ಲದೆ ಸತತಂ, ಬಯ್ಯಿಕೆನ್ನ ಪದವಿಯನ್ ಅದೊ ಡಾತಂ (see § 287, remark) ತನ್ನ ಮನದೊಳು ನೆನೆವುದಿಲ್ಲ, except always upon me, he does not think even upon my (high) rank.

ಅಲ್ಲದೆ may also get the meaning of 'besides' (ಮೇಲ್, ಮತ್ತೆ), *e. g.* ಅದಲ್ಲದೆ, besides that. ಇದಲ್ಲದೆ, besides this. ಅವನಲ್ಲದೆ ಮತ್ತೆ ಕೆಲವರು ಬನ್ನರು, besides him some others came. ನೋಣಗಳು ಸೊಗಸಿನ್ನ ಹಾದಿಾಡುತ್ತ ಹೊತ್ತುಗಳೆ ಯುತ್ತಿದ್ದವಲ್ಲದೆ ತಮ್ಮ ಹಿತದ ಕೆಲಸವನ್ನೇನೂ ಮಾಡಿ ಕೊಳ್ಳುತ್ತಿದ್ದಿಲ್ಲ, the flies spent (their) time by joyfully flying about, besides (that) they did not do any work useful to themselves. ದೇವರಾಜನು ದಕ್ಷಿಣಕ್ಕೆ ತನ್ನ ರಾಜ್ಯವನ್ನು ಬೆಳೆಸಿದ್ದಲ್ಲದೆ ಉತ್ತರದಲ್ಲಿ ವಿಜಾಪುರದವರ ಹೊಸಕೋಟೆಯ ಪರಗಣೆಯನ್ನು ತಕ್ಕೊಂಡನು, Dēvarāja, besides enlarging his kingdom much towards the south, took, in the north, the district of Hōsakōṭe of the Vijāpura people. ಅವನು ಹಣಗಾರನಿಲ್ಲದೆ ಧರ್ಮಿಷ್ಠನಾಗಿದ್ದಾನೆ, besides a rich man he is a very liberal man.

The original verbal character of ಅಲ್ಲದೆ as a gerund (*cf.* § 300) appears still in the following instances: — ಸ್ಥಿರಮ್ ಅಲ್ಲದೆ ಸ್ನೇಹ ಮಾಡುವನು, a man who, (his love) not being steady, loves (*i. e.* a man unsteady in his affection). ಮಾಮರನ್ ಅಲ್ಲದಿಲ್ಲ, a mango tree not being it is not (*i. e.* it certainly is a mango tree). ತನಿಗಿವ್ವಿನ ಮಲ್ಲಿಗೆಯಲ್ಲದಿಲ್ಲ, a jasmine of rich fragrance not being it is not (*i. e.* it certainly is a jasmine of rich fragrance). ಪ್ರಯತ್ನಮಲ್ಲದಿರ್ಪ ಗುರುತ್ವದೊಳ್, in respectability that requires no (particular) effort (to acknowledge).

The relative participle of ಅಲ್ಲದೆ is ಅಲ್ಲದ, *e. g.* ಅದಲ್ಲದೊಡೆ, if it be not that (or thus). ಅಲ್ಲದುದು, that is improper. ತಾನ್ ಅಲ್ಲದನ್ನಂ, another

who is not he. ಸ್ಪಷ್ಟಮಲ್ಲದ ನುಡಿ, speech that is not distinct. ಅಲ್ಲದ ಕಾರ್ಯಂಗಳ್, acts that are not proper. ಬಿನ್ನವಿಂಗೆ ಬನ್ನದಲ್ಲದ ನಿಜವಹನ್ನ ಮಕಾರಂ, such an ಮ್ as does not stand for the bindu. ಪ್ರತಿಷೇಧಮ್ ಅಲ್ಲದಲ್ಲಿಯುಂ, also where there is no negative sense.

ಅಲ್ಪ.

In § 212, 7 ಅಲ್ಪ is classed with the adverbs that are verbal forms; it is a bhāvavaçana of the verb ಅಲ್ and another form of ಅಲ್ಲದುದು. It is used, like ಅಲ್ಲ (which see in § 300), in pratishédha, negativing, etc., e. g. ಬರೆಪವ್ವೊಕ್ಕು ಉಚ್ಚರಿಸಲ್ ಬಾರದುವು ಅಕ್ಕರಮ್ ಅಲ್ಪ, (sounds) that are written (but) cannot be read (except in an inarticulate manner, as sounds for thunder, etc.), are no letters (lit. letters a ^{being} not). ಅವನಲ್ಪ, not he! ಅವಳಲ್ಪ, not she! ಅದಲ್ಪ, not that! ತಕ್ಕದಲ್ಪ, it is not fit. ಮುಳಿಸಲ್ತೆಮ ಗಾತನೊಳ್, we have no (such a thing as can be called) anger against him. ದೇವಾ, ಸಿಂಹಳೇಂದ್ರನ್ ಎನ್ನಂ ಕಪ್ಪಮ್ ಇತ್ತನ್ ಅಲ್ಪ, O king, Simhaleन्द्रa is one who has never paid tribute.

ಅಲ್ಪಿ, i. e. ಅಲ್ಪ to which the ಎ of inferential interrogation (§ 212, 6) is suffixed, is used as follows:— ಎಲೇ, ಇದಲ್ಪಿ ತುಹಿನಕ್ಕೋಣೀಧ್ರುದುತ್ತುಂಗಸಾನು ಗಳೊಳ್ ಭೋರನೆ ಬನ್ನ ಪಾಯ್ದುದು ನೋಡಾಕಾಶಗಂಗಾಬಲಂ, O look, is not this the water of the celestial Ganges that runs swiftly down on the table-lands of the snowy mountain? ಪೊನ್ನಿಂ ಸಮನಿಸುಗುಮ್ ಅಲ್ಪಿ ಹೆಣ್ಣುಂ ಮಣ್ಣುಂ, are not women and lands acquired by means of gold? (Cf. ಅಲ್ಲವೆ § 300, 3).

XXIV. On the repetition of verbs, and on the combination of certain verbs.

339. The repetition of nouns, pronouns, adjectives, numerals, adverbs, interjections and imitative sounds has been treated of in §§ 303—309.

In § 152 it has been stated that there are no true frequentative or iterative verbs in Kannada, but that a kind of iterative verbs may be formed by simple repetition (yugalôççaraṇa, dvihprayôga) or triple repetition (triprayôga).

Instances of such iterative verbs elucidating their forms are given in § 165, b, 1—4, where short participles are concerned, and in § 211, 1—11, where all the various repetitions are given, but without the respective various meanings conveyed by them. (Cf. § 361.)

In the present paragraph the meanings are adduced. They are the following:—

1, directing the attention of others to a distant object or affair (dūra, Śābdamanidarpaṇa), *e. g.* ಆ ತೋರ್ಪುದಾ ತೋರ್ಪುದು ಬಾನೋಳ್ ಧ್ವಜ ಪಟಂ, there in the sky (lit. in that — that sky) appears, appears the banner!

2, directing the attention of others to a near object or affair (samipa, Śmd.), *e. g.* ಇದೆ ಇದೆ ಸಾರ್ಕೆ ಸಾರ್ಕೆ ಗಣಕಾವಳಿ ಪೇಲ್ವಿ ಮುಹೂರ್ತಂ, lo, lo! let (them) approach, let (them) approach! (it is) the time told by the assemblage of astrologers.

3, repeatedly directing one's own face or attention towards an object or affair (abhiḥkṣaṇa, abhiḥkṣhṇa, pratimukhāvalōkana, Śmd.), a person's own repetition of action or experiencing (abhiḥkṣaṇya, Śābdānuśāsana), *e. g.*

ಗಿಳಿಯೊಡನೊದಿಯೊದಿ ನುಡಿಗಲ್ಪು, ಮದಾಲಸರಾಜಹಂಸಮ

ಣ್ಣಿಳಿಯೊಡನಾದಿಯಾದಿ ನಡೆಗಲ್ಪು, ಕಲಾಪಿಗಳಾಟಮಂ ಮನಂ |

ಗೊಳಿ ನಡೆ ನೋಡಿ ನೋಡಿ ಕುಣಿಯಲ್ ನೆದಿ ಕಲ್ಪು, ಕಲಾಗುಣಂ ವೊದ

ರ್ದಿಳವಡೆ ಬಾಲಭಾವದೊಳಿ ಭಾವಕಿಯರ್ ಬಳಿವರ್ ನಿರನ್ನರಂ || having

read and read (*i. e.* having repeatedly read) with parrots and (thus) learned speech, having played and played with the assemblage of flamingoes languid with passion and (thus) learned walking, having inquisitively and carefully seen and seen the dance of peacocks and (thus) having learned to dance well, the females with (their innate) taste for the beautiful continually grew up to the development of the excellence of fine arts (Śmd.).—ಅಟ್ಟಿಟ್ಟಿಯಿಪಿದಂ, he lowered (the pot) after continual boiling (its contents). ಉಣ್ಣುಣ್ಣು ಪೊದಂ, he repeatedly ate and (then) went. ನೋಡಿ ನೋಡಿ ನಕ್ಕಂ, he looked on and looked on and (then) laughed (Śābdānuśāsana). ಉಸಿಕ್ಕನಿದ್ದಿದ್ದೇಂ ಕಾರಣಂ, he was and was (*i. e.* continued to be) silent; what (is) the cause? (Basavapurāṇa). ಓದೊದಿ ಬೇಸತ್ತನು, he read and read, and became tired. ಆಡಾಡಿ ಕೆಟ್ಟನು, he played and played, and (at last) was ruined (Nūḍigaṭṭu). ಒನ್ನೇ ಕಡೆಯಲ್ಲಿ ಕುಳಿತು ಕುಳಿತು ನಿಮಗೆ ಬಹಳ ಬೇಸದಿ ಬನ್ನಿದ್ದೀತು, having sat and sat in one place you will be much wearied. ಬಿದ್ದು ಬಿದ್ದು ನಕ್ಕನು, he fell and fell and laughed (*i. e.* he rolled with laughter). ಆ ಬೇಸೆಯನ್ನ ಸತ್ತು ಸತ್ತು ಉಂಡನು, of that disease he died and died (*i. e.* was on the brink of death) and (still) remained alive.

4, enjoining on others the repetition of an act in order to encourage or incite them (Kriyāsamabhihāra, Śmd.), *e. g.* ನಡೆ ನಡೆಯೆನ್ನು ನುಡಿದರ್,

"walk, walk!" they said. ಇದಿರ್ಚಿದಿರ್ಚನೆ ಜಟಾಯು, when Jaṭāyu said "withstand, withstand!"

5, ordering with agitation, or hurrying an action; expressing anxiety, (Āpalatā, Śīmd.; sambhrama, Śābdānuśāsana), *e. g.* ಒಪ್ಪಿಸೊಪ್ಪಿಸು ಸುದತಿಯಂ, deliver, deliver the woman with handsome teeth! ಅಣ್ಣಾಣ್ಣ, be manly, be manly! (Śīmd.). ಹೋಗು ಹೋಗಯ್ಯ, go, go, sir! ಏಡು ಏಡಾ ಸನ್ನೇಹವ, give up, give up (your) doubt! ಎಲೆ ಬಸವ, ಕೊಡು ಕೊಡು ಬೆಟ್ಟಿಗೆಯ ಹೊನ್ನೆಲ್ಲವ, O Basava, give, give all the gold of the box! (Basavapurāṇa). ಒಡ್ಡೊಡ್ಡೊಡ್ಡೆನು ತೊಡ್ಡಿ ಮೇಳದವಳ ಕುಂಕುಮವಾರಿ ಕುಪ್ಪಳಿಸಿ ಪೊಯ್ದಳ, the female buffoon saying "resist, resist, resist!" resisted, gathered saffron water and threw (it, Śīmd.). ಇತ್ತ ಬಾ, ಇತ್ತ ಬಾ, ಇತ್ತ ಬಾ, come this way, come this way, come this way! ಆನೆ ಬನ್ನದಾನೆ ಬನ್ನದಾನೆ ಬನ್ನದು, an elephant has come! an elephant has come! an elephant has come! ದಣ್ಣು ಬನ್ನದೇಲ್ಲ, ದಣ್ಣು ಬನ್ನದೇಲ್ಲ, ದಣ್ಣು ಬನ್ನದೇಲ್ಲ, the army has come, arise! the army has come, arise! the army has come, arise! (Śābdānuśāsana).

6, continuous, unceasing action (sātātya, Śābdānuśāsana), *e. g.* ಬಂದಂ ಬಂದಂ, he came and came. ಪೋದಂ ಪೋದಂ, he went and went. ಕಣ್ಣಂ ಕಣ್ಣಂ, he saw and saw. ಬರೆವರೆ (-ಬರೆ), when (it) came and came (R̥v.). ಬರುತ್ತ ಹೋಗುತ್ತ, ಬರುತ್ತ ಹೋಗುತ್ತ ಇದ್ದಾನೆ, he is coming and going, coming and going (Nudigattū). ಬರುತ್ತಾ ಬರುತ್ತಾ ರಾಯನ ಕುದುರೆ ಕತ್ತೆ ಆಯಿತು, the king's horse coming and coming (nearer) was (but) a donkey. ಆ ಚಕ್ರ ವರ್ತಿ ಶತ್ರುಗಳನ್ನು ಅಟ್ಟಿ ಕೊಣ್ಣು ಹೋಗುತ್ತಾ ಹೋಗುತ್ತಾ ಅವರ ದೇಶದ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಹೋಗಿ ಶಲಪಿದನು, that emperor pursued the foes, and going and going (*i. e.* marching on) arrived in the midst of their country. ಕುಂಜಿಬರೆಲ್ಲ ಓಡುತ್ತೋಡುತ್ತ ಅಲ್ಲಿ ಬನ್ನ ನೋಡಿದರೆ ತೋಳ ಇಲ್ಲ, when all the shepherds running and running came there and looked, (there) was no wolf. ಅಡವಿಕುಂಜಿಗಳು ಮನುಷ್ಯರಿಗೆ ಮೊದಲು ಹೆದರಿದಾಗ್ಯೂ ಬರ ಬರುತ್ತಾ (see § 172) ಈಲಾಗುತ್ತವೆ, though the rib-faced deer at first are afraid of men, coming and coming (*i. e.* in course of time) become attached (to them). ಆಫಿನ ಕಾಯಿ ಬರ ಬರುತ್ತಾ ಜಣ್ಣಿನಷ್ಟು ದೊಡ್ಡದಾಗುವದು, the pods of opium become in course of time as big as balls. ಹೋಗ ಹೋಗುತ್ತಾ ದಾರಿಯೊಳಗೆ ಅವರಿಬ್ಬರೂ ಆಲೋಚಿಸಿದ್ದೇನೆಂದರೆ, proceeding and proceeding on the road both of them reflected as follows.

7, completeness of an action (kriyāsākalya, Śābdānuśāsana), *e. g.* ಕೊಯ್ ಕೊಯ್ಯ ಎನ್ನು ಕೊಯ್ಯಂ, he said (to himself and another) "reap,

reap!" and (thus) reaped (the whole harvest). ಪೊಯ್ ಪೊಯ್ ಎನುತ್ತೆ ಪೊಯ್ದಂ, saying (to himself and another) "beat, beat!" he (thus) beat (consummately). ಬಾ ಬಾಯೆನುತ್ತೆ ಬಂದ್, saying (to himself) "come, come!" and (thus) came. The Nūḍigaṭṭu has the following instances:— ಸವರು ಸವರೆನ್ನ ಸವರಿದನು. ಕುಡಿ ಕುಡಿಯೆನ್ನ ಕುಡಿದನು. ಎಣೆಸೆಣೆಸೆನ್ನ ಎಣೆಸಿದನು.

8, intensity, emphasis, high degree (ādhikya, Śabdānuśāsana), e. g. ಆದುದಾದುದಂ, it has been done, it has been done! ಎಮಗವ್ವದೆಮಗವ್ವದು, it must become ours, it must become ours! ತೊಳ ತೊಳಗಿದುದು, it shone very much. ಬೆಳ ಬೆಳಗಿದುದು, it became very bright. ಮುಳು ಮುಳುಗಿದುದು, it sank rapidly. ಮೊಳು ಮೊಳುಗಿದುದು, it roared very much (Śabdānuśāsana). ಅಹುದಹುದು, it will become, it will become! ಅಸಮನೇತ್ರನು ವಿಷವನ್ ಅರೋಗಿಸಿ ದುದುಣ್ಣುಣ್ಣು, Śiva drank poison, it is (so), it is (so)! ಅಥವನ್ ಈ ಘಟದೊಳ್ ಉಣ್ಣುಣ್ಣೆನಿತು ಸನ್ನೇಹವಿಲ್ಲ, the unborn one (Rudra) is, is in this earthen vessel! (there) is not the least doubt. ಆಗಲಾಗಲಿ, may it become (so, or let it be so), may it become (so)! ಪರಸುಪಾಮ್ಮೋರಾಶಿಯೊಳು ನೆದಿ ತೋದು ನೆದಿ ತೋದು, having dipped well, having dipped well in the ocean of excellent joy (Basavapurāṇa). ಇದಿವೆಗಳು ಹಗಲೆಲ್ಲ ದುಡಿದು ದುಡಿದು ಕಷ್ಟ ಪಡುತ್ತವೆ, ants work and work and exert themselves the whole day. ಬೇಟೆ ಯಾಡುವ ಕೆಲಸಕ್ಕೆ ನಾಯಿಗಳು ಬೇಕೇ ಬೇಕು, dogs are absolutely required for the chase. ಕೆನ್ನೆಯ್ಲಿ ಸಿಕ್ಕೇ ಸಿಗುತ್ತದೆ, a red water-lily will certainly be found. ಜ್ಞಾನಿಗಳು ವಿಷಯಸುಖವನ್ನು ಬಿಟ್ಟೇ ಬಿಡುತ್ತಾರೆ, the wise will decidedly abandon sensual enjoyment. ಇದ್ದೇ ಇರುತ್ತದೆ, it certainly is. ಇದನ್ನು ಮಾಡೇ ಮಾಡುವಿರಿ, you will certainly do this.

ಪಥಮ್ ಇದಲ್ಲಲ್ಲ, this is not, is not the proper way. ಬೇಡ ಬೇಡ, it is not required, it is not required. ಬೇಡ ಬೇಡೆನ್ನು ಬಿಡಿಸಿದಂ, he said "it is not fit, it is not fit!" and loosened (him). ಅನ್ಯಾಯದ ಹಣವು ನಮಗೆ ಬೇಡೇ ಬೇಡ, we absolutely do not want money of (i. e. acquired by) injustice. ಒಲ್ಲೆನೊಲ್ಲೆನು, I will not, I will not. ಸಾಕು ಸಾಕು, enough, enough! ಸೃಷ್ಟಿ ಯಲ್ಲಿ ಅಯೋಗ್ಯವಾದವುಗಳು ಇಲ್ಲೇ ಇಲ್ಲ, certainly (there) are no useless things in creation.

ತಪ್ಪು ತಪ್ಪದೆ ಶರ ಶರಂಗಳಂ ತೆಗೆದೆಚ್ಚುತ, taking arrow after arrow and shooting without ever failing. ನಿಲ್ಲ ನಿಲ್ಲದೆ, without waiting in the least. ಬಿಡ ಬಿಡದೆ ನಡೆ ತಪ್ಪು ಎಣೆಗಳು, waves that came incessantly.

In intensity, etc. triple repetition also occurs, e. g. ಬನ್ನ ಬನ್ನ ಬನ್ನಂ, he came, he came, he came. ಉಣ್ಣುಣ್ಣುಣ್ಣು ಪೋದಂ, he ate and ate and

ate, and (then) went. ತೊಳ ತೊಳ ತೊಳಗಿತ್ತು, it shone excessively. ಬೆಳ ಬೆಳ ಬೆಳಗಿತ್ತು, it became excessively bright (Śabdānuśāsana). (ನಡ ನಡ ನಡುಗುತ್ತ, trembling excessively.)

9, pain or trouble (ābādha, piṭhē, Śabdānuśāsana), e. g. ಪೋದ ಪೋದಂ, alas, he went. ಬನ್ನ ಬನ್ನಯ್ಯ, alas, thou hast come. ಬಾರ್ ಬಾರೊ, oh, I do not come. ಪೋಪ ಪೋಪೆಂ, oh, I shall go.

10, succession (one after the other): totality, e. g. ಶಿಶುವಂ ಕಣ್ಣ ಕಣ್ಣ ಬಲೆಯರ್ ಕರೆ ಕರೆದರ್, the women who one after the other happened to see the child, called (it near). ಕಣ್ಣ ಕಣ್ಣವರಿಗೆಲ್ಲಾ ಹಲ್ಲು ಕಿರಿದರೂ ಗಣ್ಣ ಸತ್ತ ಮುಣ್ಣಿಗೆ ಬೋಲಿಸದೇ ಬಿಡರು, though the widow whose husband has died, grins at all she sees, they do not let her be unshaved. ಬನ್ನ ಬನ್ನವರು ನಿನ್ನಿಸಿದರೆ ಗಣ್ಣ ಸತ್ತ ದುಃಖ ಬಿಟ್ಟು ಹೋದೀಕೇ, if all who come revile (her), will the grief caused by (her) husband's death leave (her)? ಕಣ್ಣ ಕಣ್ಣವರನ್ನೆಲ್ಲ ಸಮಾಧಾನ ಮಾಡುವದಕ್ಕಾಗಿ ಆ ಮುದುಕನು ಮಾಡಿದ ಯತ್ನವು ಕೆಯ್ಯೂಡಲಿಲ್ಲ, the endeavour made by the old man to please all he saw, was unsuccessful. ಕಣ್ಣ ಕಣ್ಣದನ್ನೆಲ್ಲ ಕಡಿಯುತ್ತಿದ್ದನು, he was cutting down every thing he saw. ಆಗ ಅವರು ಆ ಕಟ್ಟಿಗೆಗಳನ್ನು ನೋಡ (see § 181, note c; § 211, 4, foot-note) ನೋಡುವಷ್ಟರಲ್ಲಿ ಮುರಿದು ಹಾಕಿದರು, then (after the bundle of sticks had been untied) they broke the sticks one after the other as they saw them.

11, variety, e. g. (ಶ್ರೀಮನ್ನರು) ತಾವು ಹೋದ ಹೋದಲ್ಲಿ ಜನರು ರಾಜನಿಷ್ಠೆಯನ್ನ ಮಾಡಿದ ಆದರಾತಿಥ್ಯಕ್ಕೆ ಬಹಳ ಮೆಚ್ಚಿದರು, he (the Prince of Wales) was much pleased with the courteous hospitality which the people, from attachment to the ruler, showed in the various places to which he went. ಅವನು (ರಾಮರಾಜನು) ಹೋದ ಹೋದಲ್ಲಿ ಮಠೀದಿಗಳನ್ನು ಕೆಡಿಸಿದನು, he (Rāmarāja) destroyed the mosques in the various places to which he went. ಒಳ್ಳೇ ನಡತೆಯ ಮನುಷ್ಯನು ಎಲ್ಲರಿಗೂ ಬೇಕಾದವನು; ಹೋದ ಹೋದಲ್ಲಿ ಬಹುಮಾನ ಹೊಂದುವನು, a man of good conduct is welcome to all; in the various places to which he goes, he is respected.

ಆ ಹಾಳೆಯನ್ನು ಬೇಕು ಬೇಕಾದ ಹಾಗೆ ಕೊಯ್ದು ಕಿಡಿಕೀ ಕನ್ನಡಿ ಮುನ್ನಾದವುಗಳನ್ನು ಮಾಡುವರು, that sheet of glass they cut according to the various requirements, and make window-panes, etc. (of it). ಬಡಿಗೆಯವನು ಕಟ್ಟಿಗೆಗಳನ್ನು ಕೊಯ್ದು ಕೆತ್ತಿ ಬೇಕು ಬೇಕಾದ ಹಾಗೆ ಜೋಡಿಸಿ ಕೊಳ್ಳ ಬೇಕು, the carpenter has to cut the pieces of wood, to plane (them) and to join (them) according to the various requirements. ಕರಾಚೀ ಹತ್ತರದ ಹಳ್ಳಿಯವರು ಮೊಸಳೆಗಳನ್ನು ಪೂಜಿಸುತ್ತಿದ್ದರು; ಅವುಗಳಿಗೆ ಬೇಕು ಬೇಕಾದಷ್ಟ ಸವಿ ಸವಿ ಆಹಾರಗಳನ್ನು ಒಯಿದು ನೈವೇದ್ಯ

ಕೊಡುತ್ತಿದ್ದರು, the villagers near Karāci used to worship alligators; they took, according to the various circumstances, different sweet eatables to them and presented them as offerings.

340. Certain verbs are often (especially in the colloquial dialect) combined with others, being placed after their past participle (gerund). They are principally the following: —

1. ಆಡು, to play, which gives the preceding verb the meaning of

a) playful motion or action, *e. g.* ಹುಡುಗರು ಕೂಡಿದಾಡುತ್ತಾರೆ, ಬದಲಾಡುತ್ತಾರೆ, ಬೇ ಆಡುತ್ತಾರೆ, boys dance, cry and scream. ಒಣಗಿದ ಎಲೆ ಉದುರು ವಾಗ್ಯೆ ಹಸಿಯೆಲೆ ನಗಾಡುತ್ತದೆ, when the dry leaves drop, the green leaves laugh. ಸರೋವರದೊಳೆ ಅಬಲೆಯರ್ ನಲವಿನ್ನೆ ಮುಖಿಕಾಡಿದರ್, the women joyfully immersed themselves in the pond. ಕತ್ತೆ ಹೊರಳಾಡುತ್ತದೆ, the ass wallows.

b) moving here and there or about, *e. g.* ಹಾವು ಹರಿದಾಡುತ್ತದೆ, the serpent creeps about. ನಾಯೊ ಕುನ್ನಿಗಳು ಒನ್ನೆರಡು ತಿಂಗಳಿಗೆ ಚನ್ನಾಗಿ ಒಡಾಡ ಹತ್ತುತ್ತವೆ, young dogs begin to run about well in one or two months. ಆ ಜನರು ತಿರಿಗಾಡುತ್ತಾರೆ, those people wander (or walk) about. ಕಳ್ಳರು ಸುಯ್ದಾಡುತ್ತಾರೆ, thieves roam about. ಹಕ್ಕಿ ಹಾರಿದಾಡುತ್ತವೆ, birds fly about.

c) moving backward and forward, moving to and fro as a body suspended, oscillation, waving, *e. g.* ಜೋಕಾಲೆ ತೂಗಾಡುತ್ತದೆ, the swing moves to and fro. ತೆನೆಗಳು ಒಲಿದಾಡುತ್ತವೆ, the ears of corn move. ತೂಕವಿ ದ್ದದ್ದು ತೂಗ್ಯಾಡೀತೇ, does that which is poised, oscillate? ಕೊರಳಲ್ಲಿ ನೇತಾಡುವ ಒಡವೆ, a pendulous ornament depending from the neck.

d) reciprocal motion done by one (or each) to the other: mutuality, *e. g.* ಚೂಣೆಯೊಳೆ ಬೆರಸಿ ಪೊಯ್ದಾಡಿದರ್, they met in the van and beat each other. ರಾಮು ರಾವಣರು ಹೊಡೆದಾಡುತ್ತಾರೆ, Rāma and Rāvaṇa beat one another. ಅವರಿಬ್ಬರು ಬಯ್ಯಾಡುತ್ತಾರೆ, they revile each other. (Peculiar is ಮಾದಾಡು, to exchange one thing for another; to sell).

It may be remarked here that ಆಡು is also suffixed to the infinitive ending in ಅಲ್ and ಅ, *e. g.* ನಳನು ಜೂಜಿನಿನ್ನ ರಾಜ್ಯವನ್ನು ಹೋಗಲಾಡಿದನು, Nalā made (his) kingdom to go (*i. e.* lost his kingdom) by gambling. ರಥಗಳು ತಾಕಲಾಡಿದವು, the chariots struck one against the other. ಮಾನವಂ ಹೋಗಾಡಿದಂ, he made to go (*i. e.* lost his) honour.

2. ಇಡು, to put, which makes the idea of the preceding verb, so to say, complete, *e. g.* ಅಜ್ಞಾನಿಗಳು ವಿದ್ಯೆಯನ್ನು ಮುಚ್ಚಿಡುತ್ತಾರೆ, stupid persons

completely hide learning from sight. ಉಬ್ಬರು ಹಣವನ್ನು ಹೂಡುತ್ತಾರೆ, greedy persons bury (their) money. ತಾನು ಕಣ್ಣದನ್ನೂ ಕೇಳಿದ್ದನ್ನೂ ವಿಚಾರದಿನ್ನ ಬರೆದಿಟ್ಟನು, he wrote down with deliberation what he saw and heard.

3, ಕುಡು, ಕೊಡು, to give, which occasionally, to some extent, complete the idea of the preceding verb, e. g. ಪದದೊಳ ಇದರ್ಥಮಂ ತಮ್ಮಮ್ಮರ್ಥಾನು ಗುಣಮಾಗಿ ವಿಭಾಗಿಸಿ ಕುಡುವದಿಂ ವಿಭಕ್ತಿಗಳಿಸುಗುಂ, from separating the meaning which is in a word, into species according to their various purposes, the vibhaktis (inflections) have got their name (Śabdamaṇi-darpaṇa, vṛitti to sūtra 35; in this case ಕುಡು is superfluous, as is shown by Kōśava's sūtra which has only ಪದಾರ್ಥಮಂ ವಿಭಾಗಿಸುವದಿನ್ದ ವಿಭಕ್ತಿ). ನೀನ್ ಎನಗೆ ವಸಂತನಾಗಮನವಂ ನೆರೊ ಸೂಚಿಸಿ ಕೊಟ್ಟಯ್, thou indicatedst the arrival of spring to me very nicely. ರಾಮನು ಕೃಷ್ಣನಿಗೆ ಲೆಕ್ಕವ ತಿಳಿಸಿ ಕೊಟ್ಟನು, Rāma made known arithmetic to Kṛishṇa. ಅವನು ನಿನಗೆ ಹೇಳಿ ಕೊಡುತ್ತಾನೆ, he tells thee. ಕುದುರೆಯು ಕಣ್ಣಲೆಯನ್ನು ಒಕ್ಕೊಟ್ಟಿತು (for ಒಗೆದು ಕೊಟ್ಟಿತು), the horse threw the double bag off (from its back). ಅದು (ಆ ಬೆಲ್ಲ) ತುಸು ಎನ್ನ ತಿಳಿದು, ಅದನ್ನು ಜೆಲ್ಲಿ ಕೊಟ್ಟನು, he thought that it (the piece of jaggory was) small, and threw it away.

4, ಬರು (ಬರ್), to come, which sometimes is used to complete the idea of the preceding verb, e. g. ಜವೆ ಆದುವತ್ತು ದಿನಕ್ಕೆ ಬೆಳೆದು ಬಹ ಛಮಿ, a soil in which barley ripens in sixty days. ಮಹಾಸಾಗರದ ಆದಿವು ಕೆಲವು ಕಡೆಯಲ್ಲಿ ಒವ್ವತ್ತು ಮೆಯ್ಲು ಇದ್ದನ್ನೆ ಕಣ್ಣು ಬಂದಿರುತ್ತದೆ, it has appeared that the depth of the ocean in some places is nine miles. ಮಹಾಸಾಗರದಲ್ಲಿಯೆ ಬೆಟ್ಟಗಳ ತಿರೋಭಾಗಗಳು ಬಹಳ ಸ್ಥಳದಲ್ಲಿ ನೀರ ಮೇಲೆ ಕಣ್ಣು ಬರುತ್ತವೆ, the tops of mountains in the ocean in many places appear above the water.

It may be remarked that to say e. g. ಅವ್ಯಾ ಹೋಗುತ್ತೇನೆ, is unidiomatic in colloquial language, it is to be ಅವ್ಯಾ ಹೋಗಿ ಬರುತ್ತೇನೆ, mother, I go and come (back).

5, ಬಿಡು, to leave, which also makes the idea of the preceding verb somehow complete, e. g. ಅವನು ಹೆಣ್ಣತಿಯನ್ನು ಬಿಟ್ಟು ಬಿಟ್ಟನು, he left (his) wife. ರಾಮನು ವ್ಯಾಕರಣವನ್ನು ಕಲಿತು ಬಿಟ್ಟನು, Rāma learned grammar. ಅದನ್ನು ಕೊನ್ನು ಬಿಡುತ್ತೇನೆ, I shall kill it. ಅವನು ಹೋಗಿ ಬಿಟ್ಟನು, he went away. ಕುದುರೆಯನ್ನು ಮಾರಿ ಬಿಟ್ಟನು, he sold the horse.

6, ಹಾಕು, to put, to throw, which also makes the idea of the preceding verb somehow complete, e. g. ಇವನನ್ನು ವರ್ಗದೊಳಗಿನ್ನ ತೆಗೆದು ಹಾಕಿದರು, they removed him out of the class. ಬಾಯ್ಬಡಕರು ಅನ್ಯರ ವಸ್ತುಗಳನ್ನು

ಎತ್ತಿ ಹಾಕುತ್ತಾರೆ, great talkers remove the things of others by stealing. ಭೀಮನು ಕೌರವರನ್ನು ಕೊಂದನು, Bhīma killed the Kauravas. ಕಟ್ಟಿಗೆ ಗಳನ್ನು ಮುರಿದು ಹಾಕಿದರು, they broke the pieces of wood. ನಾಯಿಗಳನ್ನು ಒಂದು ಗಿಡಕ್ಕೆ ಕಟ್ಟಿ ಹಾಕಿದರು, they tied the dogs to a tree.

7, ಹೋಗು, to go, which likewise makes the idea of the preceding verb somehow complete, e. g. ಲೆಕ್ಕವು ತಪ್ಪು ಹೋಯಿತು, the account is wrong. ದುಷ್ಟರು ಹಾಬಿಾಗಿ ಹೋಗುತ್ತಾರೆ, bad people will be ruined. ಕಿಸೆಯ ಒಂದು ತೂತಿನೊಳಗಿದ್ದ ದುಡ್ಡು ಬಿದ್ದು ಹೋದವು, the duddus fell out of a hole in (his) pocket. ಕುದುರೆ ಕನ್ನಕದೊಳಗೆ ಬಿದ್ದು ಸತ್ತು ಹೋಯಿತು, the horse fell into a ditch and died. ಮಾತು ಬನ್ನಾಗ ಸೋತು ಹೋಗುವವನೇ ಜಾಣ, when a dispute comes on, even he is a wise man who submits. ಕೆಟ್ಟು ಹೋಗುವ ಹಾಗಿದ್ದಾನೆ, he is likely to be ruined.

341. In order to form what may be called a sort of reflexive verb, ಕೊಳ್ (ಕೊಳ್ಳು), to take, is added to the past participle of a preceding verb (to that of ಕೊಳ್ itself too), also if this participle is a short one (see § 165, a, 1—7, and cf. § 169). We have already met with this kind of formation in the passive (see § 315, 2, e; cf. also § 260). This so-called reflexive verb is used to denote that the action takes place in behalf of the subject (agent), regarding the subject's good or damage, and so on as circumstances require; it will be seen that 'to take', the original meaning of ಕೊಳ್, will not unfrequently offer a sufficiently clear explanation of its meaning.

The following instances taken from the three dialects will elucidate its use:—

ಈ ಕ್ರಮದಿನ ಅರಿದು ಕೊಳ್ಳೆ, in this order one may learn to know (the terminations of the instrumental).—ಕಮಲಮುಖೀ, ತಿಳಿದು ಕೊಳ್ಳದೆನ್ನಯೆ ಮತ ದಿಂ, O wife, understand (the daṇḍaka metre) even through my rule. ಮೂಕರು ಮೋಸಗಾಡಿರಿರುತ್ತಾರೆನ್ನು ಹೆಡ್ಡರು ತಿಳಿಯುತ್ತಾರೆ; ಅದರಿನ್ನೆಯೇ ಈ ಕೊತ್ತು ಆದರೂ ತಿಳು ಕೊಣ್ಣಳು, foolish people think that the dumb are tricksters; thus also this maid-servant thought. ಗೂಗೆಗಳು ಕೂಗಿದರೆ ಕೇಡಾಗುವದೆನ್ನು ಬುದ್ಧಿಹೀನರು ತಿಳ ಕೊಣ್ಣು ಹೆದರುತ್ತಾರೆ, foolish persons think that if owls cry, evil will happen, and are afraid. ಏಸಲೊಳಗೆ ದಾರಿ ಸಡೆದು, ದಣೆದು, ನೀರಡಿಸಿ, ಒಬ್ಬ ಬ್ರಾಹ್ಮಣನು ಒಂದು ಈಡಲ ಮರದ ನೆರಳಿಗೆ ಹೋಗಿ, ಕುಳಿತು ಕೊಣ್ಣು, ತಮ್ಮಿಗೆಯೊಳ ಗಿನ ಹಾಲು ಕುಡಿಯ ಹತ್ತಿದನು; ಅದನ್ನು ಎರಡನೇ ದಾರಿಕಾರಿರು ನೋಡಿ, ಈ ಹಾರುವನು ಹೆಣ್ಣಾ ಕುಡಿಯುತ್ತಾನೆನ್ನು ತಿಳು ಕೊಣ್ಣು, ಊರೊಳಗೆ ಸುದ್ದೀ ಏದೊದರು, a Brāhmaṇa who had travelled in the hot sun, felt fatigued and had become thirsty,

went to the shade of a wild date tree, sat down and began to drink the milk that was in (his) copper vessel; other travellers saw it, thought "this Brāhmaṇa drinks toddy", and spread the news in the town.—ತಾವೆ ಕೃಪಾಶೂನ್ಯರೆನ್ನು ನಿನ್ನಿ ಕೊಣ್ಣರಾ, even they blamed themselves that they (were) destitute of pity.—ಪರರಿಗೆ ಕೇಡ ಮಾಡಿ ತನಗೆ ಲೇಸು ಮಾಡಿ ಕೊಳ್ಳುಹ, causing damage to others and causing welfare to one's self. ಮಾಡಿ ಕೊಣ್ಣ ನಣ್ಣನು, a friend that one has acquired. ಒನ್ನು ಕತ್ತಿ ಮಾಡಿ ಕೊಣ್ಣನು, he made himself a knife. ಅವನು ತನಗೆ ತಾನೇ ನೋವು ಮಾಡಿ ಕೊಳ್ಳುತ್ತಿದ್ದಾನೆ, he is hurting even himself. ರಾಮಾ, ನಿನ್ನ ಕಾಲಿಗೆ ಏನು ಮಾಡಿ ಕೊಣ್ಣೆ, Rāma, what hast thou done to thy foot? ಅವನು ರಾಜಕನ್ಯಿಕೆಯನ್ನು ಮದುವೆ ಮಾಡಿ ಕೊಣ್ಣನು, he married a king's daughter. ಆ ಗುಟ್ಟು ಎಲ್ಲಿ ಮನೆ ಮಾಡಿ ಕೊಣ್ಣು ಇರುತ್ತದೆ? ನಮ್ಮ ಮನೆಯ ಮಾಳಿಗೆಯ ಕುಮ್ಮೇ ಮೇಲೆ ಗೂಡು ಕಟ್ಟಿ ಕೊಣ್ಣು ಇರುತ್ತದೆ, where has that sparrow made (its) house? it has built (its) nest on the balustrade of the flat roof of our house. ಒಡವೆಗಳನ್ನು ಮಾರಿ ಹಣ ಮಾಡಿ ಕೊಣ್ಣನು, he sold (his) jewels and (thus) made money. ಈ ಹುಡುಗನು ಕಣ್ಣ ಹುಡುಗರನ್ನೆಲ್ಲ ಗೆಳೆಯರನ್ನು ಮಾಡಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ಬಹು ಆಕುರ ಪಡುತ್ತಿದ್ದನು, this boy felt great desire to make all the boys he saw his friends.—ವಸಿಷ್ಠ ಪುತ್ರ ತೋಕದಿನ್ದ ಕೊರಳಲ್ಲಿ ಕಲ್ಲ ಕಟ್ಟಿ ಕೊಣ್ಣು ಬಿದ್ದರೆ ನೂರೈ ತೆನನಾದ ನದಿ, the river which became a hundred branches when the son of Vasishṭha, from sorrow, tied a stone to (his) neck and fell (into it). ಸಪ್ತದ್ವೀಪಗಳಂ ಕಟ್ಟಿ ಕೊಣ್ಣು, having made the seven divisions of the terrestrial world his own.—ಮುಸುಡನ್ ಎತ್ತಿ ಕೊಣ್ಣು ಇರ್ಪ ವನು, he who has lifted up (his) face.—ಕಳದು ಕೊಳ್ಳುಹ, grasping (for one's self). ಒಬ್ಬ ಸಾವಕಾರನು ವ್ಯಾಪಾರದೊಳಗೆ ಎಲ್ಲ ಹಣ ಕಳ ಕೊಣ್ಣನು, a certain merchant lost all (his) money in trade. ನೀವು ಒನ್ನು ಒಣ್ಣೆಯನ್ನು ಕಳ ಕೊಣ್ಣನೆ ತೋಯುತ್ತದೆ, it seems as if you had lost a camel.—ಪರರರ್ಥವ ಸೆಳೆದು ಕೊಮ್ಮ ಪಾತಕತನಂ, the sin of robbing the things of others.—ತನ್ನ ಸೋಲವ ನುಡಿದು ಕೊಮ್ಮಂ, he who confesses his being overcome.—ರಾಮನು ಪುಸ್ತಕವನ್ನು ಓದಿ ಕೊಳ್ಳುತ್ತಾನೆ, Rāma reads a book (for his own benefit).—ನಾನು ಈ ಚೂರಿಯ ನ್ನು ನಾರಾಯಣನ ಗಣ್ಣು ಬಿಚ್ಚಿ ತೆಕ್ಕೊಣ್ಣೆನು, I opened the bundle of Nārāyaṇa and took his knife (to myself).—ಆ ಹಾಲು ಮಾರಿ ಕೊಣ್ಣು ಅವನು ಹೊಟ್ಟೆ ತುಮ್ಮಿ ಕೊಣ್ಣನು, he sold that milk and (thus) satisfied the wants of (his) stomach.—ಕಟ್ಟ ಕಡೆಯಲ್ಲಿ ಅವನು ತನ್ನನ್ನೇ ಮಾರಿ ಕೊಣ್ಣನು, at last he sold even himself.—ಪುಸ್ತಕ ಕೊಣ್ಣು ಬರುವೆನು, I shall buy a book (for myself) and return.—ರೊಕ್ಕಾ ಕೊಟ್ಟು ಕೊಣ್ಣು ಹೀಗೆ ಕಡಿಸಿದರೆ ಸಮಗೇ ಕೇಡು, if you thus wastefully spend money (in your own behalf), it will be even our ruin.—

ಸಿಪಾಯಿಯ ಮಗನು ತನ್ನೆಯ ಹದನಾದ ಕತ್ತಿಯನ್ನು ತಕ್ಕೊಂಡು, ಪಲ್ಲಿ ಹೆಜ್ಜೆ ಲಿಕ್ಕೆ ಹೋಗಿ, ತನ್ನ ಬೊಟ್ಟು ಕೊಯಿದು ಕೊಣ್ಣನು, the native soldier's son took the sharp sword of his father, went to mince vegetables (with it) and (in doing so) cut off one of his fingers. — ನೀನು ಎದೆ ಬಡ ಕೊಣ್ಣು ಬೆನ್ನೆ ಮಾಡ ಬೇಡ, you must not (thus) beat your chest and grieve. — ಬೆಳಿಗ್ಗೆ ಕುದುರೆಗಳನ್ನು ಹೊಡೆ ಕೊಣ್ಣು ಹೋಗಿ ಅಡವಿಯೊಳಗಿನ ಗಿಡ ಗಣ್ಣಿಗಳನ್ನು ಮೇಯಿಸಿದನು, at dawn he drove (his) sheep to the jungle and made them eat the shrubs therein. — ಸಿಂಹ ಗಳೂ ಹುಲಿಗಳೂ ನನ್ನನ್ನು ಕಣ್ಣು ತಮ್ಮ ತಮ್ಮ ಗವಿಗಳೊಳಗೆ ಹಗಲೆಲ್ಲ ಮಲಗಿ ಕೊಳ್ಳುತ್ತವೆ, when lions and tigers see me (the sun), they lie down the whole day in their respective dens. ಪೂರ್ವರಾತ್ರೆಯಲ್ಲಿ ಬೇಗ ಮಲಗಿ ಕೊಣ್ಣು ಬೆಳಿಗ್ಗೆ ಬೇಗ ಎದ್ದು ವರು ಬಹಳ ಹಿತವು, it is very salutary to lie down (to sleep) quickly (early) in the first part of the night and to rise quickly (early) at dawn. — ಹೊದ್ದು ಕೊದ್ದು ಸೀರೆ, a garment that is wrapped round one's self. ಅವನಿಗೆ ಹೊದ್ದು ಕೊಳ್ಳಲಿಕ್ಕೆ ಆಯಿವೆ ಅಂಡಡಿ ಇದ್ದಿಲ್ಲ, he had no cloth whatever to cover himself with. — ಯಜಮಾನನು ಕೆಯ ಕಾಲು ತೊಳ ಕೊಳ್ಳಲಿಕ್ಕೆ ಎದ್ದನು, the master stood up to wash (his) hands and feet. — ಆಕಳು ಮೆಯ ಮೇಲೆ ಆಗಾಗ್ಗೆ ಬಾಲಾ ಯಾಕೆ ಬಡ ಕೊಳ್ಳುತ್ತದೆ? ನೊಣಾ ಜಾಡಿಸಿ ಕೊಳ್ಳುತ್ತದೆ, why does the cow now and then beat (with its) tail on (its) body? It drives the flies away. — ಮದ್ದಿ ದುಮ್ಮಿಗಳ ವೃಂದಮಂ ಕೂಡಿ ಕೊಣ್ಣೆಳೆವಲರ್ ಬಂದ್ದು, the breeze joined a flock of young black bees and came along (with them). — ಕಾಲಿಗೆ ನೋವು ಆದದದಿಂದ ಎಣ್ಣು ದಿವಸ ನಾನು ಸಾಲೆಗೆ ಹೋಗಲಾರದೆ ಮನೆಯಲ್ಲಿಯೇ ನಿನ್ನು ಕೊಣ್ಣೆನು, because I had got pain in (my) feet, I could not go to school for eight days and remained at home. — ಅದು ಪಾಸಪ್ಪರು ಇರು ಕೊಳ್ಳುವದಕ್ಕಾಗಿ ಕಟ್ಟಿದ ಧರ್ಮಭತ್ತವು, that is a house built with the object that travellers may alight (or lodge therein). — ಗಣ್ಣಾಸ್ತರ ಬನ್ನಾಗ ಉರು ಕೊಳ್ಳುವ ಹಂಚಿಕೆಗಳು ಏನಾದರೂ ನಿನಗೆ ಗೊತ್ತು? do you know any means by which one may escape when danger approaches. — ರಾಯನು ಒನ್ನು ಆನೇ ಮೇಲೆ ಕುಳಿತು ಕೊಣ್ಣು ವಿಜಯನಗರಕ್ಕೆ ಬಂದನು, the king took a seat on an elephant and came to Vijayanagara. ಮರದ ನೆರಳಿಗೆ ಹೋಗಿ ಕೂತು ಕೊಣ್ಣನು, he went to the shadow of a tree and sat down. — ಬೇನೆಯಿಂದ ದಣು ಕೊಣ್ಣವ, he who is exhausted by sickness. — ಒನ್ನು ಕತ್ತಿ ಮಾಡಿಸಿ ಕೊಣ್ಣನು, he had a knife made (for himself). — ತನ್ನನ್ನು ತಾನೇ ಕೆಡಿಸಿ ಕೊಣ್ಣನು, he ruined himself. — ಬೆಸನ ಹೇರಿಸಿ ಕೊಳ್ಳುಹ, obtaining permission. ಸಾಕ್ಷಿ ಹೇರಿಸಿ ಕೊಣ್ಣನು, he got evidence (in his own interest). — ಒನ್ನು ಜಾತಿಯ ಚರ್ಚು ಸಮುದ್ರದ ದಣ್ಣಿಯಲ್ಲಿದ್ದು ಕೊಣ್ಣು, ಕೊರಕಿ ಮಾಂಸ ಮುನ್ನಾದ್ದನ್ನು ತಿನ್ನುತ್ತವೆ, a kind of leopard lives on the sea-coast, and eats decayed flesh and other

things. — ನಾಲ್ಕು ಮಸ್ತಿ ಕಳ್ಳರು ಕೂಡಿ, ಪಟ್ಟಣಸೆಟ್ಟೇ ಮನೆಯ ಕನ್ನಾ ಕೊಯ್ತಿದು, ಇದ್ದ ವಸ್ತು ಒಡವೆಗಳನ್ನೆಲ್ಲ ಕದ್ದು ಕೊಣ್ಣು, ಹಂಚಿ ಕೊಳ್ಳುವದಕ್ಕೆ ಅಡವಿಯೊಳಗಿನದೊನ್ನು ಹಾಯ್ದ ದೇಗುಲದ ಹಾದೀ ಹಿಡಿದರು, four thieves united, made a hole (in the wall) of the house of the chief merchant, stole all the valuable things that were (there), and took the road to a dilapidated temple in the jungle in order to divide (them among themselves). — ದನ ಕದಿ ಮುನ್ನಾದವುಗಳನ್ನು ಸರಿಯಾಗಿ ಮೂಯಿ ಪಾಲು ಮಾಡಿ ಹಂಚಿ ಕೊಳ್ಳರೆನ್ನು ವರ್ತಕನು ತನ್ನ ಮೂಯಿ ಮಸ್ತಿ ಮಕ್ಕಳಿಗೆ ಹೇರಿಸಿ, ಸತ್ತು ಹೋದನು, the merchant told his three children to make three equal parts of the cattle etc. and divide them (among themselves), and died. — ಆ ಹೆಂಗಸು ತಲೆಯ ಮೇಲೆ ಏನು ಹೊತ್ತು ಕೊಣ್ಣು ಬರುತ್ತಾಳೆ, what does that woman carry on (her) head and comes (here)? — ಹೆಣ್ಣತಿಯನ್ನು ಕರೆದು ಕೊಣ್ಣು, ಊರಿಗೆ ಹೊದಿರು ಹೋದನು, he called (his) wife and went abroad (with her). — ಕುದುರೆ ಕಣ್ಣು ಕೊಣ್ಣರೋ, did they find the horse? — ಅದನ್ನೆಲ್ಲಿ ಇಟ್ಟು ಕೊಣ್ಣಳು, where did she hoard it? ಈ ಕುದುರೆ ಇಟ್ಟು ಕೊಳ್ಳುತ್ತೀರೇನು, are you going to keep this horse? — ದೊಡ್ಡ ಹುಡುಗನು ತೊಟ್ಟು ಕೊಂಡ ಅಂಗಿ, the jacket which the big boy had put on. — ನೀವು ಯಾರಯ್ಯಾ? ಹುಚ್ಚು ನಾಯಿಗಳನ್ನು ಹಿಡ ಕೊಣ್ಣು ಎಲ್ಲಿಗೆ ಹೋಗುತ್ತೀರಿ? who are you, sir? where do you go having seized (*i. e.* with) the mad dogs? ಕೊಡ್ಲೀ ಹಿಡ ಕೊಣ್ಣು, ತೋಟಕ್ಕೆ ಬನ್ನನು, he seized the axe, and went to the garden. ಹಿಡು ಕೊಳ್ಳುವದು, seizing (laying hold of). — ಸಾಲೆಯಲ್ಲಿ ಅಯ್ಯನವರ ಅಪ್ಪಣೆಯನ್ನೆ ನಡ ಕೊಳ್ಳ ಬೇಕು, at school (one) must conduct one's self according to the command of the master. ನಾವು ತಾಯಿ ತಂದೆ ಅಕ್ಕ ತಂಗಿ ಅಣ್ಣ ತಮ್ಮನಿರ ಕೂಡ ಪ್ರೀತಿಯಿನ್ದ ನಡ ಕೊಳ್ಳ ಬೇಕು, we must converse in love with (our) parents, sisters and brothers. ಅವರೆಲ್ಲರ ಮೇಲೆ ಒಬ್ಬನೇ ಅರಸು ಆಳುತ್ತಿರುತ್ತಾನೆ; ಅವನಿಗೂ ಅವನು ನೇಮಿಸಿದ ಅಧಿಕಾರಿಗಳಿಗೂ ಅವರು ಭಯ ಧತ್ತಿಯಿನ್ದ ನಡ ಕೊಳ್ಳ ಬೇಕು, over them all rules one king; they must obey him and the officers appointed by him with fear and devotion. ಮುಖ್ಯವಾದದೊನ್ನು ಕುದುರೆ ಹಿಡ್ಡಿನ ಮುನ್ನೆ ಇರುತ್ತದೆ, ಅದರಿ ಸೂಚನೆಯನ್ನೆ ಎಲ್ಲ ಕುದುರೆಗಳು ನಡ ಕೊಳ್ಳುವವು, a chief horse is in front of the herd, all the horses follow its guidance. — ನಿಂಗಪ್ಪನು ಒಬ್ಬ ವೈದ್ಯನ ಮನೆಗೆ ಹೋಗಿ, ಅವನ ಕೆಯ ಕಾಲು ಬಿದ್ದು — ಸ್ವಾಮಿ, ನನ್ನ ಮಗನೊಬ್ಬನು ಮನೆಯಲ್ಲಿ ಬೇನೆಯಿನ್ದ ಮಲಗಿದ್ದಾನೆ; ಅದಕ್ಕೆ ದಯ ಮಾಡಿ ಮನೆತನಕ ಬನ್ನ, ಅವನನ್ನು ನೋಡಿ, ಔಷಧ ಕೊಟ್ಟರೆ ನಾನು ಬಾರಿಯವ ಮಟ್ಟಿಗೆ ತಮ್ಮ ಉಪಕಾರ ಮದಿಯಲಿಕ್ಕಿಲ್ಲ ಎನ್ನು, ಹೇರಿಸಿ ಕೊಣ್ಣನು, Niṅgappa went to the house of a physician, fell at his hands and feet, and spoke "sir, a son of mine lies prostrate in the house from sickness; if therefore you please to come to (my) house, examine him and give (him) medicine,

I shall not forget your kindness as long as I live". ಹೊನ್ನನು—ವೈದ್ಯನೇ, ಸುಮ್ಮನೇ ಔಷಧಗಳನ್ನು ಯಾಕೆ ತರಿಸುತ್ತೀರಿ? ನಾನು ಅವನ್ನು ಎನ್ನಿಗೂ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ನು, ವಿಚ್ಛಿನ್ನವಾಗಿ ಹೇಳಿದನು. ಆಗ ವೈದ್ಯನು ಯಾಕೆ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ನು ಕೇಳಲು—ದಯ ಮಾಡಿ ಆ ಮಾತು ಕೇಳ ಬೇಡರಿ! ನಾನು ಹೇಳಿಲ್ಲವೆಂದು ಎನ್ನು, ಸುಮ್ಮನಾದನು. ಅದಕ್ಕೆ ವೈದ್ಯನು—ಎನಯ್ಯಾ? ಹೇಳುವದಕ್ಕೆ ಆಡಿಯೇನು? ನೀನು ಒಳ್ಳೇ ಹಟನಾರಿ ಕಾಣುತ್ತೀ ಅನ್ನಲು, ಹೊನ್ನನು—ಸ್ವಾಮಿ, ದಯ ಮಾಡಿ ಹಾಗೆ ಮಾತ್ರ ತಿಳಿಯ ಬೇಡರಿ! ಎನ್ನು, ಎನಯದಿನ್ನ ಹೇಳಿ ಕೊಣ್ಣನು, "doctor", Hönna (Ningappa's son who was not sick, but nearly starved, as he refused to take any food himself in order that his poor father, brothers and sisters might have something to eat) said positively, "why do you send for medicines (on my account)? I shall never take them". Then the physician asked "why will you not take (them)?" Hönna answered "please, do not ask so. I cannot tell (you)", and became silent. Thereupon the physician said "sir, what obstacle is there to telling (me)? You seem to be a perfect obstinate fellow". Then Hönna entreated (him) with humility, saying "O sir, please, only do not think so!" ಅವರಿಗೆ ಹೇಳಿ ಕೊಳ್ಳ ಬೇಕು, you should speak to him. ಹೇಳಿ ಕೊಳ್ಳಲಿಕ್ಕೆ ಮಾತದೆ, I have something to say (to you).—ಬೇಡಿ ಕೊಣ್ಣು ತಿನ್ನ ಬಹುದು, ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, one may solicit (and receive alms) and (thus) eat, (but) by stealing one should not eat.—ನಾನು ತಲೆಯ ಮೇಲೆ ಕಿರೀಟ ಹಾಕಿ ಕೊಣ್ಣು, (the sun says) "I having put a diadem on (my) head". ದಯ ಮಾಡಿ ಇದೊಂದು ಸಾರಿ ಆತನ ತಪ್ಪು ಹೊಟ್ಟೆಯೊಳಗೆ ಹಾಕಿ ಕೋ, please, put his fault in your belly (*i. e.* conceal and forgive it) this one time.—ಆ ಆನೆಯನ್ನು ಆತನು ಹತ್ತಿ ಕೊಣ್ಣು, ತಿರಿಗಿ ಅನೇಗುಂದಿಗೆ ಹೋದನು, he mounted that elephant and returned to Āṇēgundi.—ಮೋಡವೆವ್ವ ಶೆಲ್ಲಿ ಯನ್ನು ತಲೆಗೆ ಸುತ್ತಿ ಕೊಳ್ಳುತ್ತೇನೆ, (the sun says) "I put a muslin cloth, that is to say clouds; round (my) head".

For comparison's sake the following instances which contain verbs without ಕೋ (and of which some show at first sight a not easily perceivable difference in meaning from the above-given ones) may here be introduced:—

ರೂಢಾನ್ವರ್ತಾಂಕಿತಮ್ ಎಂತಾ ನಾಮಂ ಮೂದಿತಮ್, ಅರ್ಹಗೆ (commentator ತಿಳಿಗೆ), those ready nouns are of three kinds, viz. rūḍha, anvartha, ākita; know!—ನಲ್ಲಳೆ, ನಿನ್ನ ಪಾಲ್ಗೊಂಡಿದೆಂ, ತಿಳಿ, O beloved woman, I seize thy feet; know! ತಂಗಿಗೆ ತಕ್ಕ ವರನು ಈತನೆನ್ನು, ಮದನಂ ತಿಳಿದಂ, Madana perceived that this man (was) a suitable husband for (his) younger sister. ತರಲಾಕ್ಷ್ಮಿಯದಕ್ಕೆ ಮತ್ತೊಂದೆನ್ನ ಭ್ರಮೆಯಮಂ ತಿಳಿದರ್, the woman with tremulous eyes understood it differently. ಅತಿಜೀವಮ್ ಇರಲು ಮೋಕ್ಷದ ಗೊತ್ತು ತಿಳಿ, whilst yet living learn the marked peculiarities of final liberation!—ಮನೆಯಂ

ಮಾಡಿದಂ, he made a house. ಆಮ್ ಎಲ್ಲರ್ ಈಗಲ್ ಅಶ್ವಮೇಧವಂ ಮಾಡುವಂ, let all of us now make a horse-sacrifice! ಸ್ನಾನ ಮಾಡಿರೊ ಜ್ಞಾನಪೀಠದಲಿ, bathe in the sacred water of knowledge! ಮನೆ ಕಟ್ಟಿ ನೋಡು, ಮದುವೆ ಮಾಡಿ ನೋಡು, build a house and (then) see, marry (*i.e.* unite in wedlock) and (then) see! ಒನ್ನೆದೆಯೊಳ್ ಕಟ್ಟುವುದೆ ಪಿರಿಯ ಪುಲಿಯುಮಂ ಕವಿಲಿಯುಮಂ, must (one) tie a royal tiger and a brown cow in one place? ಆಳು ಕಟ್ಟಿದವನೇ ಆರಸ್ತು, ಕೊಡು ಇಕ್ಕಿದವನೇ ದಾಸ, one who has enlisted soldiers (is) a king, one who has distributed boiled rice (is) a donor. — ಮಾವನ ಮನೆಯೊಳ್ ಆಂ ತಲೆಯಿತ್ತಿ ನಡೆಯಂ, I shall not lift up (my) head and walk in my uncle's house. — ತಕ್ಕ ಔಷಧ ಕೊಡಿಸಿ, ಪಥ್ಯ ಮಾಡಿಸಿ, ಬೇಗ ಅವರ ಬೇನೆಯನ್ನು ಕಳೆಯುವರು, they will have proper medicine given, have diet prescribed, and quickly remove their sickness. — ಬಾಣಮಂ ಸೆಳೆದಂ, having pulled an arrow (out of his quiver). — ಸತ್ಯಮಂ ನುಡಿ, speak the truth! ಸೋಲಿ ನುಡಿವವನು, he who acknowledges that (he) has been overcome. — ವೇದವನ್ ಓದಿದಾಕನು, he who has read the *védas*. — ಶೇಗೆದಯ್ ಮೋಕ್ಷದ ಬದ್ವಿಯಂ, thou tookest the road of final liberation. — ಹೊಸೊಳ್ ಪ್ರಾಣವಂ ತುಮ್ಮುವ ಸಮರ್ಥಿಕೆ, power which fills life into a corpse. — ಕಳ್ಳ ಮಾವುನ ಗೃಹ, a house in which toddy is sold. ಈ ಅನೆಗಳನ್ನು ಯಾರಿಗೂ ಮಾರ ಬೇಡಿರಿ, you should not sell these elephants to anybody. — ಸಾಲವ ಕೊಮ್ಮವನು, he who borrows. ಮದ್ಯವ ಕೊಮ್ಮ ಕಾವು, a place where spirits are bought. ನಾನು ಒನ್ನು ಕುದುರೆ ಕೊಳ್ಳ ಬೇಕು, I must buy a horse. ಎರಡು ದುದ್ದಿನ ಹಾಲು ಕೊಡ್ತನು, he bought milk for two duddus. — ಕಾಮವನ್ನು ಗಳಂ ಕುದುವುದು, granting the things desired. ಕೊಟ್ಟು ಕಟ್ಟುವನಿಲ್ಲ, ತಿರಿದು ಬದುಕಿದವನಿಲ್ಲ, (there) is none who has given (alms, etc.) and (thus) been ruined, (there) is none who has (idly) roamed about (in quest of alms) and (thus) lived (happily). — ಕೊಯ್ತು ಕಾಲನ್ನು ನಾಯ ತಿನ್ನರೇನು? ನಂ ತಿನ್ನರೇನು? what does it matter whether a dog eats the leg that has been cut off, or whether a jackal eats (it)? ಮೂಗು ಕೊಯಿದರೂ ಮೂಗಿನ ನೊಳ್ಳೆ ಉಣ್ಣಲಿ? ಅನ್ನ ಹಾಗೆ, as if (one) said "though (one's) nose be cut off, do not the nostrils remain?" — ಒಪ್ಪ ಕೊಂಕಾಕನು ತನ್ನ ಹೆಣ್ಣುಪಿನ್ನು ಆಗಾಗ್ಗೆ ಬಡಿಯುವನು, a day-labourer used to beat his (quarrelsome) wife repeatedly. — ಚತ್ತದ ಪೆಟ್ಟು ಹೆತ್ತವರು ಹೊಡೆದರೆ ನೋಯದೇ, if (one's) parents apply the blows with a cane, do they not pain? — ಕುಕ್ಕಿರಲಕಾಯದೆ ಮೇಲು ಮೊಗವಾಗಿ ಮಲಗಿಹ ಮಗವು, an infant that cannot (yet) sit up and lies with (its) face turned upwards. ಅಡವಿಯೊಳಗೆ ಒನ್ನು ಮರದ ಕೆಳಗೆ ಒನ್ನು ಹುಲಿ ಮಹಿಯು ಮಲಗಿತ್ತು, a young tiger lay in the jungle under a tree. — ಅಂಗಡೀ ಮಣ್ಣು, ಗೊಂಗಡೀ ಹೊದ್ದ, he sold (his) shop and put on a blanket. — ಅವನ ತನ್ನೆಯು ಅವನಿಗೆ ಏನಾದರೂ ಕೊಡ್ತು ತಿನ್ನು ಎನ್ನು ನಾಲ್ಕು ದುದ್ದು ಕೊಟ್ಟನು, his father gave him six duddus, saying "buy something to eat!" — ಚಪ್ಪ ಹಾಸಂ ನಿದ್ರೆಯಂ ತ್ಯಜಿಸಿ, ಮೊಗದೊಳೆದು, ಮುಕ್ಕುಳಿಸಿದಂ, Čandrahāsa quitted sleep, washed (his) face, and rinsed his mouth. — ಆತನ ತಲೆ ಹುಡುಗಳನ್ನು ಜಾಡಿಸಿದನು, I dusted away the insects of his head (*i.e.* I beat him soundly). — ಬೆಳುದಿಂಗಳೊಡನೆ ಕೂಡಿದ ಇರುಳು, a night united with moonlight. ದಕಾರದೊಳ್ ಕೂಡಿದ ಯಕಾರಕ್ಕಂ ದ್ವಿತ್ವದ ಜಕಾರಮ್ ಅಕ್ಕುಂ, and the letter ಯ combined with ದ becomes ಜ್ಞ. — ನಿನ್ನಿ ಇರ್ವವ, a man who stands. ನಿನ್ನಂ, a man who stands. — ಮರದತ್ತಣ್ಣಿದಾದಂ, he came down from the tree. ದಣ್ಣು ಇಂದಿದ್ದ ಸ್ಥಳ, a place where an army is encamped. — ಕೆಡು ತಾಯ ಒಬಾಯನ್ ಒಬಾಯದು, a calf does not leave the company of (its) mother. ಹಾಡೊರಿಗೆ ಉಳಿದವನೇ

ಗವದ, even he who has remained alive, is the chief officer of the ruined village. — ಪದುಗೋಲೊಳ್ ಕುಳ್ಳಿರ್ಪಂ, he sat down in the basket-boat. ಈ ಕಾನ್ತೆ ಚಿನ್ನೆಯಾಗುತಿ ಕುನ್ನು, ನೋಮ್ಮಿಗಳಂ ಪಲವನ್ ಉಡೆ ನೋನ್ನು, ಬೇಸತ್ತಳ್, the wife sat in distress, performed several meritorious acts of devotion, and became dispirited (as these proved useless). ಈಚಲ ಮರದ ಕೆಳಗೆ ಕೂತು ಅಳಿ ಕುಡಿದ ಹಾಗೆ, as if (one) sits under a wild date tree and drinks buttermilk. ಗಣ್ಡುಸು ಕೂತು ಕೆಟ್ಟನು, ಹೆಂಗಸು ತಿರುಗಿ ಕೆಟ್ಟಳು, the male sat (idly) and (thus) was ruined, the female roamed about and (thus) was ruined. ಈ ಬದುಕು ತಾವಿಬ್ಬರೇ ತಕ್ಕೊಳ್ಳ ಬೇಕೆನ್ನು ಹವಣಿಸಿ ಕೊಣ್ಣು ಕುಳಿತ್ತಿದ್ದರು, they thought that even both of them should take this property to themselves, and sat (there in the jungle). — ಓಡಿ ಓಡಿ ಹುಡುಗ ದಣಿದರೂ ತನ್ನಿಗೆ ಎಚ್ಚವೇ ಇಲ್ಲ, though the boy ran and ran and became tired, (his) father did not care at all. — ಒಬ್ಬ ನಿಮಾಯಯು ಕಾಳಗಕ್ಕೆ ಹೋಗ ಬೇಕೆನ್ನು ಒನ್ನು ಬಹು ಹದನಾದ ಕತ್ತಿ ಮಾಡಿಸಿದ್ದನು, a native soldier having said "I must go to war", had had a very sharp sword made. — ಅವನು ಹೋದ ಹೋದಲ್ಲಿ ಮುಸಿದಿಗಳನ್ನು ಕೆಡಿಸಿದನು, wherever he went, he destroyed the mosques. ತನ್ನ ಕೆಡಿಸಿದಂಗೆ ಕೇಡ ಮಾಡುಹ, (one) causing ruin to the man who has ruined him. — ಕವಿತೆಯಂ ಬೇಡಿಸಿದಂ, he had a poetic composition told. — ಬತ್ತಲೆಯರ್ಪವಳು, she who is naked. ಇದ್ದ ತಂಗಳು ನನಗೆ ಇಕ್ಕ, give me the stale-food (thou) hast. — ಕದ್ದ ಕಳ್ಳನ ಮಾತು ಬದ್ಧಮ್ ಆದರೆ ಏನು, what is it, if a thief's word (once) become true? — ಅಣ್ಣ ತಮ್ಮನಿರಾದರೂ ಹಣ್ಣು ಹಂಚಿ ಉಣ್ಣುತ್ತಾರೆ, even brothers divide a ripe fruit and eat. — ಹೊಡೆಯ ಹೊತ್ತು ಬದುಕುವವನು, a man who lives by carrying loads. ತತ್ತೆ ಬಲ್ಲದೆ ಹೊತ್ತ ಕಸ್ತುರಿಯು ಪರಿಮಳವ, does a donkey know the fragrance of the musk it carries? — ಕರೆವರೆ ಉಣ್ಣು, if (one) invites (thee), eat. ಉಣ್ಣಲಿಕ್ಕೆ ಮಸ್ತೇ ಕರೆಯ ಬೇಕು, (you) should invite people to dinner. ತನ್ನ ಆಳು ಕರೆದು, ಒನ್ನು ತಮ್ಮಿಗೆಯೊಳಗೆ ನೀರು ತುಮ್ಮಿ ಕೊಣ್ಣು ಬಾ ಎನ್ನು, ಹೇಡಾದಳು, she called her servant and said "fill water into a brass vessel and bring (it)". — ಭಾನುವಂ ಕಾತಿಕವ ಕಾಣ್ಬುದೇ, does an owl see the sun? — ಚಿತ್ತವಿಟ್ಟು ಕೇಳುವದು, to apply the mind to and listen. ಕಾಲ್ಕುಪ್ಪಸಮನ್ ಇಟ್ಟು ಸೀನಕಮಂ ಸಿಂಗರಿಸಿ, having put on trowsers and embellished (their) helmets. — ಕನಕ್ಕನಕವಚಮಂ ತೊಟ್ಟು, ಕಾಲ್ಕುಪ್ಪಸಮನ್ ಇಟ್ಟು, having invested themselves with shining golden coats of mail and put on trowsers. ತುಡಿಗೆಯಂ ತೊಟ್ಟಂ, he put on (his) ornaments. ಪಸುರುಗಿಯಂ ತೊಟ್ಟನು, he put on a green coat. — ಮೃಗಂಗಳಂ ಹಿಡಿದ ಬಲೆ, a net with which wild animals are caught. — ಮೂಗಾವುದಮಂ ನಡೆವಂ, he walked three leagues. ಮನುಷ್ಯನು ಬದುಕಿ ಇರುವ ಮಟ್ಟಿಗೂ ಒಳ್ಳೇ ನಡೆಯಿಲ್ಲ ನಡೆಯ ಬೇಕು, a person should walk very properly as long as he lives. ವಿದ್ಯೆ ಕಲಿತರೆ ಅವರು ನೀತಿಯಿಲ್ಲ ನಡೆಯುವರು, if (they) learn knowledge, they will walk properly. See an instance in this paragraph under 'to fear'. — ಮಣಿಯಗಾಣಿನಿಗೆ ದುಬಿ ಸುಖ ಹೇಡಾದರೆ ಮಣುವಿನಲೆಕ್ಕೆ ಬಿಟ್ಟಾನೇ, if (he) tells the mapiyagāra (his) bad and good circumstances, will he not count the mounds? ತಾಯಿ, ನೀನಾದರೂ ಒನ್ನು ಹಂಚಿಕೆ ಹೇಡು ಎನ್ನು, ಬೇಡಿ ಕೊಣ್ಣಳು, she requested "mother, tell even you a means (to me)!" — ಕುರುಪತಿಯಂ ಎಷ್ಟು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Vishnu asked the half of the land of the lord of the Kurus. ಈ ಮುದುಕ ಬಿಕ್ಕೆ ಬೇಡಿ ಕಾಯಿ ತರುತ್ತಾನೆ, this old man solicits alms and (thus) brings grain (to his house). — ಕೆನೆಯೊಳಗೆ ಕೆಯ್ ಹಾಕಿ ನೋಡಲು ರೊಕ್ಕವಿದ್ದಿಲ್ಲ, when (he) put (his) hand into (his) pocket and examined, (there) was no money. — ಕಾಳಗದ ಬದ್ಧೆಯಂ

ಹತ್ತಿ ಮೊದಲಂ, he who mounts a war-chariot and drives. ಕೋಣೆಯಂ ಪತ್ತುವೆಂ, I shall ascend the fort. ತೆಂಗಿನ ಮರ ಯಾಕೆ ಹತ್ತುತ್ತಿ, why doest thou ascend the cocoa-nut tree? ಕುದುರೆಯನ್ನು ಹತ್ತುವ ಸವಾರ, a horseman who mounts a horse. — ಅಲ್ಲಿಯ ಪೆಣ್ಣರನಾ ಅಗ್ನಿ ಸುತ್ತಿದಂ, Agni surrounded the women of that place.

The terms that express 'to fear' generally appear without ಕೋಳ, e. g. ಪಾಪಕ್ಕಂಜುಗುಂ ತಕ್ಕಂ, a worthy person fears sin. ಆ ಹುಡುಗನು ಅಂಜಿ, ತೋಳ ಬನ್ನಲೆ ತೋಳ ಬನ್ನು ಎನ್ನು, ಒದದೊದನು, the boy feared, and cried "the wolf has come, O the wolf has come!" ಕುದುರೆ ಕಡಿವಾಣಕ್ಕೆ ಅಳುಕುತ್ತದೆ, the horse is afraid of the bridle. ಆ ತೊತ್ತು ಹೆದದೊದಳು, that servant-maid was afraid. On the other hand there are also instances like the following one: — ದೇವರಿಗೆ ಅಂಜಿ ಕೊಣ್ಣು ಯಾವಾಗಲೂ ಒಳ್ಳೇ ರೀತಿಯಿನ್ದ ನಡೆದರೆ ಆತನು ನಮಗೆ ಸಹಾಯ ಮಾಡುವನು, if (we) fear God and always behave properly, He will help us. Cf. § 348, 6.

342. For the sake of emphasis ಉಣ್ಣು, is, is occasionally added to the end of a verb which appears in the form of a verbal noun, e. g. ಕೆಲವು ಗಿಡಗಳ ತೋಟಿಗಳಿನ್ದ ಸಹ ಕಾಗದ ಮಾಡುವದುಣ್ಣು, also of the bark of some trees (they) make paper. ಇರುಳು ಬೆಕ್ಕುಗಳಾಗಲಿ ಬೆಕ್ಕಿನ ಮರಿಗಳಾಗಲಿ ಸಿಕ್ಕಿದರೆ ಗೂಗೆಗಳು ಕಣ್ಣು ಕುಕ್ಕಿ ಅವುಗಳನ್ನು ಕೊಲ್ಲುವದುಣ್ಣು, if at night cats or young cats are met (by them), owls will peck (their) eyes and kill them. ಗುರುವಿನನ್ನೆ ಶಿಷ್ಯ ಎನ್ನ ಅನ್ನುವದುಣ್ಣು, (they) use to say "the pupil (is) like (his) spiritual teacher". ಹಿಂದುಸ್ಥಾನಕ್ಕೆ ಪರದೇಶಗಳಿನ್ದ ತರ ತರದ ಸರಕುಗಳು ಬರುವದುಣ್ಣು, various objects of commerce come from foreign countries to India. ಹಣ್ಣೆ ಈಯಿತೆಮ್ಮ ಮಾತು ಎನ್ನಾದರೂ ಸಮ್ಭವಿಸುವದುಂಟೊ, does it ever happen that a metal pot brings forth young? ಬ್ರಹ್ಮನು ಘಟೆಯಲ್ಲಿ ಬರದ ಬರಹ ತಪ್ಪುವದುಣ್ಣೆ, will the writing that Brahmā has written on the forehead, fail?

XXV. On comparison.

343. In Kannada the comparative and superlative degrees are expressed in the following way:—

1. by the simple dative (cf. § 348, 7), e. g.

a) ಲೋಕಕೀರ್ತನ್ ಅಧಿಕಂ, this man (is) excellent to the world, i. e. this man (is) most excellent in the world. ತಿಮಿಂಗಿಲಾದಿಗಳ್ ಅದೊನ್ನಕ್ಕೊನ್ನು ಹಿರಿದಪ್ಪ ವಾನ್ಸು, the timiṅgila and so on are fishes of which the one is large to the one, i. e. of which one is larger than the other. ಒನ್ನಕ್ಕೊನ್ನು ಹಿರಿಯವಪ್ಪ ವಾನ್ಸು, fishes of which one is larger than the other.

b) ಮೇರುವೆಂಗೀತನ್ ಅರ್ಗಲಂ, this man (is) great (or high) to Mēru, *i. e.* higher than Mēru. ಕುಲಕಂ ಚಲಕಂ ಭೂತಳದೊಳ್ ಅರ್ಗಮ್ ಅಧಿಕಂ, superior to all in the world as to family and firmness of character (see § 284). ಸೊಲ್ಲಿಸಿ ಭೇದವನ್ ಅಪೊದೊಡೆ ಕಿರಿಯ ತಾನ್ ಎಲ್ಲರಿಗೆ ಹಿರಿಯ, the small one, if (he) speaks discriminately, (is) great to all, *i. e.* (is) greater than all (or the greatest of all). ಕಾಗೆಗೆ ನೀಲಿಲ ಹಣ್ಣು ಕವ್ವು, the ripe fruit of the *Eugenia jambolana* (is) black to, *i. e.* blacker than, the crow. ನನ್ನ ಕುದುರೆಗೆ ನಿನ್ನ ಕುದುರೆ ದೊಡ್ಡದು, thy horse (is) larger than mine. (*Cf.* the second verse in § 280.)

c) ತನಗೆ ಇದಕ್ಕೂ ಬಹಳ ಬೆಲ್ಲ ಬೇಕೆನ್ನನು, he said he wanted much more jaggery than even this. ನಾಗರ ಹಾವಿನ ಎಪವು ಎಲ್ಲಕ್ಕೂ ಕೆಟ್ಟದು, the poison of the cobra (is) the worst of all. ಗೋಧೀ ದೊಟ್ಟಿ ಎಲ್ಲಕ್ಕೂ ಮೇಲಾದದು, wheaten bread (is) the best of all.

2, by the dative combined with ಇನ್ನೆ, (ಇನ್ನ or) ಇನ್ನ (ಇನ್ನಾ), 'from' (ಇನ್ನ being another form of ಇನ್ನ, *cf.* § 282), suffixes of the ablative (or instrumental, see §§ 109 *seq.*; 352, 4, a), *e. g.*

a) ಕಟಿಂಬರ್ ಇದ್ದರ್ಗಿನ್ನೆ ಕಾಡೊಳ್ಳಿತು, a jungle (is) good to-from a town in which (there) are envious people, *i. e.* a jungle (is) better than a town in which envious people are.

b) ಆಕಾಶಕ್ಕಿನ್ನ ಎತ್ತರವಿಲ್ಲ, ಭೂಮಿಗಿನ್ನ ಅಗಲವಿಲ್ಲ, (there) is no height to-from the sky, (there) is no breadth to-from the earth, *i. e.* (there) is nothing higher than the sky, (there) is nothing broader than the earth. ವಿದ್ಯಕ್ಕಿನ್ನ ಬುದ್ಧಿ ಶ್ರೇಷ್ಠ, ಬುದ್ಧಿಗಿನ್ನ ಅನ್ನ ಶ್ರೇಷ್ಠ, intellect (is) far better than science, food (is) far better than intellect. ವಿದ್ಯೆಯು ದ್ರವ್ಯಕ್ಕಿನ್ನ ದೊಡ್ಡದು, knowledge (is) greater than wealth. ತಾಮ್ರಕ್ಕಿನ್ನ ಬಂಗಾರವು ತುಟ್ಟಿ ಇರುತ್ತದೆ, gold is dearer than copper. ಸಿಂಹಕ್ಕಿನ್ನ ಹುಲಿಯು ಬಹಳ ಕ್ರೂರವು, the tiger (is) much fiercer than the lion. ಇದಕ್ಕಿನ್ನ ಅದು ರಮಣೀಯವಾದದ್ದು, that (is) more beautiful than this. ಏನು ಅಪಿಯದವ ಶ್ವಾನಕ್ಕಿನ್ನ ಕಡೆ, he who knows nothing (is) viler than a dog. ಇದಕ್ಕಿನ್ನ ಅದು ದೊಡ್ಡದು, that (is) larger than this. ಜ್ಞಾನಕ್ಕಿನ್ನ ಹೆಚ್ಚು ಇಷ್ಟವಾದದು ಯಾವದು, what (is) more dear than knowledge?

c) ತಾಯಿಗಿನ್ನ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿನ್ನ ಸವಿ ಇಲ್ಲ, (there) are none more beneficial than a mother, (there) is nothing sweeter than sugar. ಮೌನವಿಲ್ಲದ ಬಾಯ್ತೆಗೆಗಿನ್ನ ಸಾವು ಲೇಸು, death (is) better than a life without honour. ಕತ್ತೆಯ ಕಿವಿ ಕುದುರೆಯ ಕಿವಿಗಿನ್ನ ಉದ್ದು, the ears of the donkey (are) longer than the ears of the horse. ಬಿಳಿ ಕರಡಿಗಳು ಊದಿ ಬಣ್ಣದ ಕರಡಿಗಳಿಗಿನ್ನ ದೊಡ್ಡ

ಎರುತ್ತದೆ, white bears are bigger than bears of brown colour. ಅವನು ನನಗಿಂತ ನಾಲ್ಕು ವರ್ಷ ಚಿಕ್ಕವನು, he (is) four years younger than I. ಆ ಬಾವಿಗಿಂತ ಈ ಬಾವಿಯು ಆರೋಗಿರುತ್ತದೆ, this well is deeper than that well. ಆ ಹುಡುಗಿಗಿಂತ ನಿಮ್ಮ ಹುಡುಗಿಯು ಜಾಣೆ, your girl (is) more clever than that girl. ಕಬ್ಬಿಣವು ಮಿಕ್ಕ ಧಾತುಗಳಿಗಿಂತ ಬಹಳ ಉಪಯೋಗವುಳ್ಳದು, iron (is) much more useful than the other metals. ಅಲದ ದೀಜವು ಕಸಕಸೀ ಕಾಯಿಗಿಂತ ಬಹು ಸಣ್ಣದು, the seed of the Banian tree (is) much smaller than poppy-seed. ಹೆಬ್ಬಾವುಗಳು ಉದ್ದದ ಹಾವುಗಳಿಗಿಂತ ಬಹಳ ದೊಡ್ಡವು, boas (are) much larger than the other snakes. ಕೆಟ್ಟ ಹಾವಿಗಿಂತ ನಾಗರ ಹಾವಿಗೆ ಸಿಟ್ಟು ಬಹಳ, cobras have more wrath than the (so-called) vicious snakes. ನಾಯಿಗಳಿಗಿಂತ ತೋಳಗಳು ತುಸು ದೊಡ್ಡವು, wolves (are) a little larger than dogs. ಕುರಿಯ ಹಾಲಿಗಿಂತ ಲೂ ಆಕಳ ಹಾಲಿಗಿಂತಲೂ ಆದಿನ ಹಾಲು ಮಸ್ತವಾಗಿ ಸವಿ ಇರುತ್ತದೆ, the milk of goats is thicker and sweeter than the milk of sheep and the milk of cows. ಪುತ್ತಳಿಗಿಂತ ಮೇಲುಬಂಗಾರವಿಲ್ಲ, ಮಕ್ಕಳಿಗಿಂತ ಮೇಲುತೊಡವಿಲ್ಲ, (there) is no gold better than pure gold, (there) is no lisping nicer than (that of) children. ಭೂಮಿಯ ಮೇಲಿನ ಎಲ್ಲ ಸುಂದರವಾದವುಗಳಿಗಿಂತಲೂ ಮೇಲಾದ ಸುಂದರವೂ ತೇಜವುಳ್ಳವನೂ (ಸೂರ್ಯನಾದ) ನಾನೇ, of all the beautiful and brilliant things on earth even I (the sun, am) the most beautiful and brilliant. ತಮಗಿಂತ ಮೇಲಾದವರನ್ನು ಸರಿಗಟ್ಟಿ ಕೊಳ್ಳ ಬೇಕೆನ್ನು ಒಣಹೆಮ್ಮೆ, the vain pride that wants to make equal to one's self those who are greater than one's self. ಕೆಲವು ಪಶುಗಳಿಗೆ ಇತರ ಪಶುಗಳಿಗಿಂತ ಹೆಚ್ಚು ಬುದ್ಧಿ ಇರುತ್ತದೆ, some animals have more understanding than other animals. ಮೂರು ತಾಸುಗಳಿಗಿಂತ ಹೆಚ್ಚು, more than three hours. ನೂರು ರೂಪಾಯಿಗಿಂತ ಕಡಿಮೆ, less than a hundred rupees. ಸಿಂಹಲದ್ವೀಪದಲ್ಲಿ ಮಳೆಗಾಲ ನಮ್ಮಲ್ಲಿಗಿಂತ ಹೆಚ್ಚು, the rainy season (is) more (abundant) in Ceylon than with us. ಗುಡ್ಡದೊಳಗಿಂತಲೂ ಕಲ್ಲು ದಾರಿಯಿಲ್ಲದೂ ಒಜ್ಜಿ ಹೊತ್ತು ಕೊಂಡು ಹೋಗ ಬೇಕಾದರೆ ಕುದುರೆಗಳಿಗಿಂತ ಕತ್ತೆಗಳೇ ಬೇಕು, if (it) is necessary to carry burdens over mountains and stony roads, donkeys are more desirable (or useful) than horses.

d) ಬಂಗಾರಕ್ಕಿಂತಲೂ ಜ್ಞಾನವು ಹೆಚ್ಚಿನದು, knowledge (is) something greater than even gold. ಎಲ್ಲರಿಗಿಂತಲೂ ದೇವರು ದೊಡ್ಡವನು, God (is) greater than all. ¹⁾

3, by the ablative and its substitute the instrumental (§ 352, 4, a), e. g.

a) ಕೃಷ್ಣನತ್ತಣೆಂ ಬಲಭದ್ರಂ ಪಿರಿಯಂ, Balabhadra (is) old from Krishna,

¹⁾ It is to be remarked that uneducated people occasionally use such sentences as ವಾಡೀ ಹಾಗೆ ಬಲವಸ್ತುಗಳು, ಹಾಲಿನಕ್ಕಿಂತ ಸವಿ ಇಲ್ಲ. ಮುಂತಹವು ಹನ್ನಾಗಿ. ಅಯ್ಯವರು ರೂಪಾಯಿಗಳಿಗಿಂತ ಕಡಿಮೆ. ಕತ್ತೆಗಳು ದೊಡ್ಡ ಹೋತಿನಿಗಿಂತ ಸ್ವಲ್ಪ ಉದ್ದು ಇರುತ್ತದೆ. They evidently think that ಅಕ್ಕಿ or ಅಕ್ಕಿ are separate suffixes which require the genitive case.

i. e. older than Kṛishṇa. ನಕುಲನತ್ತಣಿಂ ಸಹದೇವಂ ಕಿಷಿಯಂ, Sahadēva (is) younger than Nakula. ಅರ್ಜುನನತ್ತಣಿಂ ವಾಸುದೇವನ್ ಅಧಿಕಂ, Vāsudēva (is) more excellent than Arjuna. ಅತನತ್ತಣಿಸ್ಥಿತಂ ಪಟು, this man (is) more clever than that man. See § 349, a.

b) ಕೃಷ್ಣನಿಂ ಪಿರಿಯಂ ಬಲಭದ್ರಂ, Balabhadra (is) old from Kṛishṇa, *i. e.* older than Kṛishṇa. ದುರ್ಯೋಧನನಿಂ ಕಿಷಿಯಳ್ ದುಶ್ಯಲೆ, Duśśalē (is) younger than Duryōdhana. ಜ್ಞಾನವಿಲ್ಲದ ಕಾಯವು ಹಾಸಿರ ಸ್ಥಾನದಿಂ ಕಡೆಯೆ, a body without knowledge (is) even worse than a village in ruins. (*Cf.* the first verse in § 280.)

c) ಇನಿಯನೆ ಬೆಲ್ಲದಿನ್ನಿಯಂ (— ಬೆಲ್ಲದಿನ್ನೆ ಇನಿಯಂ), a (or my) paramour (is) indeed a man sweet from jaggory, *i. e.* sweeter than jaggory. ರಣಕ್ಕೆ ನಿನ್ನೆ ನೀಂ ಮುಂಚಿದಯ್, thou art more excelling than I in respect of war (*i. e.* thou excellest me in war).

d) ಎಮ್ಮಿನ್ನಮ್ ಇಳೆಯೊಳು ನೀವು ಹೀನಮೆ, you (are) mean from us indeed, *i. e.* indeed meaner than we, on earth.

e) ಪೆರಿರನ್ನ ಮೇಲೆವ್ವಂ, a man who says "I am better from others" *i. e.* "better than others". ದಾರಿದ್ರ್ಯದಿನ್ನ ಮರಣ ಒಳ್ಳೇದು, death (is) better than poverty. ಕಾಗೆಯಿನ್ನ ನೀರಿಲ ಹಣ್ಣು ಕಷ್ಟ, the ripe fruit of the *Eugenia jambolana* (is) blacker than the crow. ತುಚ್ಛಮಾತು ಅಡುವವನು ಹುಚ್ಚನಿನ್ನ ಕಡೆ, a man who utters low words (is) worse than a fool.

f) ತನ್ನಿನ್ನವೂ ಹಿರಿಯನು, a male older from him, *i. e.* older than him (or an elder brother). ತನ್ನಿನ್ನಲೂ ಹಿರಿಯಳು, a female older than her (or an elder sister). (In these two instances the *ವೂ* and *ಲೂ*, 'also', 'even', appear to be redundant.)

4, by the locative (*cf.* § 350, 2), *e. g.*

a) ತನುಬರೊಳ್ ಚಿಕ್ಕವಂ, in (or among) sons the young one, *i. e.* the youngest son. ದೇವರೊಳ್ ನಿರ್ದೋಷಿಯಾಪ್ಪಂ, the fit one among princes (is) the guiltless one, *i. e.* the guiltless one (is) the fittest of princes. ರತ್ನಂಗಳೊಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, the ruby (is) the best of precious stones. ತುದಿಗಳೊಳ್ ಕಾರಾಕಳ್ ವಾಲುಳ್ಳದು, of cows the black cow has most milk. ವಸ್ತ್ರದೊಳ್ ಬೆಳ್ಳೆಟ್ಟಿಯೊಳ್ಳಿತ್ತು, white cloth (is) the best cloth. ಅವರೊಳ್ ಓಡುವಂ ಕಾಲ್ಚೇಗಿ, he who runs (is) the quickest of them.

b) ಎಲ್ಲ ನಾಡುಗಳ ಕುದುರೆಗಳೊಳಗೆ ಅರಬಿಸ್ಥಾನದ ಕುದುರೆಗಳು ಮೇಲು, Arabian horses (are) the best horses of all countries.

c) ಅವುಗಳಲ್ಲಿ ಕಪಿಲೆ ಉತ್ತಮ, the brown cow (is) the best of cows. ಹುಡು

ಗರಲ್ಲಿ ರಾಮನು ಜಾಣನು, Rāma (is) the most clever of the boys. ವಜ್ರವು ರತ್ನಗಳಲ್ಲಿ ಶ್ರೇಷ್ಠವಾದದ್ದು, the diamond (is) the most excellent of precious stones. ಸಿಂಹವು ಎಲ್ಲ ಶ್ವಾಪದಗಳಲ್ಲಿ ಬಲು ಭಯಂಕರವು ಇರುತ್ತದೆ, the lion (is) by far the most formidable of all wild beasts. ಎಲ್ಲ ವಸ್ತುಗಳಲ್ಲಿ ವಜ್ರವು ಕಠಿಣವಾದದ್ದು, the diamond (is) the hardest of all things. ಆ ಮನೆಯು ಎಲ್ಲ ಮನೆಗಳಲ್ಲಿ ಹಬ್ಬೀದು, that house (is) the oldest of all houses.

5, by the genitive as a substitute of the locative (see § 352, 1, c), *e. g.* ಜಾಗಿಗಳ ಬಲ್ಲಹಂ, the best of liberal persons. ಈವರ ದೇವಂ, the most eminent of donors. ರಸಿಕರ ಚಕ್ರವರ್ತಿ, the most splendid of the witty.

XXVI. On Syntax.

344. The ancient Kannaḍa grammars which the author of the present grammar has consulted, do not use a particular word to express *syntax* or the construction of sentences; however the Samskr̥ita term *vākya-vinyāsa* which expresses it, may be adopted.

Regarding the construction of a sentence (*vākya*) *kāraka*, *i. e.* the relation of the noun to the verb, is to be considered. Kēśava says that *kāraka* is on account of the verb (*kriyānimitta*), and that the case terminations (*nāma-vibhaktis*) are suffixed by the power of *kāraka* (*kārakavaśādīm*). (Regarding *kāraka* see §§ 253, 2; 357, 1. 2, a). *Cf.* also § 354, 3, a.

There are six such *kāra*kas or relations, *viz.*

1, *karṭri*, the doer of an action, the active noun, the agent (*cf.* § 150), used in connection with a transitive or active verb (*sakarmaka*) or if expressing the agent's circumstances or state, in connection with an intransitive (*akarmaka*, see § 148). It stands in the nominative case and is the subject of the verb (*cf.* §§ 347, 2; 357, 2).

2, *karma*, the object on which the action of the *karṭri* falls, *i. e.* the idea expressed by the accusative case.

3, *karana*, the instrument, *i. e.* the idea expressed by the instrumental case.

4, *sampradāna*, the recipient of the object of giving or of the gift, *i. e.* the idea expressed by the dative case.

5, *apādāna*, ablation, *i. e.* departure or removal from a fixed point, coming from, *i. e.* the idea expressed by the ablative case.

6, *adhikaraṇa*, location, place of the action or state of the agent, *i. e.* the idea expressed by the locative case.

The idea of the genitive case is not considered a *kāraka*, because it expresses the relation of two nouns to each other (*sambandhārtha*), but not the relation of a noun and verb (§ 351).

345. The nominative (*cf.* 352, *a, b*) considered by itself expresses

1, *līṅga*, *i. e.* specification, *e. g.* ಜನ್ಮಂ, ಇನ್ದ್ರಂ, ಮನುಷ್ಯಂ, ಗೋಮಿಸಿ, ಕಾಮಿಸಿ, ಆನೆ, ಕುದುರೆ, ಮರಂ, ಗಿಡು, ಪಕ್ಕಿ, ಮಿಗಂ;

2, *ārtha*, *bhāva*, *i. e.* sort or kind, state of being, *e. g.* ನಿಡಿಯಂ, ಗುಜ್ಜಂ, ಕೆಂಜಂ, ಕರಿಯಂ, ಅಸಿಯಂ, ಇನಿಯಂ;

3, *vaṇa*, *vaṇanamātra*, *gāṇanē*, *i. e.* (mere grammatical) number, numeration, *e. g.* ಒನ್ನು, ಎರಡು, ಮೂರು, ಒವಂ, ಇವರ್, ಮೂವರ್;

4, *sambōdhanē*, *abhimukhikaraṇa*, *i. e.* addressing (see § 140), *e. g.* ದೇವ! ಸರ್ವೇಶ! ಜಕ್ಕವರ್ತಿ!

When it becomes the agent or subject (*kartri*), simple sentences formed by it are *e. g.* the following:—ದೇವನ್ ಒಳ್ಳಿದಂ, the king (is) good. ಪಾಲೆ ಬಿಳಿದು, milk (is) white. ಅವಂ ವಿಮಲಮತಿ, he (is) pure-minded. ನೀಂ ಕಾಮಂ, thou (art) Kāma. ಆಂ ನನ್ನಿ, I (am) Nandi. ತಾನ್ ಅವಂ, it (is) he. ಇವರ್ ಪುರುಷರ್, these (are) males. ಅವರ್ ಪೆಣ್ಣಿರ್, those (are) females. ನೇಸದ್ ಮೂದಿದುದು, the sun rose. ಒವಂ ಬನ್ನಂ, one man came. ಇವರ್ ನುಡಿದರ್, two persons spoke. ದೇವಂ ಮೆಚ್ಚಿದಂ, the king was pleased. ಅವಂ ಕೊಂದಂ, he killed. ಅವರ್ ಮಾಡ್ಪಿ, let them make! ಸರ್ವೇಶ, ಕೇಳ್, hear, O paramount lord!

It is to be remarked that when the subject is a personal pronoun, it is often omitted, as it is contained in the personal terminations of the verb (see § 193 *seq.*), *e. g.* ಇದರ್ಪೆಂ, ಇದ್ದೇನೆ, ಇರುತ್ತೇನೆ, I am; ಬನ್ನಪಂ, ಬರುತ್ತಾನೆ, he comes; ಪೋದಯ್, ಹೋದೆ, ಹೋದಿ, thou wentest; ನುಡಿದಳ್, ನುಡಿದಳು, she uttered; ನಡೆದರ್, ನಡೆದರು, they walked.

346. In sentences in which the accusative or object (*karma*, *cf.* § 352, *2, a seq.*; *5, b. c, b*), *i. e.* the case of things (*vastu*), etc. on which the action of the verb falls, occurs, the things, etc. may be said to be:—

1, *iṣṭa*, *i. e.* wished for, *e. g.* ನೇವಳಮಂ ತೆಗೆದಂ, he took the necklace; ತುಡಿಗೆಯಂ ತೊಟ್ಟಂ, he put on the ornament; ಪೂವಂ ಮುಡಿದಂ, he set flowers in the hair.

In such a case also a double accusative (dvikarma) uses to take place, *e. g.* ಗುರುವಂ ಜ್ಞಾನಮಂ ಬೆಸಗೊಣ್ಣಂ, he asked wisdom of the guru; ದಾನಿಯಂ ದಾನಮಂ ಬೇಡಿದಂ, he begged a gift of the liberal man; ಕುರುಪತಿಯಂ ವಿಷ್ಣು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Vishnu asked the king of the Kurus for the half of (his) land; ಪಶುವಂ ಪಾಲಂ ಕಡೆದಂ, he extracted milk from the cow; ಅವ ಗೌಳಂ ಭಕ್ತರಂ ಮಾಡಿದಂ, he made them devotees.

Regarding a double accusative with causal verbs the following sentences may be adduced: — ಅರಸಂ ಭೃತ್ಯನನ್ ಊರನ್ ಅಯ್ದಿಸಿದಂ, the king caused (his) servant to go to the town; ಗೋವಳಂ ತುಡುಗಳಂ ಮನೆಯಂ ಪುಗಿಸಿದಂ, the cowherd caused the cows to enter the house; ಜೋದನ್ ಅರಸನನ್ ಆನೆಯನ್ ಎಡೆಸಿದಂ, the driver caused the king to mount the elephant; ಗುರು ಶಿಷ್ಯನಂ ವ್ಯಾಕರಣಮನ್ ಓದಿಸಿದಂ, the teacher caused (his) disciple to read the grammar (see § 149 seq.).

2, anishṭa, *i. e.* not wished for, *e. g.* ಪಾವಂ ದಾಣ್ಣೆದಂ, he crossed a snake.

3, nivartya, *i. e.* to be produced (as something new), *e. g.* ಮನೆಯಂ ಮಾಡಿದಂ, he built a house; ಕಾವ್ಯಮಂ ಪೇಟ್ಟಿದಂ, he told a poem.

4, vikārya, *i. e.* to be transformed, *e. g.* ಪಡುವಂ ಕಡಿದಂ, he cut down the forest; ಕಾಯಂ ಪೋಟ್ಟಿದಂ, he split the fruit.

5, prāpya, *i. e.* to be reached or arrived at, *e. g.* ಊರನ್ ಅಯ್ದಿದಂ, he reached the town; ಮರನಂ ಸಾದರ್ಢಂ, he approached the tree.

6, vaishayika, *i. e.* to be observed by the senses, *e. g.* ನೇಸದಿಂ ನೋಡಿದಂ, he saw the sun; ಗೀತಮಂ ಕೇಳ್ತಂ, he heard a song; ಪೂವಂ ಮೂಸಿದಂ, he smelt a flower; ಅವನಂ ನೋಡಿದಂ, he saw him.

7, kāla, *i. e.* relating to time (*cf.* § 348, 29), *e. g.* ಅಡುದಿಂಗಳಂ ತಳ್ಳಿದಂ, he lingered six months; ತ್ರಿರಾತ್ರಮನ್ ಇದರ್ಢಂ, he remained three nights; ಪಾವಮಂ ತೊಟ್ಟಿಲ್ದಂ, he wandered about a night-watch; ಮಾಸಮಂ (ವ್ಯಾಕರಣಮನ್) ಓದಿದಂ, he studied (grammar) for a month.

8, adhva, *i. e.* relating to space, *e. g.* ಅರೆಗಾವುದಮಂ ಪರಿದಂ, he ran half a league; ಮೂಗಾವುದಮಂ ನಡೆದಂ, he walked three leagues.

347. In sentences in which the instrumental case (karana, *cf.* § 352, 2, b. 3, 4, a. 4, b) is used, the following specific meanings are considered to be expressed by it:—

1, karana, *i. e.* an instrument, *e. g.* ಕೊಡಲಿಯಿಂ ಕಡಿದಂ, he cut with

an axe; ಗದೆಯಿಂ ಮೋದಿದಂ, he struck with a club; ಕಣ್ಣಿಂ ನೋಡಿದಂ, he saw with (his) eyes; ಕುಡುಗೋಲಿಂ ಕೊಯ್ದಂ, the cut off with a sickle.

2, *hētu*, *i. e.* cause, instrumentality, means, *e. g.* ಓಲಗದಿಂ ಪಡೆದಂ, he obtained through service; ತಗಹಿಂ ಸಿಲ್ವಿದಂ, he was impeded by an obstacle; ದೈವದಿಂ ಬವ್ವಿಂ, he lived by fate; ಧನದಿಂ ಕುಲಂ, by wealth high station (is acquired); ಬಿಜ್ಜೆಯಿಂ ಜಸಂ, by learning fame (is acquired); ತತ್ವಜ್ಞಾನದಿಂ ಮೋಕ್ಷಂ, by the knowledge of truth final liberation (is obtained).

To this class of sentences may be added the following instances with causative verbs taken from the *Śābdānuśāsana*:—ಪುರೋಹಿತನ್ ಅರಸನಿಂ ದಾನಮಂ ಕುಡಿಸಿದಂ, the domestic priest had a gift given by the king; ಅರಸಂ ಗವುಡನಿಂ ಪೊಲನನ್ ಉಲಿಸಿದಂ, the king had the field ploughed by the *gavuda*; ಗುರು ಶಿಷ್ಯನಿಂ ವ್ಯಾಕರಣಮನ್ ಓದಿಸಿದಂ, the teacher had the grammar read by (his) pupil.

3, *saṃyōga*, *i. e.* association, *e. g.* ಸಂಗಡದಿಂ ಬನ್ದಂ, he came in company (*Śābdamaṇidarpaṇa*); ಮಗನಿಂ ಕೂಡಿ ಬನ್ದಂ, he came accompanied by (his) son; ಲಕ್ಷ್ಮಿಯಿಂ ಬೆರಸಿ ಹರಿಯೊಪ್ಪಿದನು, Hari shone joined by Lakshmi; ಉಮೆಯಿಂ ಸಂಗಡಿಸಿ ಮೆದೊಡೆಂ ಪೆಡೊದಲೆಯಂ, he on whose forehead is a crescent (*i. e.* *Śiva*) assumed an ostentatious appearance accompanied by *Umē* (*Śābdānuśāsana*).

4, *upādāna*, *i. e.* material cause (*cf.* § 350, 9), *e. g.* ಮರದಿಂ ಮಾಡಾ ನೆಯಂ, make an elephant of wood!

5, *siddhi*, *i. e.* accomplishment (within a time, within a distance), *e. g.* ಮಾಸದಿಂ ವ್ಯಾಕರಣಂ ಪೂರ್ಣಮಾಯಿತು, the grammar became complete within a month; ಬರಿಸದಿಂ ಶಾಸ್ತ್ರಂ ಮುಗಿದುದು, the treaty was finished in the rainy season; ಕ್ರೋಢದಿಂ ವೇದವನ್ ಓದಿದಂ, he read the *vēda* within a cos; ಗಾವುದದಿಂ ಶಾಸ್ತ್ರಮಂ ಪಠಿಸಿದಂ, he recited the treatise in the course of a league (*Śābdānuśāsana*).

6, *bhēda*, *prakāra*, *i. e.* speciality, particular sign or mark, *e. g.* ಕಣ್ಣಿಂ ಕುರುಡಂ, he (is) blind of (both his) eyes; ಕಾಲಿಂ ಕುಣ್ಣಂ, he (is) lame in (his) legs; ಕೆಯ್ಯಿಂ ಮೋಟಂ, he (is) deprived of a forearm; ಜಾತಿಯಿಂ ಪಾರ್ವಂ, he (is) a *Brāhmaṇa* as to (his) caste; ಪ್ರಕೃತಿಯಿನ್ ಒಳ್ಳಿದಂ, he (is) good as to (his) nature (*Śābdānuśāsana*).

7, (*vidhi*, *i. e.* manner, *e. g.* ತ್ವರೆಯಿನ್ದ ನಡೆದನು, he walked in a quick manner; ಚನ್ನದಿನ್ದ ಓದಿದನು, he read in a beautiful manner; ಜಾಣ್ಮೆಯಿನ್ದ ಮಾ

ತಾಡಿದನು, he spoke in a clever manner). *Cf.* adverbs expressed by the instrumental in § 281.

8, *itthambhūtalakṣhaṇa*, a so circumstanced characteristic mark, characterised in such manner, characterised by, *e.g.* ಕಮಣ್ಡಲುಂ ಭಾತ್ರನಂ ಕಣ್ಣಂ, he discerned the pupil by the (characteristic) water-pot; ಜೆಣ್ಣೆ ಕೆಯಿಂ ವಟುವನ್ ಅಯಿದಂ, he knew the boy by the tuft of hair (*Śabdānuṣāsana*).

9, *kartri* (*cf.* § 344), *i.e.* the efficient cause of a thing (in the so-called passive, § 315), *e.g.* ಪದಕಮ್ ಅಕ್ಕಸಾಲೆಯಿಂ ಮಾಡೆ ಪಟ್ಟುದು, the breast-ornament was made by the goldsmith; ಕಾವ್ಯಮ್ ಎನ್ನಿಂ ಪೇರೊ ಪಟ್ಟುದು, the poem was told by me.

In such a case also instances with a double instrumental case occur, *e.g.* ಅರಸನಿಂ ಬಾನಸಿಗನಿನ್ ಅನ್ನಂ ಮಾಡಿಸಲ್ ಪಟ್ಟುದು, by the king rice was caused to be made by the cook; ಹರಿಯಿನ್ನರ್ಜುನನಿಂ ಕರ್ಣಂ ಕೊಲ್ಲಿಸಲ್ ಪಟ್ಟಂ, by Hari Karṇa was caused to be killed by Arjuna.

348. In sentences in which the dative case (*sampradāna*, *cf.* § 352, 2 c. 5, a. 5, b. 5, c) is used, the following specific meanings are considered to be expressed by it:—

1, *sampradāna*, *i.e.* (simple) bestowing, *e.g.* ಬ್ರಾಹ್ಮಣಿಗೆ ಗೋವಂ ಕೊಟ್ಟಂ, he gave a cow to the Brāhmana; ಯತಿಗೆ ಭಿಕ್ಷಮನ್ ಇಕ್ಕಿದಂ, he gave alms to the religious mendicant; ಬಸದಿಗೆ ಪೂಮಾಲೆಯನ್ ಇತ್ತಂ, he gave a garland of flowers to the temple.

2, *ruṣi*, *i.e.* being pleasurable or palatable, *e.g.* ಕೂಸಿಗೆ ಲಡ್ಡುಗೆಯಲ್ತಾ, sweet-meat balls (are) agreeable to the taste of a child; ಬೆನಕಂಗುಣ್ಣಲಿಗೆ ಯಲ್ತಾ, rice-cakes (are) agreeable to the taste of Gaṇeśa. ಧಾರ್ಮಿಕಂಗೆ ಧರ್ಮಂ ರುಚಿಯಕ್ಕುಂ, alms-giving is a pleasure to the pious man.

3, *īrṣhē*, *i.e.* jealousy, *e.g.* ಕವಿಗೆ ಕವಿ ಮುನಿವಂ, a poet uses to be displeased with a poet; ಕುಜನಂ ಸುಜನಂಗೆ ಸಯ್ತುಸಂ, a bad man cannot bear a good man.

4, *matsara*, *i.e.* envy, *e.g.* ಸವತಿಗೆ ಸವತಿ ಪುರುಡಿಪಳ್, a rival wife uses to envy a rival wife; ಬಿರುದರ್ಗ್ ಬಿರುದರ್ ಸೆನೆಸುವರ್, men of distinction use to envy men of distinction.

5, *hita*, *i.e.* suitableness, etc. (the *Śabdānuṣāsana* has *ishṭa*, *i.e.* desirableness), *e.g.* ಪಶುವಿಗೆ ತೃಣಂ ಹಿತಂ, grass (is) good for cows; ರೋಗಿಗ್ ಗೌಷಧಂ ಹಿತಂ, medicine (is) fit for a sick person; ಯಾಚ್ಛಿಕಂಗೆ ಸ್ವರ್ಗಮ್ ಇಷ್ಟಂ, heaven (is) an object of desire for the sacrificer.

6, bhiti, *i. e.* fear (*cf.* § 349, 2), *e. g.* ಪಾಪಕ್ಕುಂಜುಗುಂ ತಕ್ಕುಂ, a good person fears sin; ಪುಲಿಗಟ್ಟುಗುಂ ಪಿಡಿ, a female elephant fears tigers.

7, unnati, ādhikya, (gurutva), *i. e.* greatness, superiority (age, in comparison, *cf.* §§ 343, 1, 2; 349, 8; 352, 2, c), *e. g.* ಶೋಕಕ್ಕೀತನ್ ಅಧಿಕಂ, this man (is) greater than all (or the greatest of all); ಮೇರುವಿಂಗೀತನ್ ಅರ್ಗಲಂ, this man (is) higher than Mēru; ಹರಿಗೆ ಹರನ್ ಅಧಿಕಂ, Hara (is) greater than Hari; [ಒನ್ನಕ್ಕೊನ್ನ ಹಿರಿಯವಪ್ಪ ಮೀನು, (various) fishes of which one is larger than the other; ಶೂದ್ರರಿಗೆ ಬ್ರಹ್ಮಣರು ಪೂಜ್ಯರು, Brāhmanas (are) more respectable than Śūdras; ಕಾಗೆಗೆ ನೀಲಿ ಹಣ್ಣು ಕಪ್ಪು, the ripe fruit of *Eugenia jambolana* (is) blacker than a crow; ರಾಮನಿಗೆ ಕೃಷ್ಣನು ಕಿಷ್ಕಿಯನು, Krishna (is) younger than Rāma].

8, svasti, *i. e.* well-wish, *e. g.* ಸಮನಿಸುಗೆ ಜಗಕ್ಕೆಲ್ಲಿಯುಮ್ ಅಭೀಷ್ಟಂ, ಕ್ಷೇಮವೃತ್ತಿ, ಕುಶಲಂ, ಭಾವುಕಂ (Nḡv. ಭವ್ಯಂ), ಶ್ರೇಯಂ, ಶಿವಂ, ಶುಭಂ, ಸ್ವಸ್ತಿ, ಮಂಗಳಂ, ಕಲ್ಯಾಣಂ (a quotation of Kēśava from Nāgavarma's nighaṇṭu, our MS. p. 105), may everywhere accrue to the world desired objects, a state of well-being, happiness, prosperity, bliss, luck, joy, auspiciousness (and) good fortune.

9, svabhāva, *i. e.* natural disposition, nature, *e. g.* ಸಿಂಹಕ್ಕೆ ಶೌರ್ಯಂ, to the lion (is) valour (*i. e.* the lion possesses valour); ಕಪಿಗೆ ಚಪಲತೆ, the monkey possesses agility.

10, hētu, *i. e.* cause (*cf.* § 349, 6), *e. g.* ಸಿರಿಗುದ್ದೋಗಂ, by wealth offices (are obtained); ಮಲಿಗೆ ಮುಗಿಲ್, clouds (are the cause) of rain.

11, namaskāra, *i. e.* obeisance, *e. g.* ದೇವರ್ಗೆ ಪೊಡಮಟ್ಟಂ, he made obeisance to the king; ಗುರುವಿಗೆವಿಗಿದಂ, he made obeisance to the guru; ಜಿನಂಗೆ ನಮಸ್ಕರಿಸಿದಂ, he made obeisance to the Jina.

12, prānyanādarasmarāṇa, *i. e.* contemptuous thought concerning, or contemptuous mentioning of, beings, *e. g.* ಮಾನಸರಂ ಪುಲೈ ಕಪ್ಪಮಾಗೆ ನೆನೆವಂ, when misery happens (to him), he will count men (but) straw; ಸಿರಿಗೆ ಕಪ್ಪಮಾಗೆ ನುಡಿವಂ, when misery happens (to him), he will speak against the goddess of fortune (Śabdamaṇidarpana); ಅವನನ್ ಆತಂ ತೃಣಕ್ಕೆ ಬಗೆದಂ, he counted him (but) straw; ಖಲನಂ ಸೌಮಿತ್ರಿ ಪುಲಿತ ಕವಡೆಗೆ ಬಗೆದಂ, Saumitri (*i. e.* Lakshmana) counted the rogue (but) a worm-eaten cowrie; ನೀನ್ ಆತನನ್ ಒನ್ನಡಕೆಗೆ ಬಗೆದಯ್, thou countedst him (but) an areca nut (Śabdānuśāsana).

In such sentences also a double accusative may be used, *e. g.* ಅವನನ್

ಆತಂ ತೃಣಮಂ ಬಗೆದಂ, he counted him (but) straw: ಅವನಂ ಪುಲ್ಲಂ ತಿಳಿದಂ, he regarded him as (mere) straw.

13, anishta, *i. e.* hatred, dislike, undesirableness, *e. g.* ಆತಂಗೆ ವಿಷ ಮನ್ ಇಕ್ಕಿದಂ, he poisoned him; ಆತಂಗೆ ಕತ್ತಿಯಂ ಮಸೆದಂ, he whetted (his) sword against him; ಮುಲ್ಲಂಗೆ ಒಳ್ಳಿತಲ್ಪು ವಜ್ರಮುಷ್ಟಿ, the vajramushti-weapon (is) noxious to wrestlers; ಲೋಕಕ್ಕನಿಷ್ಠಂ ಬವಿಂ, famine (is) disagreeable to the world.

14, sâdriṣya, *i. e.* similarity, *e. g.* ಆತಂಗೀತಂ ತಕ್ಕಂ, this man (is) as deserving as that man; ಐರಾವತಕ್ಕೆ ಸುಪ್ರತೀಕನ್ ಓರಗೆ, the (elephant) Supratika (is) equal to the (elephant) Airāvata; ಗೋವಿಂಗೆ ಗವಯಂ ಸದೃಶಂ, the (ox) Gayal likens a cow; ಚಂದ್ರಂಗೆ ಸಮಾನಂ ಮುಖಂ, a face (is) like the moon.

15, pratinidhi, *i. e.* substitution, the being put or coming in the place of another, *e. g.* ಜೇನ ತುಪ್ಪಕ್ಕೆ ಸಕ್ಕರೆ ಸಲ್ಪದು, for honey sugar may be used; ಆ ಕಬ್ಬಕ್ಕೀ ಕಬ್ಬಮ್ ಆಯಿತು, for that poetical composition this poetical composition has been substituted: ಪುಷ್ಕರಕ್ಕೀರಣ್ಣಮ್ ಅಕ್ಕುಂ, costus is used instead of Ricinus.

16, ishṭa, *i. e.* love, *e. g.* ಭಕ್ತಂಗೆ ವರಮನ್ ಇತ್ತಂ, he gave a boon to the devotee; ಕೆಳೆಯಂಗೆ ಸಸ್ತಸಮಂ ಮಾಡಿದಂ, he made (his) friend glad.

17, prati, *i. e.* regard, with regard to, as to, *e. g.*

ಸುಡಿಗಲ್ಲಂ ಸಲ್ಲದ ಕ

ನ್ನಡದೊಳ್ ಜತ್ತಾನಮುಂ ಬೆದಣ್ಣೆಯುಮ್ ಎಂದೀ |

ಗಡಿನ ನೆಗೆಬ್ಬಿಯ ಕಬ್ಬದೊಳ್

ಒಡಮ್ಪಡಂ ಮಾಡಿದರ್ ಪುರಾತನಕವಿಗಳ್ || that in Kannada which (according to the opinion of some) is wholly insufficient with regard to (its) words, (there is) jattāṇa and bēḍaṇṇē, the ancient poets have proved by (their) renowned poetical works that now still exist. See § 284 (under dative ಕುಲಕಂ ಚಲಕ್ಕಂ); § 287, under 2 (ಎರಡು ಸಮಾಸವದಕ್ಕಂ); § 287, under 3 (ಎರಡು ಮೆಯ್ಯಂ). Cf. § 302, 4.

18, (gamana, *i. e.* going to, the point toward which movement is directed, *e. g.* ಅವನು ಊರಿಗೆ ಹೋದನು, he went to the town; ಸದಿಗಳು ಸಮುದ್ರಕ್ಕೆ ಹರಿಯುತ್ತವೆ, rivers flow into the sea; ರಾಮನು ವನಕ್ಕೆ ನಡಿದನು, Rāma walked to the forest).

19, [arghya, *i. e.* price or exchange, *e. g.* ಹತ್ತು ರೂಪಾಯಿಗೆ ಇದನ್ನು ಕೊಟ್ಟೆನು, I gave this for ten rupees; ದುಡ್ಡಿಗೆ ಪಂಜೇರು, five sers for a dudḍu;

ಅಫೀಮು ಬಹಳ ತುಟ್ಟಿ, ಏರೊಣ್ಣು ರೂಪಾಯಿಗೆ ಒಂದು ಸೇರು ಮಾಯಿತ್ತದೆ, opium (is) very dear, one sér is sold for seven or eight rupees; ಎಷ್ಟಕ್ಕೆ ಕೊಡುತ್ತೀರಿ, for how much will you give (it)? ಎರಡು ರೂಪಾಯಿಗೆ ಕೊಡುತ್ತೇನೆ, I will give (it) for two rupees]. Cf. § 302, 7.

20, (mātra, *i. e.* mereness, the one thing and no more, *e. g.* ಹೆಸರಿಗೆ ಅರಸನು, a king only as to name; ಮಾತಿಗೆ ಜಾಣನು, a wise man only as to words; cf. § 352, 4, b).

21, (dikku, *i. e.* direction, *e. g.* ಧಾರವಾಡಕ್ಕೆ ಬೆಳಗಾವಿ ಉತ್ತರ, Belgaum (is) to the north of Dharwar; cf. § 352, 4, a. 3).

22, (dūra, *i. e.* distance, *e. g.* ಧಾರವಾಡಕ್ಕೆ ಬೆಳಗಾವಿ ಹದಿನಾಟು ಹರದಾರಿ ಅದೆ, Belgaum is sixteen haradāris from Dharwar; ಈವೂರಿಗೆ ಆವೂರು ಹರದಾರಿ, that village (is) three miles from this village; ಬೆಂಗಳೂರಿಗೂ ಮೈಸೂರಿಗೂ ಎಷ್ಟು ದೂರ, what (is) the distance between Bangalore and Mysore? cf. § 352, 4, a. 4).

23, śakti, *i. e.* power, *e. g.* ಮಲ್ಲಂಗಿ ಮಲ್ಲಂ ಶಕ್ತಂ, a wrestler (is) a match for a wrestler; ಆತಂಗೀತಂ ಸಮರ್ಥಂ, this man is able to mate with that man (Śabdānuśāsana).

24, asūyā, *i. e.* detraction, *e. g.* ಧರ್ಮಂಗಿ ಕೌರವನ್ ಅಸೂಯೆಗೆಯ್ವಂ, the Kaurava takes away from the reputation of Dharma; ರಾಮಂಗಿ ರಾವಣಂ ದೋಷವನ್ ಅರೋಪಿಸಿದಂ, Rāvaṇa ascribes vice to Rāma (Śabdānuśāsana).

25, drōha, *i. e.* mischief, *e. g.* ಅರಸಂಗೀತಂ ದ್ರೋಹಿ, this man (is) a traitor to the king; ಒಡೆಯಂಗವಕಾರಿ ದಾಸೇರಂ, the servant does ill to (his) master (Śabdānuśāsana).

26, svāhā, svadhā, vashaṭkāra, *i. e.* the three ritual invocations of hail and prayer, *e. g.* ಅಗ್ನಿಗೆ ಸ್ವಾಹಾಕಾರಂ, hail to Agni! ಪಿತೃಗಳಿಗೆ ಸ್ವಧಾಕಾರಂ, benison to the manes! ಇಂದ್ರಂಗಿ ವಶಟ್ಟಾರಂ, vashaṭ to Indra! (Śabdānuśāsana).

27, tādarthya, *i. e.* sake, purpose, material cause, *e. g.* ಮೋಕ್ಷಕ್ಕೆ ತತ್ತ್ವ ಜ್ಞಾನಂ, for final liberation knowledge of the truth (is necessary); ಕುಣ್ಣಿ ಲಕ್ಕೆ ಚಿನ್ನಂ, for an earring gold (is taken); ತೇರ್ಗೆ ಮರಂ, for a chariot wood (is required); ಅಪಘಾತಕ್ಕೊಪ್ಪನಕೆ, for pounding a pestle (is required) (Śabdānuśāsana).

28, utpāta, *i. e.* portents, *e. g.* ಬಿರುಕ್ಕೆ (lit. regarding famine) ಬಿಳ್ಳಿಂಚು, white flashes of lightning (portend) famine; ಲೋಕನಾಶಕ್ಕೆ ಕಪ್ಪೆಯ ಚಣ್ಣಿಕೆ, frogs' tufts (portend) the ruin of the world; ದಿವುಬಿಸಿಲ್ಲೆ ಕಿಮ್ಮಿಂಚು, red flashes of lightning (portend) excessive heat of the sun (Śabdānuśāsana).

29, [ಕಾಲ, *i. e.* time (*cf.* § 302, 2, 1; 303, 1, a; § 346, 7; § 352, 4, a. 2, 6, c), *e. g.* ಇನ್ನಿಗಿ, to-day; ಸಾಯಂಕಾಲಕ್ಕೆ, in the evening; ಎರಡು ವರ್ಷಕ್ಕೆ, for two years; ಬರುವ ತಿಂಗಳಿಗೆ, next month; ಏಳು ಗಂಟೆಗೆ, at seven o'clock].

30, (ಯೋಗ್ಯತೆ, *i. e.* deserving state, *e. g.* ಮಾನಕ್ಕೆ ತಕ್ಕವನು, he who deserves honour; ತರಹರಿಸಲಾರದವಳು ಮರಣಕ್ಕೆ ಪಾತ್ರಳು, she who cannot bear patiently deserves death).

31, (ಭೇದ, *i. e.* difference, *e. g.* ಇದಕ್ಕೂ ಅದಕ್ಕೂ ಬಹು ಹೆಚ್ಚುಕಡಿನೆ, (there is) a great difference betwixt this and that; *cf.* § 352, 4, a. 2).

32, (ಕಾರಣ, *i. e.* cause, purpose, end, see §§ 302, 1; 352, 4, a. 11; *e. g.* ಯಾತಕ್ಕೆ ಬನ್ನೆ, why didst thou come? ಕೆಲಸಕ್ಕೆ ಬನ್ನೆನು, I came on business; ನೋಡುವದಕ್ಕೆ ಹೋದೆನು, I went to see).

Remarks.

1, In § 316 it is stated that 'to have', 'to possess' is expressed by ಉಳ್, etc. preceded by the dative case.

2, Regarding adverbs used with the dative see § 282 under dative.

3, Some verbs are often used with the dative, *e. g.* ಸೂರ್ಯನಿನ್ನ ನಮಗೆ ಬೆಳಕು ಬಿಸಲು ದೊರೆಯುತ್ತದೆ, from the sun we get light and heat; ಸಭೆ ಆಕಳು ನಮ್ಮ ಒಡೆಯನು ಬಡವನಿದ್ದದ್ದಾಸ್ತ ನನಗೆ ಹೊಟ್ಟೆ ತುಮ್ಮಾ ಮೇವು ದೊರಕುವದಿಲ್ಲ ಎನ್ನು ಹೇಳಿತು, the tame cow said "because my master is poor, I do not get sufficient food to fill my stomach". ನನಗೆ ಸಿಕ್ಕಿತು, I found (it). ನನಗೆ ತಿಳಿಯದು, I know not. ಅವನಿಗೆ ಹುಚ್ಚು ಹಿಡಿಯಿತು, he went mad.

349. In sentences in which the ablative case (*apādāna*, *cf.* § 352, 2, d. 4, a) is used, the following specific meanings are considered to be expressed by it:—

1, *apādāna*, *i. e.* (simple) separation from, coming from, going away from, *e. g.* ಮರದತ್ತಣಿಂ ಪಣ್ಣಾದಿರ್ದುವು, ripe fruits fell from the tree; ಗಿರಿ ಯತ್ತಣಿಂ ಕಲ್ಲುರುಳ್ಳುವು, stones rolled down from the mountain; ಕೆಪ್ಪಿಯತ್ತಣಿಂ ಬನ್ನಂ, he came from the tank; ಓಡುವ ಕುದುರೆಯತ್ತಣಿಂ ಬಿದ್ದಿಂ, he fell from (his) horse which was running; ಪರಿವ ಬಗ್ಗೆಯತ್ತಣಿನ್ನುರುಳ್ಳಂ, he rolled from the cart which was moving rapidly; ಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ಮಹಿಯಾದಂ, he hid himself from the teacher; ಗುರುಗಳತ್ತಣಿಂ ಕೆಲವೊಕ್ಕುಂ, he went out of the way of the guru; ಮುಗಿಲತ್ತಣಿಂ ಮಿಂಚು ಮಿಂಚಿತು, a flash of lightning flashed from the cloud.

2, *bhaya*, *i. e.* fear (*cf.* § 348, 6; § 352, 4, a. 6), *e. g.* ಅರಸನತ್ತಣಿಂ ದಾರಿ ಬನ್ನದು, an inroad arose from the king; ಪುಲಿಯತ್ತಣಿನ್ನಂದೆಂದಂ, he was afraid

of the tiger; ಪುಲಯತ್ತಣಿಂ ಭೀತಿ, fear (proceeding) from a tiger; ಪಾಪದತ್ತಣಿಂ ಪೆಳೆರು, anxiety (coming) from sin.

3, svikāra, *i. e.* adoption, making one's own, (acquiring for one's self), *e. g.* ಸ್ವಾಮಿಯತ್ತಣಿಂ ನಿರ್ವಾಹಮ್ ಆದುದು, from (his) king the achievement (of his object) was got; ಉಪಾಧ್ಯಾಯನತ್ತಣಿಂ ವಿದ್ಯೆಯನ್ ಇರ್ಕುಳಗೊಣ್ಣಂ, he acquired knowledge from (his) teacher.

4, ishṭa, *i. e.* agreeableness, pleasure (*cf.* § 352, 4, *a.* 7), *e. g.* ರಮ್ಯೆಯ ತ್ತಣಿಂ ಸುಖಂ ಪ್ರಾಪ್ತಿಸಿದುದು, from Rambhē pleasure was obtained; ಪಾಪದತ್ತಣಿಂ ರಕ್ಷಿಸಿದಂ, he saved from sin; ಬವಿದತ್ತಣಿಂ ಸಲಹಿದಂ, he saved from famine.

5, anishṭa, *i. e.* disagreeableness (*cf.* § 352, 4, *a.* 8), *e. g.* ಪಗೆಯತ್ತಣಿಂ ಬಸ್ತನಂ ಬಸ್ತದು, imprisonment came from the enemy; ಪಾಪದತ್ತಣಿಂ ವೋಹಿಸಿದಂ, he suffered bewilderment from sin.

6, hētu, *i. e.* cause, means, *e. g.* ಉದ್ಯೋಗದತ್ತಣಿಂ ಸಿರಿ ಬಸ್ತದು, wealth came from office. *Cf.* § 348, 10; § 352, 4, *a.* 9.

7, udaya, *i. e.* springing from, originating (*cf.* § 352, 4, *a.* 10), *e. g.* ಸದ್ವಂಶದತ್ತಣಿಂ ಪುಟ್ಟಿದಂ, he sprang from a good family; ಹಿಮವತ್ಪರ್ವತದತ್ತಣಿಂ ಗಂಗೆ ಪುಟ್ಟಿತ್ತು, the Ganges rose from the Himavat mountain; ಜೀವದತ್ತಣಿಂ ಕುರಮ್ ಆದುದು, the sprout arose from the seed; ಶೃಂಗದತ್ತಣಿಂ ಶರಮ್ ಆದುದು, the water proceeded from the top of the mountain.

8, gurutva, pērmē, *i. e.* dignity, age (in comparison), *e. g.* ಕೃಷ್ಣನ ತ್ತಣಿಂ ಬಲಭದ್ರಂ ಪಿರಿಯಂ, Balabhadra (is) older than Kṛishṇa; ಅರ್ಜುನನತ್ತಣಿಂ ವಾಸುದೇವನ್ ಅಧಿಕಂ, Vāsudēva (is) more excellent than Arjuna; ನಕುಲನತ್ತಣಿಂ ಸಹದೇವಂ ಕಿರಿಯಂ, Sahadēva (is) younger than Nakula; ಆತನತ್ತಣಿಂ ನೆನ್ನಿತಂ ಪಟು, this man (is) smarter than that man. *Cf.* §§ 343, 2, *a.*; 343, 3; 348, 7; 350, 2, *a—c.*

350. In sentences in which the locative case (adhikarāṇa, ādhāra, *cf.* § 352, 3, *a.* 6, *a.*) is used, the following specific meanings are considered to be expressed by it:—

1, adhikarāṇa, ādhāra, *i. e.* (simple) relation to site, place, *e. g.* ಪಾಸಿನೊಳ್ ನಿದ್ರೆಗೆಯ್ದಂ, he slept on the bed; ಪಯಿಗೊಲೊಳ್ ಕುಳ್ಳಿದಂ, he sat down in the basket-boat; ಮನ್ನಿರದೊಳ್ ತುದಿಗಳ್, the cows (are) in the house; ಮರದ ಹರಿಯಾಣದೊಳ್ ಉಣ್ಣಂ, he ate from a plate of wood; ಬಿಮ್ಮದೊಳ್ ತೇಜಂ, (there is) splendour in the disk of the sun; ಅಲರೊಳ್ ಬಿಳ್ವು, (there is) white colour in the flower; ತಾವರೆಯೊಳ್ ಪುಟ್ಟಿದಂ, he was born in a lotus (or sprung from a lotus); [ಮನೆಯಲ್ಲಿದ್ದಾನೆ, he is in the

house; ಅದವಿದ್ಯಲ್ಲಿ ಅನ್ನವನ್ನಟ್ಟಿರು, they cooked rice in the jungle; ಮೆಯ್ಯಲ್ಲಿ ಕಸುವದೆ, (there) is strength in (his) body].

2. nirdhāraṇa, *i. e.* specifying one out of many (comparison, see § 343, 4. 5; § 352, 1. 2).*

a) as to quality (guṇa), *e. g.* ದೇವರೊಳ್ ನಿರ್ದೋಷಿಯಾಪ್ತಂ, a fit one among princes (or the fittest one of princes is) the guiltless one; ರತ್ನಂಗೆ ಲೋಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, among jewels the ruby (is) precious; ತುದುಗ ಲೋಳ್ ಕಾರಾಕಳ್ ಪಾಲುಳ್ಳದು, among cows the black cow (is) that which has (most) milk; ವಸ್ತ್ರದೊಳ್ ಬೆಳ್ಳಿಬಿಟ್ಟೆಯೊಳ್ಳತ್ತು, among cloth white cloth (is) good;

b) as to action or being (kriyā), *e. g.* ಪರಿಕಾರರೊಳ್ ಈತಂ ಕಾಲ್ಪಲ್ಲಿದಂ, among the runners this man (is) a strong-footed one (or this man is the most strong-footed one of the runners); ಕಾದುವರೊಳ್ ಈತಂ ಮೆಯ್ಯಲ್ಲಿ, among those who fight this man (is) a strong-bodied one; ಅವರೊಳ್ ಓಡುವಂ ಕಾಲ್ತೀಗಿ, among them he who runs (is) a swift-footed one; ಪಣ್ಣಲೊಳ್ ದಿಳಿವುದು ತನಿವಣ್, among ripe fruits that which drops (from the tree is) a mature fruit (or the most mature fruit of ripe fruits is that which drops from the tree);

c) as to race (jāti), *e. g.* ಮಾನವರೊಳ್ ಪುರುಷರ್ ಉತ್ತಮರ್, among men males (are) chiefs (or males are the most eminent of men); ಪುರುಷರೊಳ್ ಕ್ಷತ್ರಿಯರ್ ಶೂರರ್, among males Kshatriyas (are) valiant men.

3. dravya, *i. e.* a fit object (considered by itself), *e. g.* ಇವರೊಳ್ ಈತನ್ ಎಮ್ಮಾತಂ, among these persons this one (is) ours; ಅವರೊಳ್ ಆತಂ ಕಲಿ, among those persons this one (is) the hero (Śabdānuśāsana).

4. pūjyasādhunipūṇa, *i. e.* the introduction of persons who are good to praiseworthy people or are skilful in praiseworthy things, *e. g.* ತಾಯೊಳ್ ಸಾಧು, (he is) kind to (his) mother; ತಾಯೊಳ್ ಒಳ್ಳಿದಂ, (he is) good to (his) mother; ಗುರುವಿನೊಳ್ ಸಹಜಂ, (he is) true to (his) guru; ಪೂಜೆಯೊಳ್ ಜಾಣಂ, (he is) proficient in adoration; ಚಿತ್ರದೊಳ್ ಕುಶಲಂ, (he is) expert in (drawing) pictures (Śabdānuśāsana).

5. vishaya, *i. e.* a peculiar province or place, *e. g.* ಕಿವಿಯೊಳ್ ಪರ್ಚಿದಂ, he whispered in the ear; ಮೊಗದೊಳ್ ನೇಲ್ತಂ, he was suspended by (his) mouth [o. r. — ಮೆಲ್ತಂ, he chewed with (his) mouth].

6. vyāpaka, *i. e.* inherent property or substance (*cf.* No. 1), *e. g.* ಪೂವಿನೊಳ್ ಕಮ್ಮು, (there is) fragrance in flowers; ಕರ್ವಿನೊಳ್ ರಸಂ, (there

is) juice in the sugar-cane; ಎಳ್ಳೆಣ್ಣೆ ಎಣ್ಣೆ, (there is) oil in the oil-plant; ಪಾಲೆಣ್ಣೆ ಮಧುರಂ, (there is) sweetness in milk.

7, vyavahāra, *i.e.* 'engaging in, conduct or action in, *e.g.* ತಪದೊಳ್ ನೆಗಟ್ಟಿಂ, he engaged in austerities; ವೀರದೊಳ್ ಎಸೆದಂ, he distinguished himself in (the department of) valour.

8, kāla, *i.e.* time (*cf.* § 348, 2; 352, 6, *a. e. c.*), *e.g.* ವಸಂತದೊಳ್ ಮಾವು ಬನ್ನದು, mangoes appeared in spring; ತರದೊಳ್ ದಿಗ್ವಿಜಯಮ್ ಉಚಿತಂ, universal conquest (is) proper in autumn; (ಒನ್ದು ತಿಂಗಳಲ್ಲಿ ವ್ಯಾಕರಣ ಓದಿದನು, he read through the grammar in one month; ಒನ್ದು ದಿನದಲ್ಲಿ ಕೆಲಸವಾಗುತ್ತದೆ, in one day the work will be done).

9, upādāna, *i.e.* material cause (*cf.* § 347, 4), *e.g.* ಮರದೊಳ್ ಸಮೆ ದಂಕವಣಿಯನ್ ಎರಿದಂ, he ascended the decorated seat that was made of wood; [ವೊಸರಲೆ ಮಾಡಿದದು, that which (they) have made even of curdled milk].

10, [karaṇa, *i. e.* means, *e. g.* ಕಾಲಲ್ಲಿ ನಡೆಯುತ್ತೇವೆ, we walk by means of (our) feet; ಕಣ್ಣಲ್ಲಿ ನೋಡುತ್ತೇವೆ, we see with (our) eyes].

351. The genitive case that is not classed with the six kārakas (see § 344), expresses the connection (sambandha) of nouns to nouns (*cf.* § 352, 3, *a.*; for adverbs with the genitive see § 282), which connection is of the following kinds:—

1, svāmisambandha, *i. e.* connection of ownership, *e. g.* ಊರೊಡೆಯಂ, the chief of the town; ನಾಡೊಡೆಯಂ, the chief of the district; (ಅರಸುಗಳ ಬೀಡಾರ, the house of the king; ರಾಯರ ಕುದುರೆ, the horse of the rāja; ಹುಡುಗರ ಪುಸ್ತಕ, the books of the boys; ಕುಮ್ಮಾರಿನ ಹೆಣ್ಣತಿ, the wife of the potter).

2, kulāsambandha, *i. e.* connection of family or caste, *e. g.* ಎಮ್ಮೆ ಸೊಮ್ಮ, the property of us (*i. e.* our property); ಎಮ್ಮೆ ಮೊದಲಿ, our face; ಎಮ್ಮಳಿಯಂ, our son-in-law; ಎಮ್ಮ ತಮ್ಮಂ, our younger brother; (ತೊದ್ರನ ಮಗನು, a Śūdra's son; ಬಣವಿಗನ ಮಗಳು, a merchant's daughter).

3, jātisambandha, *i. e.* connection of genus, class or kind, *e. g.* ಅನೆಯ ಘಟೆ, a troop of elephants; ಕುದುರೆಯ ಥಟ್ಟು, a multitude of horses; ಗಿಳಿಯ ಪಿಣ್ಣು, a flock of parrots; ಅರಲ ಕಮ್ಮು, the fragrance of flowers; ಕಣ್ಣ ಬೆಳ್ಳು, the white of the eye; (ಹುಣಸಿಯ ಹಣ್ಣು, the ripe fruit of the tamarind; ಬಾಯಿಯ ಕಾಯೆ, the fruit of the plantain; ವೀಳ್ಯದೆಲೆ, the leaf

of the betel plant; ನಾಯಿಯ ಮರಿ, a dog's puppy; ಕೋಟಿಯ ಕೂಗು, the cry of cocks).

4, avayavasambandha, *i. e.* connection of membership, *e. g.* ಮರದ ಕೊಮ್ಮೆ, the branch of a tree; ಪೂವಿನೆಸಳ, the petal of a flower; ಕೊಡೆಯ ಕಾವು, the stick of an umbrella.

5, lakṣaṇasambandha, *i. e.* connection of distinctive marks, *e. g.* ಟೊಪ್ಪಿಯ ಮಾನಿಸಂ, a man with a cap; ತತ್ತಳದ ರಾವುತಂ, a horseman of perplexity (*i. e.* a perplexed horseman, *o. r.* ಕತ್ತಳದ or ಕತ್ತಳದ ರಾವುತಂ); ಸಿಂಧು ದೇಶದ ಕುದುರೆ, a horse of Sindh; (ಕಸುವಿನಾಳ, a person of power, a powerful person; ದರ್ಪದ ಬಣ್ಣನು, a proud soldier; ಹಿತದ ಉಪದೇಶ, friendly advice).

6, sannidhānasambandha, *i. e.* connection of proximity or vicinity, *e. g.* ಕೆರೆಯ ಕೋಡಿ, an outlet (in the proximity) of a tank; ಊರ ಮುನ್ನ, the place in front of a town; ಅದರ ಕೆಲಂ, the vicinity of that (*i. e.* its vicinity).

7, saṁsparśasambandha, *i. e.* connection of close contact, *e. g.* ಕಳದ ತಳಿರ, young foliage on a threshing floor; ನೀರ ಹಾವಸೆ, duck-weed on water; ಶೋಳ ಬಣ್ಣಿ, an ornamental tie on the arm.

8, sambandhasambandha, *i. e.* connection of connection (occurring when two genitives precede a noun), *e. g.* ನೆಡಸಲ ಕಣ್ಣ ದೇವಂ, the god of an eye of the forehead (*i. e.* the god who has an eye on the forehead); ಶೋಳ ಬಾಳ ಕಾಸ್ತಿ, the lustre of the sword of the arm; ಹರಿಯ ಪೊಕ್ಕುರು ತಾವರೆ, the lotus of the navel of Hari.

9, śeśhasambandha, *i. e.* connection of remainder or rest, *e. g.* ಬಳ್ಳ ದುರಿ, the substance that remains in a balla; ಅದರ ಮರಿ, the young one (which was left) to it.

10, vikārasambandha, *i. e.* connection of change of form, *e. g.* ಪೊನ್ನ ಕೋಲ್, a staff of gold; (ಚಿನ್ನದುಂಗರ, a ring of gold).

11, (sthālasambandha, *i. e.* connection of place, *e. g.* ಅಡವಿಯ ಪರವಾಸ, sojourning in the forest; ಕಾಶಿಯ ವಾಸ, dwelling in Kāśi; ಮನೆಯ ಊಟ, dinner at one's house).

Remark.

It may be stated here that several genitives, one after the other, in connection with only one noun, are sometimes used in the following manner (from which use will also appear that the conjunctions ಉಂ, etc. are never suffixed to the genitive, see § 284):—

ಕೀರದ ಹಂಸದ ಪಿಕದ ಚ
ಕೋರದ ಚಕ್ರಾಹ್ವಯದನ್ನೆ ಮಾಡಿದ ಗರುಡೋ |
ದ್ಧಾರದ ಮುತ್ತಿನ ನೀಲದ
ಹೀರದ ಮಾಣಿಕದ ಪೊಳವ ಜೀರ್ಣೋಜಿವಿಗಳಂ || 125 ||

ತಮ ತಮಗೆ ಕಳೆದು ಕೊಟ್ಟು ವಿವಿಧಗಂಧವುಗಳನ್ ಬರ್ವರೊರ್ವರೊರ್ವರ ಮೇಲೆ ಸಿಮ್ಮಿಸುವಾಗಳ್
(Āndraprabhāpurāṇa vii). They discharged the shining syringes of emeralds, pearls, sapphires, diamonds (and) rubies which (artificers) had made (i.e. which had been made, see § 315, 2, under k) like parrots, swans, cuckoos, partridges (and) ruddy geese, against themselves, and besprinkled one another with water of various fragrances.

ಮಧುರವಾಣಿಯ ಕೃತಜ್ಞನ ದಾನಪರನ ಪರ
ವಧುವಿನೊಲೆಯ ಬೀಟಿಗೊಳಗಾಗದನ ಮಾನ
ನಿಧಿಯನಿಸುವನ ತೀರ್ಥಸಂಗತನ ಸಲಿ ಕೊಟಿಸಾಕ್ಷ್ಯವಂ ನುಡಿಯದವನಾ |
ವಿಧಿಕರ್ಮದ ಮಾದ್ವಿಯಂ ಮಾಜಿದಾತನ ವ
ಸುಧೆಯೊಳ್ ಅಷ್ಟಾರ್ಥಪೂರ್ತಿಯ ನೆಗದ್ದುವನ ಬಹು

ವಿಧವರ್ಮಗಳಂ ರಚಿಸುವನ ಮನೆಯೊಳ್ ಇನ್ನಿರೆ ಬಿಡದೆ ನೆಲಸಿರ್ವಳೂ || 67 in Jaimini v ||.

The goddess of fortune continually remains in the house of him who utters friendly words, is grateful, is intent upon giving, is kind to others' wives, is not addicted to chase, is rich in honour, associates with worthy persons, never utters false witness, does proper works, does not hide (his) doings, engages in abundant agreeable things on earth (and) performs various virtuous acts.

Compare also ಕೆಯ್ಯ ಕಾಲ ಎಲ್ವು, the bone of the arm (and) of the leg (i.e. the radius of the arm and the skin-bone, Halāyudha). ರಾಮನ ಕೃಷ್ಣನ ಮಕ್ಕಳನ್ನು ತೋರಿಸು, show (me) the children of Rāma (and) Kṛishṇa; ನಿನನ್ನಾ ಅವನಾ ದ್ವೇಷವದೆ, there is enmity between thee (and) him (Nudigattu).

352. The seven cases sometimes change places (cf. also § 253, 1, a. b), viz.

1, a) the genitive stands for the nominative, e. g. ನಿತ್ಯಂಕೆಯಿಂ ಸ್ವಪನ ಪೇಳಿತಿ and ಚಿತ್ತಭವಗೃಹದ ಸೊಂಕೆ stand for ನಿತ್ಯಂಕೆಯಿಂ ಸ್ವಪನ ಪೇಳಿತಿ and ಚಿತ್ತಭವಗೃಹಂ ಸೊಂಕೆ.

The author of the present grammar considers this statement of Kēśava to be erroneous, as the genitives ಸ್ವಪನ and ಗೃಹದ stand before the nouns ಪೇಳಿತಿ and ಸೊಂಕೆ; see §§ 188. (365).

The Śābdānuśāsana has the instance ನಿನ್ನ ಬನ್ನಯ್ for ನೀಂ ಬನ್ನಯ್, thou camest, the proof for the correctness of which must be left to Bhaṭṭa-kalāṅka dēva.

b) the genitive stands for the accusative, e. g. ಎಲವೊ, ನೀನ್ ಎನ್ನ ಕೊಂದಯ್ and ತೆಂಕನಾಡ ಮಯಿಯಲ್ಪಿನ್ನಂ ಮನಂ ಬರ್ಕುಮೆ stand for ಎಲವೊ, ನೀನ್ ಎನ್ನಂ ಕೊಂದಯ್, O thou killedst me, and ತೆಂಕನಾಡಂ ಮಯಿಯಲ್ಪಿನ್ನಂ

ಮನಂ ಬರ್ಕುಮೆ, does it ever come to (my) mind to forget the southern country?

The author of the present grammar thinks that ಎನ್ನ and ನಾದ are accusatives with final ಅ, as he has indicated in § 117, a, 2; 122, a, 2.

c) the genitive stands for the locative (in comparison), e.g. ಚಾಗಿಗಳ ಬಲ್ಲಹಂ stands for ಚಾಗಿಗಳೊಳ್ ಬಲ್ಲಹಂ, a supreme one among liberal persons; ಈವರ ದೇವಂ for ಈವರೊಳ್ ದೇವಂ, a prince among donors; ರಸಿ ಕರ ಚಕ್ರವರ್ತಿ for ರಸಿಕರೊಳ್ ಚಕ್ರವರ್ತಿ, a king among the witty. See § 343, a and cf. § 350, 2, a.

2, a) the accusative stands for the nominative (cf. No. 6, b), e.g. ಸುಣ್ಣು ಸುಳ್ಳಂ stands for ಸುಣ್ಣುಳ್ಳಂ (resting on ಉಳ್ meaning also 'to possess'), one who possesses fineness. The Śabdānuśāsana has also the instance: ದೇವದತ್ತನನ್ ಇದಂ, instead of ದೇವದತ್ತನ್ ಇದಂ. Cf. §§ 346, 348, 12.

b) the accusative stands for the instrumental, e.g. ಪೂವಿನ್ ಆರ್ಚಿಸಿದಂ, he worshipped with flowers, stands for ಪೂವನ್ ಆರ್ಚಿಸಿದಂ, he presented flowers in worship. See § 347.

c) the accusative stands for the dative (cf. No. 8, b), e.g. ಪೊನ್ನಂ ಬಡ್ಡಿಯಂ ಕೊಟ್ಟಂ stands for ಪೊನ್ನಂ ಬಡ್ಡಿಗೆ ಕೊಟ್ಟಂ, he lent gold coins on interest; ಲೋಕಮನ್ ಅಧಿಕಂ for ಲೋಕಕ್ಕಧಿಕಂ, the greatest of all (this second sentence is from the Śabdānuśāsana; cf. § 348, 7); (ದೇವರನ್ನು ವನ್ನಿ ಸುತ್ತೇನೆ for ದೇವರಿಗೆ ವನ್ನಿ ಸುತ್ತೇನೆ; ಪಾದವನ್ನು ಎದಿಗುತ್ತೇನೆ for ಪಾದಕ್ಕೆ ಎದಿಗುತ್ತೇನೆ; ಅರಸನನ್ನು ಮದಿ ಹೊಕ್ಕನು for ಅರಸನಿಗೆ ಮದಿ ಹೊಕ್ಕನು; ಮೋಕ್ಷವನ್ನು ಚೆನ್ನಿಮು for ಮೋಕ್ಷಕ್ಕೆ ಚೆನ್ನಿಮು; thus also ಪರದ್ರವ್ಯವನ್ನು ಅಶಿಸ ಬೇಡ; ತಲೆಯನ್ನು ಅಡರಿದಳು; ಮರವನ್ನು ಎರಿದನು; ನನ್ನನ್ನು ಬಯ್ಯುತ್ತಾನೆ; ಊರನ್ನು ಸೇರಿದನು).

d) the accusative stands for the ablative, e.g. ಮಾಣವಕನಂ ಕಾರ್ಯಮಂ ಬೆಸಗೊಣ್ಣಂ, he demanded business of the lad, for ಮಾಣವಕನತ್ತಣಿಂ ಕಾರ್ಯಮಂ ಬೆಸಗೊಣ್ಣಂ. See § 349.

3, the locative stands for the instrumental, e.g. ಕೊಡಲಿಯೊಳ್ ಕಡಿದಂ stands for ಕೊಡಲಿಯಂ ಕಡಿದಂ, he cut with the axe; ಗದೆಯೊಳ್ ಪೊಯ್ದಂ for ಗದೆಯಂ ಪೊಯ್ದಂ; ಕಿವಿಯೊಳ್ ಕೇಳ್ಳಂ for ಕಿವಿಯಂ ಕೇಳ್ಳಂ; ಕುಡುಗೊಲಿಯೊಳ್ ಕೊಯ್ದಂ for ಕುಡುಗೊಲಿಯಂ ಕೊಯ್ದಂ. See § 350.

4, a) the instrumental stands for the ablative (cf. § 117, a, 5; see § 349; § 343 ablative and instrumental in comparison; § 302, 1 instrumental for 'since'; § 282 adverbs with the instrumental).

1. in simple apādāna, *e. g.* ಕೆರೆಯಿಂದ ಬಂದಂ stands for ಕೆರೆಯತ್ತಣೆಂ ಬಂದಂ, he came from the tank; ಕರಿಶರದಿಂ ಮುತ್ತೂಕ್ಕುವು for ಕರಿಶರದತ್ತಣೆಂ ಮುತ್ತೂಕ್ಕುವು, from the head of the elephant pearls dropped; ಮರದಿನ್ನೆಲೆ ಬಿಟ್ಟಿದು for ಮರದತ್ತಣೆನ್ನೆಲೆ ಬಿಟ್ಟಿದು, a leaf fell from the tree. ಅಲಿವರಲ್ಲ ಕುಮ್ ಇನ್ನ ಗೋಪಮುಂ ಸೂಸಿದುವುರ್ದಿಂ. ತಿಳಿಗೊಳದಿನ್ನ ಪಾಪಿದುವು ಹಂಸಕುಳಂ. (ಊರಿನ್ನ ಬನ್ನನು; ಉಪ್ಪರಿಗೆಯಿನ್ನ ಇಯಿದನು; ಗಂಗೆ ಹಿಮಾಲಯದಿನ್ನ ಹರಿಯುತ್ತದೆ.)

ಮತ್ತಹಸ್ತಿಗಳ ಮಸ್ತಕದಿಂ ಬಿದಿರಿಂ ಫಣೀ

ನ್ನೋತ್ತಮಾಂಗದಿನ್ ಅಗುವಿಪ ಪನ್ನಿಯ ಕೋಯ್ತಿಕಿಂ |

ಪತ್ತುವಿಟ್ಟಗನಿಕಾಯದೊಳ್ ಒಕ್ಕಳಮುತ್ತನಾ

ಯ್ಪುತ್ತಮಿಪ್ಪ ತಬರವಿಪ್ರಿಯಕಾಮಿನಿಯರ್ಕಳಂ || by the beloved women of the Śabarās who were gathering the fine pearls which were loosened from the heads of the mad elephants, from the bamboos, from the heads of the cobras (and) from the tusks of the formidable hogs, and dropped on the massy rocks....

2. [in bhēda, *i. e.* difference (*cf.* § 348, 31), *e. g.* ಅದೆಯಿನ್ನ ಇದು ಬೇಯಿ, this (is) different from that].

3. (in dikku, *i. e.* direction, quarter, *e. g.* ಧಾರವಾಡದಿನ್ನ ಬೆಳಗಾವಿ ಬಡ ಗಲು, Belgaum (is) to the north of Dharwar; *cf.* § 348, 21).

4. (in dūra, *i. e.* distance, *e. g.* ಆ ಹಳ್ಳಿಯು ಇಲ್ಲಿನ್ನ ಆಯ್ದು ಮೈಲು ಅದೆ, that village is five miles from this place; ಊರಿನ್ನ ಅಡವಿ ಬನ್ನ ಕೂಗಲಕೆ ಅದೆ, the jungle is a loud cry distant from the town; *cf.* § 348, 22).

5. [in kāla, *i. e.* time, *e. g.* ಬಹುಕಾಲದಿನ್ನ ತಮ್ಮ ದರ್ಶನವಾಯಿತು, it is long since you visited (me); ಚಿಕ್ಕನ್ನಿನಿನ್ನ ಅನನು ದರಿದ್ರನು, he (is) poor from (his) youth; *cf.* § 302, 1; § 348, 29].

6. (in bhaya, *i. e.* fear, *e. g.* ಹುಲಿಯಿನ್ನ ಅಂಜಿದನು, he was afraid of the tiger; *cf.* § 349, 2).

7. (in iṣṭa, *i. e.* agreeableness, pleasure, *e. g.* ನನ್ನನ್ನು ಪಾಪದಿನ್ನ ರಕ್ಷಿಸಿ ದನು, he saved me from sin; *cf.* § 349, 4).

8. (in anisṭa, *i. e.* disagreeableness, *e. g.* ವೈರಿಯಿನ್ನ ಬನ್ನನವಾಯಿತು, imprisonment came from the enemy; *cf.* § 349, 5).

9. (in hētu, *i. e.* cause, means, *e. g.* ಉದ್ಯೋಗದಿನ್ನ ಸಿರಿ ಬನ್ನು, wealth came from office; ವಿದ್ಯೆಯಿನ್ನ ವಿನಯ ಬರುತ್ತದೆ, from learning comes good behaviour; *cf.* § 349, 6).

10. [in udaya, *i. e.* springing from, originating (*cf.* § 349, 7), *e. g.* ಬೀಜದಿನ್ನ ಅಂಕುರವಾಗುತ್ತದೆ, the sprout arises from seed; ಲಕ್ಷ್ಮಿಯಿನ್ನ ಕಾಮನು ಹುಟ್ಟಿದನು, Kāma was born of Lakṣmī].

11. [in ಕಾರಣ, cause, reason, see § 302, 7; 348, 32; cf. also:—
ಜ್ಞಾನದಿಂದ ವೃದ್ಧನು, on account of (his) wisdom (he is already) a full-grown
person; ಆಚಾರದಿಂದ ಪವಿತ್ರನು, on account of (his) right conduct (he is) a
good person].

b) [the instrumental stands for the dative, *e. g.* ಹೆಸರಿನಿಂದ ಅರಸನು for
ಹೆಸರಿಗೆ ಅರಸನು, a king (only) in name; cf. § 348, 20. Observe also: ಜನಿ
ವಾರದಿಂದ ಬ್ರಾಹ್ಮಣನು, (he is) a Brāhmaṇa (only) for (his) sacrificial thread;
ಜಟೆಯಿಂದ ತಾಪಸನು, (he is) an ascetic (only) for (his) matted hair; ಮಾತಿ
ನಿಂದ ಸಾತ್ವಿಕನು, (he is) a gentle person (only) in (his) words].

5, a) the dative stands for the genitive, *e. g.* ನಾಡೊಡೆಯಂ stands for
ನಾಡೊಡೆಯಂ, the chief of the district; ಕೊಡೆಗೊಡೆಯಂ for ಕೊಡೆಯೊಡೆಯಂ,
the lord of the umbrella; ಎರ್ದಗಾಣ್ಣಂ for ಎರ್ದಯಾಣ್ಣಂ, a heart's ruler;
ಜಗಕ್ಕೊಡೆಯಂ for ಜಗದೊಡೆಯಂ, the lord of the world; (ಲೋಕಕ್ಕೆ ತನ್ನೆ for
ಲೋಕದ ತನ್ನೆ).

b) the dative stands for the accusative (cf. No. 2, c), *e. g.* ಶಿಷ್ಯಂಗೆ ಕಲ್ಪಿ
ಸಿದಂ stands for ಶಿಷ್ಯಸಂ ಕಲ್ಪಿಸಿದಂ, he ordered the pupil; ಆಕೆಗೆ ತಿಳಿಸಿದಂ for
ಆಕೆಯಂ ತಿಳಿಸಿದಂ, he informed her; (ದೇವರಿಗೆ ವನ್ನಿಸುತ್ತೇನೆ for ದೇವರನ್ನು ವನ್ನಿ
ಸುತ್ತೇನೆ; ಪಾದಕ್ಕೆ ಎದಿಗುತ್ತೇನೆ for ಪಾದವನ್ನು ಎದಿಗುತ್ತೇನೆ; thus also ಅರಸನಿಗೆ
ಮಹಿ ಹೊಕ್ಕನು; ಮೋಕ್ಷಕ್ಕೆ ಬಿನ್ನಿಸು; ಪರದ್ರವ್ಯಕ್ಕೆ ಅಶಿಸ ದೇಡ; ತಲೆಗೆ ಆಡರಿದಳು;
ಮರಕ್ಕೆ ಎದಿರಿದನು; ನನಗೆ ಬಯ್ಯುತ್ತಾನೆ; ಊರಿಗೆ ಸೇರಿದನು; ಆರಿಗಾದರೂ ಪೂರ್ವಕರ್ಮ
ಬಿಡದು, see § 291).

c) the dative stands for the locative (cf. § 350, 1. c), *e. g.* ತಾವರೆಗೆ
ಪುಟ್ಟಿದಂ stands for ತಾವರೆಯೊಳ್ ಪುಟ್ಟಿದಂ, he sprang from a lotus; ಬಿವ್ವಕ್ಕೆ
ತೇಜಂ for ಬಿವ್ವದೊಳ್ ತೇಜಂ, (there is) splendour in the disk of the sun;
ಅಲರ್ಗೆ ಬೆಳ್ಳು for ಅಲರೊಳ್ ಬೆಳ್ಳು, (there is) white colour in the flower;
ಎಳ್ಗೆಣ್ಣೆ for ಎಳ್ಳೊಳ್ ಎಣ್ಣೆ, (there is) oil in the oil-plant; (ಈ ಊರಿಗೆ ನಾಲ್ಕು
ಕೆಲಸಿಗಳುಣ್ಣು for ಈ ಊರಲ್ಲಿ ನಾಲ್ಕು ಕೆಲಸಿಗಳುಣ್ಣು; ಮೂರ್ಖರಿಗೆ ಬುದ್ಧಿಯಿಲ್ಲ for
ಮೂರ್ಖರಲ್ಲಿ ಬುದ್ಧಿಯಿಲ್ಲ).

6, a) the nominative stands for the locative (cf. No. 2, c), *e. g.* ಒನ್ನು
ದಿವಸಂ ಬಂದಂ for ಒನ್ನು ದಿವಸದೊಳ್ ಬಂದಂ, he came in one day.

b) the nominative stands for the accusative (cf. No. 2, c), *e. g.*
ಒನ್ನು ವರ್ಷಮ್ ಇದಂ stands for ಒನ್ನು ವರ್ಷಮನ್ ಇದಂ, he stayed one
year; ಘಟಂ ಮಾಡಿದಂ for ಘಟಮಂ ಮಾಡಿದಂ he made a water-vessel (the
first instance is from the Śabdamanīdarpaṇa, the second one from the
Śabdānuśāsana).

There may be adduced the following ancient additional instances (see § 120, a, 2): — *ನುಡಿವೊಡೆಲ್ಲರುಂ ಮಾತಪ್ಪಿಯರ್*, if (they) speak, all of them do not know (proper) words [*Śabdamaṇidarpaṇa* sub sūtra 250 where the *Mūḍabidar* MS. has *ಮುಳಿವೊಡೆಲ್ಲರುಂ ಮುನ್ನಪ್ಪಿಯರ್*, if (they) grow passionate, they do not know what is to come]. *ಮಗನೆ, ಮಗನೆ, ನೀನ್ ಒಳ್ಳಿತು ಗೆಯ್ಯಯ್*, O son, O son, thou didst what is good (*Śābdānuśāsana* s. sūtra 399). *ಪತು ಕರೆಯಲ್ ಬನ್ನಂ*, he came to milk the cow; *ರಮಣಿ ನೋಡಲ್ ಬನ್ನಂ*, he came to see the woman (*Śābdānuśāsana*). *ವೊಲನಪ್ಪಿಯದ ನೆಲನಪ್ಪಿಯದ ಕೆಲನಪ್ಪಿಯದ ಮಿಗದ ಮೂಯಿ ವಿಧವಪ್ಪಿಯದ (ಮನುಷ್ಯಂ)*, (a person) who did not know the direction, who did not know the place, who did not know the side, who did not know the three ways of beasts (*Śmṛd.* p. 127). See also § 339, 8 (*ಕುಂಕುಮವಾರಿ ಕುಪ್ಪಳಿಸಿ*), § 362, 2, b (*ತಿದಿಯೊತ್ತುವ*).

In the modern dialect it is very common to use the crude base of a noun for the accusative, *e. g.* ಕೆಲಸ ಬಿಡು; ಊಟ ಮಾಡು; ಬುದ್ಧಿ ಹೇರು; ಹುರಿ ಮಾಡು; ಮಾತು ಕಲಿಸು; ಗೂಡು ಕಟ್ಟು; ಎಣ್ಣೆ ಹೂಸು; ಮನೆ ಮಾಡು.

c) [the nominative is used to express time instead of the dative, etc. (*cf.* §§ 348, 29; 350, 8, etc.; and No. 8, a), *e. g.* ಹೋದ ಶನಿವಾರ ಬನ್ನನು, he came last Saturday; ಬೃಹಸ್ಪತಿವಾರ ಬೊರೆಗಳು ಪುಸ್ತಕಗಳನ್ನು ಇನಾಮು ಕೊಡು ವದಕ್ಕೆ ಬರುತ್ತಾರೆ, on Thursday the gentleman will come to make a present of books; ಎಣ್ಣು ದಿನ ನಾನು ಸಾಲೆಗೆ ಹೋಗಲಾಡಿದೆ ಮನೆಯಲ್ಲಿಯೇ ನಿನ್ನು ಕೊಣ್ಣೆನು, eight days (or for eight days) I could not go to school and remained even at home; ಅವನು ಇಲ್ಲಿ ಎರಡು ವರುಷ ಇದ್ದನು, he lived here two (or for two) years; ಹಬ್ಬದ ದಿವಸ ಮುಂಜಾನೇ ಬರುವನು, early on the day of the feast he will come; ಈ ಹೊತ್ತು, to-day; ಇನ್ನು, to-day; ಹಗಲಿರುಳು, by day and night; ಈ ದಿವಸ, on this day; ಸೋಮವಾರ ದಿವಸ, on Monday; ಒನ್ನು ದಿವಸ, one day, on a certain day].

353. The instances in § 345 *seq.*, as far as they are not in parenthesis, are taken chiefly from the ancient dialect (as it appears in the *Śābdamaṇidarpaṇa*, *Śābdānuśāsana*, etc.), which regarding the meaning, use and interchange of the cases does not materially differ from the mediæval and modern one. That there is some difference concerning the form of the seven cases in the three dialects, has been shown in § 109 *seq.* The instances of the modern dialect in parenthesis belong mostly to a small Kannada grammar of the Southern Mahratta country, called *Nuḍigattu*.

354. Some special rules regarding the use of the singular and plural of nouns, etc. in or without sentences are to be given, *viz.*

I. The singular stands or may stand for the plural in nouns. Cf. § 133.

1. For the plural that conveys the meaning of a pair (yugala) the singular is used, *e. g.* for ಪದಯುಗಂಗಳ್ there occurs ಪದಯುಗಂ, a couple of verse-lines.

2. Further, the singular is used instead of the plural in āviṣṭa-linga, *i. e.* when the base of a noun (in an inflected state) refers to a noun in the plural which comprises more things than a pair, *e. g.* ವೇದಂಗಳ್ ಪ್ರಮಾಣಂ (for ವೇದಂಗಳ್ ಪ್ರಮಾಣಂಗಳ್), the (four) vēdas (are) proof;— or when it refers to a number of nouns which are connected by the conjunction ಉಂ, *e. g.* ಪ್ರತಿಭೆಯುಮ್ ಅಭ್ಯಾಸಮುಂ ವಿದ್ವತ್ತೇವೆಯುಂ ಕಾವ್ಯಪರಿಷರ್ಯುಮುಂ ಕವಿತೆಗೆ ಕಾರಣಂ (for . . . ಕಾರಣಂಗಳ್), genius, exercise, the service of the learned and the acquaintance with poems (are) the means for poetical composition.

(That the interrogative pronoun ಎಫ್ which has no form of the plural, may get the meaning of the plural, appears in § 262.)

3. An optional use of the singular for the plural occurs regarding nouns of race, species or kind (jāti), such as ಕಾಲಾಳ್, ಆನೆ, ಕುದುರೆ, ಎರಲೆ, ಪುಲ್ಲಿ, ಎಮ್ಮೆ (ಎತ್ತು), ಗಿಳಿ, ಹಂಸೆ, ಸೋಗಿ, ಕೋಗಿಲೆ, ತುಮ್ಮಿ, ಕೋದ್, ಪಲ್ (ಹಲ್ಲು), ಕುರಿವೆ, ಪೂ, etc., *e. g.* ಕಾಲಾಳ್ or ಕಾಲಾಳ್ಳಳ್, foot-soldiers, ಆನೆ or ಆನೆಗಳ್, elephants; similarly also ಕಣ್ಣಾಲಿ or ಕಣ್ಣೆಳಾಲಿ, the pupil of the eye. See § 355, I, s. 4. But

a) If a jāti noun in the singular is preceded by an adjective which is, so to say, its kāraka (*i. e.* determinating the case and number of the noun, cf. § 355, IV, 5), it always has the meaning of the singular, *e. g.* ಇನ್ನುಟಾನೆ, such an elephant; ಇನ್ನುಟು ಕುದುರೆ, such a horse; (ನೇರಿತ್ತು ಬೆರಲ್, a straight finger; ಚಲೋದು ಮೋದಿ, a beautiful face).

b) If jāti nouns stand in the singular and are preceded by an adjective in the plural, they always convey the meaning of the plural, *e. g.* ನೇರಿದುವು ಬೆರಲ್, straight fingers; ತೋರಿದುವು ಜಫನಂ, big buttocks; ಬೆಟ್ಟಿದುವು ಮೊಲೆ, stout breasts.

c) Observe the following sentences in which, either by a preceding noun in the plural or by a following demonstrative pronoun in the plural, the plural number of a jāti noun is indicated:— ಗೂಡಿನೊಳಗೆ ಕೆಲವು ತತ್ತಿಗಳು ಇದ್ದವು, ಹೆಣ್ಣುಗುಬ್ಬಿ ತತ್ತೀ (*i. e.* ತತ್ತಿಗಳನ್ನು) ಬಿಟ್ಟು ಹೊದಿಗೆ ಹಾಡ್ ಹೋಯಿತು. ಮಗನು ಅನ್ನದ್ದೇನು— ಕೋಣೆಯೊಳಗೆ ಮಾವಿನ ಹಣ್ಣು (*i. e.* ಮಾವಿನ ಹಣ್ಣುಗಳನ್ನು)

ಇಡಲಿಕ್ಕೆ ಹೋದನು; ಅದಕ್ಕೆ ತನ್ನ ಅನ್ವದ್ವೇನು— ಮಾವಿನ ಹಣ್ಣು (*i. e.* ಮಾವಿನ ಹಣ್ಣುಗಳು)? ಅವು ನಿನಗೆ ಎಲ್ಲಿವೆ ಬನ್ನವು?

4, An optional use of the singular for the plural further takes place when objects are to be counted (*saṅkhyēya*, *saṅkhyāvastu*), *e. g.* ಪತ್ತು ದೆಸೆ or ಪತ್ತು ದೆಸೆಗಳ, the ten points of the compass; ಮೂರು ಲೋಕಂ or ಮೂರು ಲೋಕಂಗಳ, the (mentioned) three worlds; ಮೂರು ಲಿಂಗಂ or ಮೂರು ಲಿಂಗಗಳ, the (mentioned) three genders; ನಾಲ್ಕು ಯುಗಂ or ನಾಲ್ಕು ಯುಗಂಗಳ, the (mentioned) four ages of the world; ಈರೇರು ಲೋಕಂ or ಈರೇರು ಲೋಕಂಗಳ, the fourteen worlds; ಈರಯ್ದ ವಸ್ಥೆ or ಈರಯ್ದ ವಸ್ಥೆಗಳ, the ten states or conditions; (ನಾಲ್ಕು ತಿಂಗಳು or ನಾಲ್ಕು ತಿಂಗಳುಗಳು, four months; ನಾಲ್ಕು ತಿಂಗಳು ಆದವು or ನಾಲ್ಕು ತಿಂಗಳುಗಳು ಆದವು, it is four months).

5, An optional use of the singular for the plural further takes place when numerals are counted (*saṅkhyāna*, *saṅkhyēya*), *e. g.* ಒಂದು ನಾಲ್ಕು or ಒಂದು ನಾಲ್ಕುಗಳ, one fours (*i. e.* four); ಈರಯ್ದ or ಈರಯ್ದುಗಳ, two fives (*i. e.* ten); ಪತ್ತು ನೂರು or ಪತ್ತು ನೂರುಗಳ, ten hundreds (*i. e.* one thousand). *Cf.* § 278, 1.

6, An optional use of the singular for the plural further takes place with regard to nouns of quality (*bhāva*), such as ಕೂರ್ಪ, ಕರ್ಪ, *e. g.* ಕಣ್ಣಿನ ಕೂರ್ಪ or ಕಣ್ಣಿನ ಕೂರ್ಪಗಳ, the penetrating looks of the eyes; ಪೂಗಲ ಬೆಳ್ಳು or ಪೂಗಲ ಬೆಳ್ಳುಗಳ; ಕುರುಳ್ಳ ಕರ್ಪ or ಕುರುಳ್ಳ ಕರ್ಪಗಳ.

II. The plural of nouns stands for the singular

1, in spontaneous respect (*i. e.* in respect that proceeds alone from natural feeling, *ayatanakṛitagurutva*, *prayatnam alladirpa gurutva*), *e. g.* ಎಮ್ಮ ದೇವತೆಗಳ, our deity; ಎಮ್ಮ ತಂದೆಗಳ, our father; ಎಮ್ಮ ತಾಯ್ಗಳ, our mother; ಎಮ್ಮಯ್ಯಂಗಳ, our master; (ದೇವರ್ಗೆ ಪೊಡಮಟ್ಟಂ, he made obeisance to the king). *Cf.* §§ 257. 258. 261. 268.

The modern dialect when referring to 'God' uses ದೇವರು (see § 355, I, 1).

2, in (considering) the excellence of gurus, muniśvaras, etc. (and speaking or writing of them), *e. g.* ಗುರುಗಳ, guru; ಸ್ವಾಮಿಗಳ, master (lord or guru);

ಶ್ರೀಮತ್ಸಮಸ್ತಭದ್ರ

ಸ್ವಾಮಿಗಳ, ಜಗತ್ಪ್ರಸಿದ್ಧಕವಿಪರಮೇಷ್ಠಿ |

ಸ್ವಾಮಿಗಳ, ಪೂಜ್ಯವಾದ

ಸ್ವಾಮಿಗಳ ಪಾದಂಗಳ ಈಗಿ ಶಾಶ್ವತಪದಮಂ || may the feet of

the illustrious svāmi Samantabhadra, of the world-famed poet svāmi Paramēśhī (and) of svāmi Pūjyapāda give perpetual protection.

3, Instead of the singular ತ್ರಿಭುವನಂ, the three worlds, its plural ತ್ರಿಭುವನಂಗಳ has been used in Kannaḍa.

4, If two or more nouns in the singular connected by ಉಂ (ಊ), 'and' (§ 284) are formed into a dvandva compound (§ 250), the plural is generally used, e.g. ಮರನುಂ ಗಿಡುವುಂ become ಮರಗಿಡುಗಳ್, trees and shrubs, ತಂದೆಯುಂ ತಾಯಿಯುಂ become ತಂದೆತಾಯ್ಗಳು, father and mother, ರಾಮನುಂ ಲಕ್ಷ್ಮಣನುಂ become ರಾಮಲಕ್ಷ್ಮಣರ್, Rāma and Lakshmaṇa, ಮರನುಂ ಗಿಡುವುಂ ಬಳ್ಳಿಯುಂ ಪುಲ್ಲುಂ ಮೊದಲುಂ ಪಕ್ಕಿಯುಂ ಮಿಗಮುಂ become ಮರಗಿಡುಬಳ್ಳಿಪುಲ್ಲೊದಲುಪಕ್ಕಿಮಿಗಂಗಳ್, trees, shrubs, creepers, grass, bushes, birds and antelopes; ಬಕನುಂ ಕೆಂಪನುಂ ಕೇಶಿಯುಂ become ಬಕಕಂಪಕೇಶಿಗಳ್, e.g. ಅವಂ ಬಕಕಂಪಕೇಶಿಗಳಂ ಅದಲೆಲೆದಂ, who subdued Baka, Kāṁsa and Kēśi?

Likewise in the modern dialect there frequently are sentences like the following:—ವಿದ್ಯೆಬುದ್ಧಿಗಳನ್ನು ದಡ್ಡರು ಮಾತ್ರ ಹೆಚ್ಚಿಯುತ್ತಾರೆ, only stupid persons revile knowledge (and) wisdom; ಕಾಶಿರಾಯನಿಗೆ ರಾಮಕೃಷ್ಣರೆವ್ವವರಿಬ್ಬರು ಗಣ್ವು ಮಕ್ಕಳು, Kāśirāja (had) two sons, Rāma (and) Kṛishṇa; ಹಿರಿಕಿರಿಯರು, old (and) young persons; ನಮ್ಮ ಕಾಗದಲೆಕ್ಕಣಿಕೆಪುಸ್ತಕಅಪ್ಪೆಗಳನ್ನು ಬಹು ಸ್ವಚ್ಛವಾಗಿ ಇಟ್ಟು ಕೊಳ್ಳತಕ್ಕದ್ದು, it is proper to keep (our) paper, pens, books (and) clothes so that they remain very clean; ತಾಯಿತಂದೆಗುರುಯಜಮಾನರು ಹೇರಿದ ಕೆಲಸವನ್ನು ಕೂಡಲೇ ಮಾಡಬೇಕು, (we) must do at once the work which (our) mother, father, teacher (and) master order (us to do); ಕುದುರೆಯಿತ್ತು ಕೋಣಗಳು ಬಣ್ಣೆ ಎರೆಯುತ್ತವೆ, horses, oxen (and) buffaloes draw carriages; ಎಮ್ಮೆಯಾಕಳುಗಳು ಹಾಲು ಹಿಣ್ಣುತ್ತವೆ, female buffaloes (and) cows give milk.

Exceptionally also the singular is used instead of the plural, as appears from § 250; thus there occurs in the modern dialect e.g. ಹುಡುಗರು ತಮ್ಮ ತಾಯಿತಂದೆಗುರು ಹೇರಿದ ಮಾತು ಕೇಳಬೇಕು, boys must listen to the words told (them) by their mothers, fathers (and) teachers¹⁾.

¹⁾ It may be stated here that occasionally ಉಂ (ಊ) is omitted, see end of § 284; § 355, III, 2; § 355, IV, 5; § 357, 2, d, and compare also the following verse:—

ನಿಧುವಿಲ್ಲದಿರಳೆ, ತನ್ನಯೆ
ನಿಧುವಿಲ್ಲದ ಲೀಲೆ, ನುಡುರನುಡುವಿಲ್ಲದ ಪಾ, |
ನಿಧುವಿಲ್ಲದನೀಸದೇವರೋ

ಬುಧವಿಲ್ಲದ ಸಂಧಿ, ಸರಸ್ವತೀಮನಿವಾರಾ? || will a night without the moon, a play without one's own wife, a flower without sweet nectar, a meal without curds (and) a congregation without intelligent persons be pleasant, Sarasvatīmanipihārā?—The modern

Remarks.

a) If in the modern dialect two or more nouns occur one after the other without ಉಂ in the singular or promiscuously in both numbers, their plural is indicated by a demonstrative pronoun in the plural added to them with the proper inflection, *e.g.* ಅರಳಿ ಹಾಲು ಇವು ಬಿಳೀ ಬಣ್ಣದವು, dressed cotton (and) milk (are) of a white colour; ಎತ್ತು ಆಕಳು ಕೋಣ ಎಮ್ಮೆ ಇವುಗಳಿಗೆ ದನ ಅನ್ನುತ್ತಾರೆ, oxen, cows, male buffaloes (and) female buffaloes are called cattle. ಕೌರವನು ಅವನ ಗುರುಗಳು ತಮ್ಮನ್ನಿರು ಮಿತ್ರರು ಆ ಮಿತ್ರರ ಹಿತಚಿಂತಕರು ಇವರೆಲ್ಲರನ್ನು ಪಾಂಡವರು ಜಯಿಸಿದರು, the Pāṇḍavas overcame the Kaurava, his gurus, (his) younger brothers, (his) friends (and) them who desired the welfare of those friends. Similarly the mediæval dialect has *e.g.* ಪಾದ ದೇವಭಟ್ಟಾರಕ ಈ ಮೂವಿಂ ಕಡೆಯೊಳು ಪೂಜಾವಚನಂ (see § 287 under 2).

b) If (especially in the ancient and mediæval dialect) two or more nouns are enumerated without ಉಂ or ಉ as mere terms, and ಮೊದಲಾದ, 'having become the first', 'and so forth', 'etc.', is placed at the end, a demonstrative pronoun in the plural (always neuter also when masculine or feminine terms are concerned) follows the nouns and another one in the plural is suffixed to ಮೊದಲಾದ (the first pronoun being sometimes omitted), *e.g.* ಶಿವ ಶಂಕರ ರಾಮ ಭೀಮ ಅರಸ ಇವು (ತಬ್ಬಗಳು) ಮೊದಲಾದುವು, Śiva, Śaṅkara, Rāma, Bhīma, king, etc.; ಖುಲಿಲೆನೆ ಛಲಿಲೆನೆ ಘಲಿಲೆನೆ ಇವು ಮೊದಲಾದುವು ಮಹಾಪ್ರಾಣಾನುಕರಣಂಗಳ್, khalilēṇē, ṣhalilēṇē, ghalilēṇē, etc. (are) imitative sounds with hard breathing; ಉರ್ದು ಕಡಲೆ ತೊಗರಿ ಗೋದುವೆ ಹೆಸವು ಮೊದಲಾದುವನ್ ಇಕ್ಕಿ ಅಟ್ಟ ಕೂಟಿನ್, food prepared of urdu, kaḍalē, tōḡari, gōḍuvē, hēsaru, etc.; ಆಕಳ ಹಾಲು ಮೊಸರು ಮೊದಲಾದವೆಲ್ಲಂ ಗವ್ಯಮ್ ಎನಿಸುಗು,

dialect has *e.g.* ನೀತಿಯನೀತಿ ತಿಳಿಯದವನೇ ಪಶುವು, he who does not know justice (and) injustice (is) a beast. ಎಚ್ಚುವಲ್ಲಿ ಕನಸಿನಲ್ಲಿ ಗಾಢನಿದ್ರೆಯಲ್ಲಿ ನಿನ್ನಮ್ಮ ದೇವರು ಕಾಯುತ್ತಾನೆ, God protects thee in (thy) waking, dreaming (and) soundly sleeping.

The following additional verses may be quoted from the Śāhādamanjārāṅga:—

ದೇವವಿದಂ ಕಾಲತ್ರಯ
ದೇವಿ ಬಹುಶ್ರುತನ್ ಅಥವಾಕುತಲಂ ತುಭವಂ |
ತೋದಯನ್ ಉತ್ತಮನ್ ಆಶೀ
ರ್ವಾದವರಂ ಪರಹಿತಂ ಪುರೋಹಿತನಕ್ಕಂ ||
ಮನುವಿನ ಮಾರ್ಗಂ ಸುಲಗುರು
ವಿನವಿವು ಪದಮಾನಸೂನುವಿನೈಯತಿ ವೆ |
ಪ್ರಿಯೋನವ ಕರ್ಣನೋಷ್ಣಿ
ತನಗದು ನಿಜಮಾಗಿ ನೆಗದ್ದಣಾ ವಿಧುವಿಳಿಯೋ ||

See also the half verse in § 272, 2 (ನಿನತು ಬಲಮ್ etc.) and the verse in § 364 (ಪಾತುತು ತುವು etc.).

milk of cows, curds, etc. are called, gavya. ಎಲೆ ಕಾಯಿ ಮೊದಲಾದವಂ ಮೊಸ
ರಲ್ಲಿ ಕಲಸಿದುದು, leaves, fruits, etc. mixed with curdled milk.

In the modern dialect ಮುನ್ನಾದ is more generally used instead of ಮೊದಲಾದ in such a case, in the following manner:—ಬಂಗಾರ ಹಿತ್ತಾಳೆ ಬೇಗಡಿ ಮುನ್ನಾದವುಗಳು; ಚಿನ್ನ ಬೆಳ್ಳಿ ತಾಮ್ರ ಕಬ್ಬಿಣ ಮುನ್ನಾದವುಗಳು; ಮನುಷ್ಯ ಪಶು ಪಕ್ಷಿ ಗಿಡ ಧೂಮಿ ಆಕಾಶ ಸೂರ್ಯ ಚಂದ್ರ ನಕ್ಷತ್ರ ಮುನ್ನಾದವುಗಳನ್ನು ದೇವರು ಹುಟ್ಟಿಸಿದನು; ಸೇಕದಾರ ಮಾಮಲೇದಾರ ಮುನ್ನಾದವರು; ಹೆಣ್ಣುತಿ ಮಕ್ಕಳು ಸೊಸೆಂದಿರು ಮೊಮ್ಮಕ್ಕಳು ಆತ್ತಿತರು ಆಳುಮಕ್ಕಳು ಮುನ್ನಾದವರು.

If a noun follows ಮೊದಲಾದ or ಮುನ್ನಾದ, the way is as follows:—ಹರಿವೆ ಗಡಿಗೆ ಹರಿವಾಣ ಮೊದಲಾದ ಪಾತ್ರೆಗಳು; ಬೇಳೆ ಅಕ್ಕಿ ಜೋಳ ಮುನ್ನಾದ ಕಾಯಿಗಳು.

Occasionally the pronoun suffixed to ಮೊದಲಾದ (or ಮುನ್ನಾದ) may stand in the singular, *e. g.* ಆಜಾಗರೂಕತೆ ಅವಿವೇಕ ಮುನ್ನಾದದು.

Sometimes only a single noun precedes ಮುನ್ನಾದ, *e. g.* ಒನ್ನು ಜಾತಿಯು ಚಿರ್ಘ ಕೊಯಿಳು ಮಾಂಸ ಮುನ್ನಾದ್ದನ್ನು ತಿನ್ನುತ್ತದೆ, a kind of leopard eats decayed flesh (and) other things. ಹೆದಿವರ ವ್ರಸ್ತಕ ಮುನ್ನಾದವುಗಳನ್ನು ಕದ್ದು ಕೊಣ್ಣರೆ.

III. The plural of pronouns stands for the singular.

1, Where two words are connected by the conjunction ಉಂ, 'and', and both are demonstrative pronouns, if they are referred to and are to be expressed by one demonstrative pronoun, the second one has to stand in the plural, preponderating as to form and gender, *e. g.* ಆತನುಮ್ ಈತನುಂ become ಇವರ್, ಈತನುಂ ಉತನುಂ ಉವರ್, ಆಕೆಯುಮ್ ಈಕೆಯುಂ ಇವರ್, ಆಕೆಯುಮ್ ಆತನುಂ ಅವರ್, ಆತನುಂ ಅದುವುಂ ಅವು, ಅದುವುಮ್ ಆಕೆಯುಂ ಅವರ್.

2, When two words are connected by the conjunction ಉಂ, and one is a noun and the other a demonstrative pronoun, if they are referred to and are to be expressed by one word, the plural of the pronoun has to occur, preponderating as to gender, *e. g.* ಕುದುರೆಯುಂ ಆತನುಂ become ಅವರ್, ಅದುಂ ಕುದುರೆಯುಂ ಅವು, ಲತೆಯುಮ್ ಈಕೆಯುಂ ಇವರ್, ವೂವುಮ್ ಉದುಂ ಉವು.

3, When two words are connected by the conjunction ಉಂ, and are personal or reflexive pronouns, if they are referred to and are to be expressed by one word, the second pronoun has to be in the plural, *e. g.* ತಾನುಂ ನೀನುಂ become ನೀಮ್, ನೀನುಮ್ ಆನುಂ ಆಮ್.

Where two words are connected by the conjunction ಉಂ, and the first one is a noun and the second one a personal or reflexive pronoun, if they are referred to and are to be expressed by one word, the pronoun

has to be in the plural, *e. g.* ಬಿಸದತ್ತನುಮ್ ಅನುಂ become ಅಮ್, ಯಜ್ಞದತ್ತನುಂ ನೀನುಂ ನೀಮ್, ವಿಷ್ಣುಮಿತ್ರನುಂ ತಾನುಂ ತಾಮ್.

355. Peculiarities regarding the use of the singular and plural of verbs in a sentence are the following:—

I. On the use of the singular or plural of verbs in connection with nouns.

1. If ದೇವರು, 'God', the honorific plural of ದೇವ (see § 354, II, 1), is used by people of the present day (*cf.* § 258 where instances of prayer are given), they put the verb in the singular, *e. g.* ದೇವರಿದ್ದಾನೆ, (there) is God; ದೇವರು ಮಳೆಯನ್ನು ಉಣ್ಣು ಮಾಡುತ್ತಾನೆ, God causes it to rain; ದೇವರು ಲೋಕವನ್ನು ಹುಟ್ಟಿಸಿದನು, God created the world; ದೇವರು ನಿನಗೆ ಕಲ್ಯಾಣ ಮಾಡ್ತಾನು, God may make thee happy; ದೇವರು ದೊಡ್ಡವನು, God (is) great; ನಾವು ಇರುವ ಭೂಮಣ್ಡಲವನ್ನು ಮಾಡಿದವನು ದೇವರೇ, ಎಲ್ಲಾ ವಸ್ತುಗಳು ಆತನಿಂದಲೇ ಆಗಿವೆ; ನೋಡು, ದೇವರು ಎನ್ನಾ ಜ್ಞಾನಿಯು, ಎನ್ನಾ ಸಮರ್ಥನು, ಎನ್ನಾ ಒಳ್ಳೆಯವನು, even God has made the terrestrial globe on which we are; all things have become even through Him; look, how wise, how powerful, how good God (is)! Regarding the use of the singular of a demonstrative pronoun referring to ದೇವರು, observe also the following instance: ದೇವರಿಗೆ ಅಂಜಿ ಕೊಣ್ಣು ಯಾವಾಗಲೂ ಒಳ್ಳೇ ರೀತಿಯಿಂದ ನಡೆದರೆ ಆತನು ನಮಗೆ ಸಹಾಯ ಮಾಡುವನು (see § 341 under 'to fear').

Exceptionally, however, a person says ದೇವರಿದ್ದಾರೆ.

If ದೇವರು is used instead of ದೇವ, as is occasionally done in vulgar speech, the verb is also put in the singular, *e. g.* ಅವನ ಮೆಯ್ಯಲ್ಲಿ ದೇವರು ಬರುತ್ತದೆ, an evil spirit enters his body.

2. If a person is addressed in the vocative singular, the verb may stand in the plural, *e. g.* ದೇವಾಸುರಮಂ (o. r. ದಿವಾಸುರಮಂ) ಕೇಳಿರೆ, ದೇವ, O king, did you (or do you) not ask the kingly Asura? ಅಜಿಯಿರ್ ನೀನುಮ್ ಅಮುಮ್ ಒಡನೋಡಿದೆವೆಮ್ಮುದನ್, ಅಣ್ಣ (o. r. ಅಣ್ಣ), O elder brother, do you not know that you and we ran together?

Such is especially the case in disgustful conduct, *i. e.* in order to ridicule a person for such conduct, when the personal pronouns relating to him also stand in the plural, *e. g.*

ಒಡವಾದಿರ್, ಆರಸ! ಕಾಟೊಳ್

ನಡೆಹಸಿರ್; ಒಡನಾರುಮ್ ಇಲ್ಲ; ಕರುಲಿಗಳೇಂ ನಿ |

ಮುಡಿಯೊಳಗೆ? ಪಡುವ ದೇಗುಲ

ದೇಡೆಯಾವುದು? ಕುಡದ ನಿಮಗಮ್ ಈಯೆಡೆಯಾಯ್ತೇ? || O king,

you have become poor; you walk on foot; nobody is with you; why (are) small thorny twigs in your pouch? what (is) the place of the temple where you repose? Could have befallen even you who do not give (alms), this indigency?

[It seems as if the small grammar called *Nūḍigaṭṭu*, wants to express a similar thing, when it says that if an act of the subject is improper (*hōlla*), the verb may stand in the third person plural instead of the second person. Its instances are the following — ನೀವು ಆರಸರಾದ ಮೇಲೆ ಕಣ್ಣಲ್ಲಿ ತಿರುಗುವರೆ, after you have become king, should they (*i. e.* you) roam about *ad libitum*? ಆರಸಾ, ನೀನು ಮರುಳಾಗುವರೆ, O king, should they (*i. e.* shouldst) thou become bewildered? ನೀನು ಹೀಗೆ ಮಾಡುತ್ತಾರೆ, do they (*i. e.* doest) thou make thus?]

3. If a noun of race, species or kind, *i. e.* a *jāti* noun (see § 354, I, 5) as subject is in the singular, it conveys the meaning of the plural, *e. g.* ಆನೆ ನೂಂಕಿದುವು (= ಆನೆಗಳ್ ನೂಂಕಿದುವು), the elephants pushed; ಕುದುರೆಯೇರಿದುವು, the horses ascended; ಕಾಲಾಳ್ ಕವಿದುವು, the foot-soldiers attacked; ಎಯ್ತಿ ಪೋದುವು, the oxen went; ಬೆರಲ್ ತೋರಿದುವು, the fingers (are) big; ನುಡಿ ಸೂರುಳ್ಳಳ್, the words (are) imprecating; ಕಲ್ಲು ಒಡೆದವು; ಕಲ್ಲು ಬೀಯುತ್ತವೆ; ಆಳು ಬನ್ನವು; ಬೆರಳು ಮುಯಿದವು; ಮಿಂಚಿನ ಕಡೆಗೆ ನೋಡಿದರೆ ಕಣ್ಣೇ ಕುಕ್ಕುತ್ತವೆ;—also when preceded by ಆ or ಈ (§ 264), *e. g.* ಆಯೆರಲೆ ಪೋದುವು, those deer went: ಈಯೆರಲೆ ಬನ್ನವು, these antelopes came.

It is not uncommon in the modern dialect to use the singular of some *jāti* nouns which seem to allow no plural meaning in the respective sentences, with the verb in the plural, *e. g.* ನೀರು ಉಕ್ಕುತ್ತಾ ಅವೆ, the water is boiling; ಅದನ್ನು ನೋಡಿದರೆ ಬಾಯಲ್ಲಿ ನೀರು ಬರುತ್ತವೆ, if (one) sees that, water comes to the mouth (*i. e.* one's mouth waters); ಇವರನ್ನು ನೋಡುವಾಗ ಕಣ್ಣೀರು ಬರುತ್ತವೆ, when (I) see them, eye-water comes (*i. e.* I shed tears); ನೀರು ಹರಿಯುತ್ತವೆ, the water runs; ತೆಂಗಿನ ಎಳೆಗಾಯೆಳಗಿನ ನೀರು ಬಹು ಸವಿ ಇರುತ್ತವೆ, the water in a young cocoanut is very sweet;—ಅಕ್ಕಿ ತುಟ್ಟಿಯಾದವು, rice became dear; ಇಲ್ಲಿ ಅಕ್ಕಿ ಅವೆ, ಅನ್ನ ಮಾಡು, here is rice, cook (it);—ಕಾಯಿ ಬಹಳ ತುಟ್ಟಿಯಾದವು, corn became very dear;—ಮಜಿಗೆ ಹುಳಿ ಹುಳಿ ಇರುತ್ತವೆ, buttermilk is very sour; ಮಜಿಗೆ ಚೆಲ್ಲಿದವು, buttermilk was spilt;—ಜ್ವರ ಬರುತ್ತವೆ, fever comes; ನಿನ್ನೆ ಜ್ವರ ಬಂದಿದ್ದವು, yesterday fever had come; ಜ್ವರ ನಿಂತವು, fever ceased;—ಆ ಮೋಡಗಳಿನ್ನ ಮಲೆ ಬೀಯುತ್ತವೆ, rain falls from those clouds;—ಬಕುತರುಗಳಂ ಚಿವುಟಿದೊಡೆ ಪಾಲ್ ಉಗುವನೇ, if (he) cut devotees with (his) nails, will milk come forth? (this sentence is from the mediæval dialect).

On the other hand we find *e. g.* ನೀರ್ ತಿಳಿದುದು, the water became clear; ತಿಳಿದುವು ನೀರ್ಗಳ್, the waters (in tanks, etc.) became clear; ಮುರಿಯ ನೀರಿಂ ಬೆಳೆವ ಭೂಮಿ, land (the crop of) which grows by means of the water of rain; ಕಣ್ಣುಮ್ಪು ನೀರು ತನ್ನನು, he brought water so that (his) eyes filled (*i. e.* his eyes became full of tears); ನೀರು ಹರಿಯುತ್ತದೆ, the water runs; ಆವ್ರಾ, ಕುಡಿಯುವದಕ್ಕೆ ನೀರು ಕೊಡು, O mother, give (me) water to drink; ಮುರಿಯ ನೀರು ಬಿಟ್ಟು, ಮಂಜಿನ ನೀರಿಗೆ ಕೆಯ್ ಒಡ್ಡಿದ ಹಾಗೆ, he left the water of rain and held the joined palms of the hand to the water of dew (*i. e.* so as to catch the water of dew);—ಮಜಿಗೆ ಜೆಲ್ಲಿತು, buttermilk was spilt;—ದೇಹಜ್ವರವನ್ ಈಗಲೆ ಕೆಡಿಸು, ಸದ್ಗುರುವೇ, O excellent guru, at once remove the fever of (my) body!—ಮರಿಯಿಲ್ಲದ ಪಯ್ರು ಮಾತೆಯಿಲ್ಲದ ಕೂಸು, a young crop without rain (is like) a motherless child;—ಆ ಗಿಡಕ್ಕೆ ಚೂರಿಯಿನ್ನ ಕಚ್ಚು ಹಾಕಿದರೆ ಒಳಗಿನ್ನ ಬೆಳ್ಳನ್ನ ಹಾಲು ಬರುತ್ತದೆ, if (one) makes incisions with a knife into that tree, white milk will come forth.

4. If however a jāti noun as subject stands in the singular and is connected with a verb in the singular, it always conveys the meaning of the singular, *e. g.* ನಡೆದುದು ಹಂಸೆ, a (or the) swan walked; ಕೇಗಿದುದು ಸೋಗೆ, a (or the) peacock cried; ಪಾಡಿದುದು ತುಮ್ಮಿ, a (or the) black bee hummed; ಕುರಿವೆ ಬೆಳೆದುದು, the (crop of) kaḷavē grew; ಗೋದಿ ಕೆಟ್ಟುದು, the wheat was destroyed; ಧಾನ್ಯಂ ಪೆರ್ಚಿತು, the corn increased; ಬೆರಲ್ ಕೋರಿತ್ತು, the finger (is) big; ನುಡಿ ಸೂರುಳ್, the word (is) imprecating.

5. Also where the noun is no jāti noun, it occasionally happens that such a noun as subject is used in the singular in the sense of the plural, in which case the verb is to be in the plural, *e. g.* ಮನಂ ಸಂಜಲಮ್ ಆದುವು, the minds became fickle.

6. An optional use of the plural of the verb may take place, if some neuter nouns in the singular are combined by the conjunction ಉಂ (ಉಂ), 'and', *e. g.* ವಿದ್ಯೆಯಿನ್ನ ಜ್ಞಾನವೂ ಜ್ಞಾನದಿನ್ನ ಯೋಗ್ಯತೆಯೂ ಯೋಗ್ಯತೆಯಿನ್ನ ಮಾನವೂ ದೊರೆಯುತ್ತದೆ or ದೊರೆಯುತ್ತವೆ, by learning wisdom is obtained, by wisdom propriety, by propriety honour.

II. On the use of the plural of verbs in connection with pronouns.

1. If some pronouns as subjects of a sentence are joined together by the conjunction ಉಂ (ಉಂ), and the last one is ಆನ್ (ಆಂ, ನಾನ್, ನಾನು), I, the first person plural of the verb is used or the 'I' has the pre-eminence (*mukhyatva*), *e. g.* ಆತನುಂ ನೀನುಮ್ ಆನುಂ ವೈದಿಗಾಗಿದೆವು ವೀರ್ಪತಿಗೆ ಪಿಸು

ಇರಿಂ, he and thou and I were not connected with the slanderers of (lit. as regards) the king. ಅವನೂ ನೀನೂ ನಾನೂ ಹೋದವು.

If the pronouns are in reversed order, the same takes place, *e. g.* ನೀನುಮ್ ಆತನುಮ್ ಆನುಂ ಮಣಿಕೂಟನಗರಕ್ಕೆ ಪೋವೆವು, thou and he and I shall go to the town of Manikūṭa; ಆತನುಮ್ ಆನುಂ ನೀನುಂ ಕಜ್ಜದ ತೆರಿನ್ ಅಯ್ಯಿದು ಪೇವಿವು, he and I and thou knew and told the manner of the affair; ಆನುಂ ನೀನುಮ್ ಆತನುಂ ಬೆಸಕೆಯ್ವೆವು, I and thou and he shall worship.

2. If two pronouns as subjects are joined by the conjunction ಉಂ (ಊ), and the second one is ನೀನ್ (ನೀಂ, ನೀನು), thou, the second person plural of the verb is used or 'thou' has the pre-eminence, *e. g.* ಆತನುಂ ನೀನುಂ ಕೂಡಿದಿರ್ ಅಪ್ಪೊಡೆಯಾಹವಕ್ಕೆ ಕಿಚ್ಚುಂ ಗಾಳಿಯುಂ ಕೂಡಿದನೆ, he and thou joined; when (it) happened, (it was) as if fire and wind joined for battle. ಅವನೂ ನೀನೂ ಹೋದಿರಿ.

If the two pronouns are in reversed order, the same takes place, *e. g.* ನಾಳಿನ ದಿನದೊಳ್ ನೀನುಮ್ ಆತನುಂ ಕೂಡಿದಪಿರ್, to-morrow thou and he will join.

III. On the use of the plural of the verb, especially of its gender, when combined with nouns of different gender.

1. If nouns of different gender are joined together by the conjunction ಉಂ (ಊ), that noun which comes last, is the chief one, and the verb in the plural has to conform itself to it as to gender, *e. g.* ಸೇನೆಯುಮ್ ಅರಸಿಯುಮ್ ಅರಸನುಂ ಬನ್ನರ್, the army and the queen and the king came; ಆನೆಯುಮ್ ಅರಸನುಮ್ ಅರಸಿಯುಂ ಬನ್ನರ್, the elephant (or the elephants) and the king and the queen came; ಅರಸನುಮ್ ಅರಸಿಯುಂ ಬನ್ನರ್, the king and the queen came; ಅರಸನುಮ್ ಅರಸಿಯುಂ ಜತುರಂಗಬಲಮುಂ ಬನ್ನವು, the king and the queen and the complete army came; ಸೇನೆಯೂ ರಾಜನೂ ರಾಣಿಯೂ ಬನ್ನರು; ರಾಜನೂ ರಾಣಿಯೂ ಸೇನೆಯೂ ಬನ್ನವು.

2. If some neuter (here compound) nouns in the nominative singular (without the conjunction ಉಂ, see § 354, II, 4, foot-note) precede the verb, this has to stand in the neuter form of the plural at the end of them, all the nouns having to be supplied (adhyāhārya, see § 357, 2, b) for it, *e. g.*

ಅವತಂಸೋತ್ಪಲತಾಡನಂ ಕನಕಕಾಂಬೇಬನ್ನನಂ ನೂಪುರಾ

ರವರುಂಕಾರಿತಚಾರುಮಾಮಜರಣಾಘಾತಂ ಜಲದ್ವೈಲತಾ |

ಗ್ರವಿಭಾಗೋತ್ಕಟರ್ಜನಂ ತರಲತಾತಾವ್ರಾಧರಂ ಚಕ್ರಿಗಿ

ತ್ತುವಲಮ್ಪುಂ || the beating of the blue lotus-

garland, the band of the gold-zone, the striking of the pleasant left foot with the anklet's sound, the excessive threatening of the points of the moving-about creeper-like eyebrows (and) the tremulous red lower lip (of the woman) gave pleasure to the king.

IV. On the use of the singular and plural of Samskr̥ita adjectives and their agreement with nouns.

1. If a Samskr̥ita adjective is preceded by a neuter noun in the plural (see § 103 about Kannāḍa gender), it may stand in the singular, *e. g.* ಮಹೇಶ್ವರಮಹದೈತ್ಯಯಂಗಳ್ ಇವೆಲ್ಲಮ್ ಅಧ್ರುವಂ, the great riches of the great Indra these all (are) impermanent.

2. If a Samskr̥ita noun in the singular is followed by an adjective in the plural, it gets a plural meaning, *e. g.* ಐಶ್ವರ್ಯಮ್ ಅಧ್ರುವಂಗಳ್, riches (are) impermanent.

3. If a Samskr̥ita adjective precedes a neuter noun in the plural, it may stand in the plural, *e. g.* ಗರ್ಜಸೆ ಜಲದನಿಭಂಗಳ್ ಗಜಂಗಳ್, when the cloud-resembling elephants roared. See an instance in § 313, 4 (ಅನೆಯರಮ್ ಎಸೆದೊಪ್ಪಿವುರ್ವು etc.).

4. Regarding Samskr̥ita adjectives and their use in general (and regarding so-called Kannāḍa adjectives and their use) see §§ 273. 274. 275.

5. If Samskr̥ita adjectives (viśeṣhaṇapadaś, appositional nouns, without the conjunction ಉಂ, see § 354, II, 4, foot-note) in the nominative precede their ruling noun (kāraḥapada, cf. § 354, I, 3, α), they receive, in construing (anvayisuvalli, cf. 357, 3), the case of that noun, *e. g.*

ವೀರನ್ ಉದಾರಂ ಕುಚಿ ಗ

ವಿಷ್ಣುರಂ ನಯಶಾಲಿ ಕೆಯ್ದುಪೊತ್ತರ ದೇವಂ |

ಗಾರ್ ಎರಿಗರ್ ಸೃಪತುಂಗಂ

ಗೀ || of which the construction (anvaya)

is:— ವೀರಂಗೆ ಉದಾರಂಗೆ ಗವಿಷ್ಣುರಂಗೆ ನಯಶಾಲಿಗೆ ಕೆಯ್ದುಪೊತ್ತರ ದೇವಂಗೆ ಸೃಪತುಂಗಂಗೆ ಆರ್ ಎರಿಗರ್, to Nṛipatuṅga, to the hero, to the liberal one, to the pure one, to the profound one, to him who possesses political wisdom, to him who is the lord of them who carry weapons who will not make obeisance? ಸಂಗತಸತ್ತರಂ ಕುರುರಾಜಂ ಕರ್ಣಂಗೆ, of which the construction is:— ಸಂಗತಸತ್ತರಂಗೆ ಕುರುರಾಜಂಗೆ ಕರ್ಣಂಗೆ, to Karna, to the quick one in friendship, to the king of the Kurus.

356. On the order of words in sentences.

I. From the simple sentences quoted in §§ 345. 346. 347. 348. 349. 350, it appears that the nominative (subject), the accusative (object), the instrumental, the dative, the ablative and the locative precede the verb or that the verb stands at the end. In § 350, *s* there is a sentence in which the order is: locative, subject, verb; and in § 350, *e* one in which the order is: locative, the relative past participle connected with it, accusative, verb. § 351 shows that the genitive precedes the noun with which it is connected. § 352, *a*, adduces two instances in which the order is: (instrumental or) ablative, subject, verb, and two in which the order is: (instrumental or) ablative, verb, and exceptionally the subject at the end.

Sentences in which the order is: subject, object, verb, are *e. g.* ದಾರಿಗರ್ ಊರಂ ಸಾರಿದರ್. ಎಮ್ಮೆ ಹಾಲನ್ನು ಹಿಣ್ಣುತ್ತವೆ.

The vocative begins a sentence, or stands at its end, *e. g.* ರಾಯ, ಕೇಳ್!—ಅಪ್ಪಾ, ನಾನು ಆ ಕುದುರೇ ಮೇಲೆ ಕೂತು ಕೊಳ್ಳಲೀ?—ಎಲಾ ತಮ್ಮಾ, ನೋಡು!—ಕೇಳ್, ಎಲೆ ಸ್ವಪಾಲ!—ಹೋಗು, ತಂಗೀ!—ಇಷ್ಟು ಅವಸರವು ಯಾಕೋ, ರಾಮಾ?

II. The following instances, quoted from the prose of the modern dialect, will serve to show the order of words, when there are more component parts in sentences than subject, object and verb; it must however not be expected to find uniformity, as every author is apt to use more or less slight variations according to circumstances.

1, Regarding the accusative:—ನಿನ್ನನ್ನು ಯಾರೂ ಹತ್ತರ ಬರಗೊಡುವದಿಲ್ಲ.—ಆ ಎಮ್ಮೆ ದಿನಾಲು ಎರಡು ತವ್ವಿಗೆ ಹಾಲನ್ನು ಕಡೆಯುತ್ತಿತ್ತು.—ಈ ಹುಡುಗಿ ಒಂದು ಎಳ್ಳು ಕಾಯಿಷ್ಟು ಎರಡನೆಯವರ ಮಾತನ್ನು ಕೇಳುವದಿಲ್ಲ.

2, Regarding the instrumental:—ಕಣ್ಣುಗಳಿನ್ನ ನಾವು ವಸ್ತುಗಳನ್ನು ನೋಡು ತ್ತೇವೆ; ಕೆಯ್ಗಳಿನ್ನ ನಾವು ಒಡುವೆಗಳನ್ನು ಹಿಡಿಯುತ್ತೇವೆ.—ಬಿಸಿನೀರಿನ್ನ ನನ್ನನ್ನು ಆಗಾಗ್ಗೆ ಎಡೆಯುತ್ತಿದ್ದಳು.

3, Regarding the dative:—ನೀನು ನಿನ್ನ ತಾಯಿತಂದೆಗಳಿಗೆ ಸನ್ಮಾನ ಮಾಡು!—ಆಕೆ ನಮ್ಮ ಸೋದರಮಾವನ ಮನೆಗೆ ನಿನ್ನ ಹೋಗಿದ್ದಾಳೆ.—ದೇವರು ಎಲ್ಲರಿಗೂ ಎರಡೆರಡು ಕಣ್ಣುಗಳನ್ನು ಕೊಟ್ಟಿದ್ದಾನೆ.—ನಾನು ನಾಳೆ ಮುಂಜಾನೆ ನಮ್ಮ ಚಿಗವ್ವನ ಮನೆಗೆ ಹೋರಿ ಬೇನು.—ಆಕೆ ನನಗೆ, ಹಬ್ಬಕ್ಕೆ ಒಂದು ಅಂಗೀ ಹೊಲಿಸಿ ಕೊಡುತ್ತೇನೆನ್ನ, ಹೇರಿದ್ದಾಳೆ.—ಮಾತುಗಳು ತತ್ತೀ ಇಡುತ್ತವೆ; ಅವುಗಳಿಗೆ ತಮ್ಮನ್ನೂ ತಮ್ಮ ತತ್ತಿಗಳನ್ನೂ ಸಂರಕ್ಷಿಸಿ ಕೊಳ್ಳುವಷ್ಟು ಹುಟ್ಟುಬುದ್ಧಿಯಿಲ್ಲ.—ಇದು ನನಗೆ ಬಂಗಾರದನ್ನೆ ಕಾಣುತ್ತದೆ.—ನನ್ನ ಕಾಲಿಗೆ ಕುಡುಗೋಲು ತಾಕಿತು.—ಎಲ್ಲಿಗಾದರೂ ಆಡಲಿಕ್ಕೆ ಹೋಗುವ.

4, Regarding the ablative (in the form of the instrumental):—ಒನ್ನು ದಿನ ಅವನು ಸಾಲೆಯಿನ್ನ ಮನೆಗೆ ಬನ್ನ ಬದ್ಧಕ ಅವನ ತನ್ನೆ ಅವನಿಗೆ ಸಾಲ್ಕು ದುಡ್ಡು ಕೊಟ್ಟನು.—ಬುದ್ಧಿವಂತರು ಕೆಟ್ಟ ನಡತೆಯವರಿನ್ನ ದೂರ ಇರುವರು.—ಈ ಹೆಮ್ಮೆ ಬಹು ದಿವಸದಿನ್ನ ಇತ್ತು.—ಪಟ್ಟದಿನ್ನ ಹೆಡ್ಡು ಕಡಿಮೆ ಎರಡು ಹರದಾರಿ ಹೋದನು.

5, Regarding the locative:—ಆನೆಗಳು ಏತಿಯಬ್ಬದಲ್ಲಿಯೂ ಅಭ್ಯುಕ್ತಬ್ಬದಲ್ಲಿಯೂ ಇರುತ್ತವೆ.—ಒಬ್ಬ ಸವಕಾರನು ವ್ಯಾಪಾರದೊಳಗೆ ಎಲ್ಲ ಹಣವನ್ನು ಕಳೆ ಕೊಂಡನು.—ವಿಜಾಪುರಪಟ್ಟಣವು ಈಗ ಕಲಾದಗಿ ಜಿಲ್ಲೆಯೊಳಗೆ ಒನ್ನು ಮುಖ್ಯಗ್ರಾಮವದೆ; ಇದರಲ್ಲಿ ೧೨,೯೫೫ ಜನರ ವಸ್ತಿಯುಣ್ಣು.—ಒನ್ನೆರಡು ತಿಂಗಳೊಳಗೆ ನಿನಗೆ ಸನ್ನನೆ ಬರೆಯಲಿಕ್ಕೆ ಬನ್ನೀತು.—ವಸಂತಕಾಲದಲ್ಲಿ ಒನ್ನು ದಿನ ಮೂಲಿಸಂಜೆಯ ಮುನ್ನೆ ಗೋಸಿನಾಥಶಾಸ್ತ್ರಿಯು ತನ್ನ ಮನೆಯ ಮುನ್ನೆ ಕಟ್ಟೆಯ ಮೇಲೆ ಚಾಪೇ ಹಾಸಿ ಕೊಣ್ಣು, ವರ್ತಮಾನಪತ್ರವನ್ನು ಓದುತ್ತ ಕೂತಿದ್ದನು.—ಆ ಕಾಗದದ ಮೇಲೆ ನಾನು ದಸರೆಯ ಹಬ್ಬದಲ್ಲಿ ಪುಸ್ತಕ ಬರೆಯುತ್ತೇನೆ.—ಒನ್ನು ಹಳ್ಳಿಯಲ್ಲಿ ಮುರಿಗೆಪ್ಪನೆಟ್ಟಿ ಎವ್ವುವನೊಬ್ಬ ಬಣಜಿಗನು ಇದ್ದನು.—ಒಬ್ಬ ಗವಳಿಗನ ಬಲಿಯಲ್ಲಿ ಒನ್ನು ಎಮ್ಮೆ ಇತ್ತು.—ಗೂಡಿನೊಗೆ ಕೆಲವು ತತ್ತಿಗಳು ಇದ್ದವು.—ನನ್ನ ಸನ್ನಕದಲ್ಲಿ ಒನ್ನು ಕಲ್ಲಂಗಡೀ ಹಣ್ಣು ಅದೆ.

6, Regarding site (expressed by adverbs):—ಒಬ್ಬ ಕುದುಬನ ಹತ್ತರ ಹಲವು ಕುದುರೆಗಳು ಇದ್ದವು.—ನಿನ್ನ ಸಂಗಡ ಒಬ್ಬ ಆಳು ಬರುವನು.—ಈ ಚಾಪೆಯ ಮೇಲೆ ತುಸು ಕೂಡ್ಡು.—ಊರ ಹೊರಗೆ ನಮ್ಮ ತೋಟಕ್ಕೆ ಬಾ!

7, Regarding time:—ಆ ಬದ್ಧಕ ಕಲ್ಲೊಳಗಿನ್ನ ಕಬ್ಬಿಣ ಸೋಸಿ ತೆಗೆಯ ಬೇಕು.—ಒನ್ನು ದಿನ ಒನ್ನು ಬೆಕ್ಕೂ ಒನ್ನು ನರಿಯೂ ಕೂಡಿ ಕೂತವು.—ಹೊತ್ತುಣ್ಣಲೆ ಮನೆಗೆ ಹೋಗಿ ಲಿಕ್ಕೆ ನಮಗೆ ಅಪ್ಪನೆ ಕೊಟ್ಟರು.—ಇನ್ನಿನಿನ್ನ ನೀನು ನಮ್ಮ ಸಾಲಿಗೆ ದಿನಾಲು ಬರುತ್ತ ಬಾ!—ಬೆಕ್ಕಿನ ಮರಿಗಳು ಹುಟ್ಟಿದ ಬದ್ಧಕ ಕೆಲವು ದಿವಸಗಳ ವರೆಗೆ ಕಣ್ಣು ತೆಪ್ಪಿಯುವದಿಲ್ಲ.—ಬೊಂಗಿಯನ್ನು ಕಡಿಯುವಾಗ ನನ್ನ ಕಾಲಿಗೆ ಕುಡುಗೋಲು ತಾಕಿತು.—ಸಾಯುವ ತನಕ (ಆ ಕೆಲಸ) ಮಾಡಿದರೂ ತೀರದು.—ಕಟ್ಟೆ ತುಮ್ಮಿದ ಮೇಲೆ ಜಣಮಾತ್ರಮಿರಲಿಲ್ಲ. (Cf. ದಿನಾಲು above sub No. 1; ಆಗಾಗ್ಗೆ s. No. 2; ನಿನ್ನೆ, ನಾಳೆ s. No. 3; ಬಹುದಿವಸದಿನ್ನ s. No. 4; ಈಗ, ಒನ್ನು ದಿನ s. No. 5; ಎನ್ನಿಗೂ, ಯಾವಾಗಲೂ further on s. No. 8; ನಾಳೆ s. No. 9; ಒನ್ನು ದಿನ s. No. 11.)

8, Regarding reason and purpose:—ಅದರಿ ತುಸುಕ ಹೊತ್ತಾಯಿತು.—ಪ್ರಾಣಿಗಳು ಯಾವಾಗಲೂ ತಮ್ಮ ಆಹಾರ ದೊರಕಿಸುವದಕ್ಕೋಸ್ಕರ ತಿರುಗಾಡುತ್ತವೆ.—ನಮ್ಮ ಹಿತದ ಸಲುವಾಗಿಯೇ ಆಯ್ಕುವವರು ನಮಗೆ ಹೇಳುತ್ತಾರೆ.—ಯಾವದಾದರೊನ್ನ ಕೆಟ್ಟ ರೂಢಿ ಬಿದ್ದ ಬದ್ಧಕ ಅದು ಬೇಗ ಬಿಡುವದಿಲ್ಲ, ಆ ಕಾರಣ ಮೊದಲೇ ಉತ್ತಮರೀತಿಯನ್ನು ಹಿಡಿಯ ಬೇಕು.—(ದೇವರನ್ನು) ನಮ್ಮದವರಿಗೆ ಆತನು ತಾಯಿತನ್ನೆಗಳಿಗಿನ್ನ ಹೆಚ್ಚಿನ ಆಪ್ತನು; ಅದದರಿಂದ ಆತನನ್ನು ನಾವೆಲ್ಲರೂ ಎನ್ನಿಗೂ ಮದೆಯ ಬಾರದು.

9, Regarding condition:—ಮೊಸರು ಕಡೆದರೆ ಬೆಣ್ಣೆ ಬರುವದು.—ನಿನ್ನ ಹಿರಿಯರ ಮಾನ ಕಾಯ್ದರೆ ಮುಂದೆ ನಿನ್ನ ಮಕ್ಕಳು ನಿನ್ನ ಮಾನ ಕಾಯುವರು.—ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬನ್ನರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓಡು ನಿಲ್ಲುತ್ತದೆ.—ಪ್ರತಿದಿನ ನೇಮದಿನ್ನ ಕೆಲಸ ಮಾಡಿದರೆ ದೊಡ್ಡ ದೊಡ್ಡ ಮನೆಯನ್ನು ಒಬ್ಬನೇ ಕಟ್ಟಿ ಮುಗಿಸ ಬಹುದು.

10, Regarding the verbs ಎನ್, ಅನ್ (ಎನ್ನು, ಅನ್ನು) see § 332.

11, Regarding past participles (or gerunds, § 154 seq.):—ಗಣಪತಿಯ ಉಡಿಯಲ್ಲಿ ಕಡ್ಲೆ ಉಣ್ಣೆನ್ನು ತಿಳಿದು, ಆ ಕುದುರೆಯು ತನ್ನಲಿಕ್ಕೆ ಬನ್ನು.—ಆ ಹಾಲು ಮಾದಾ ಕೊಣ್ಣು, ಅವನು ಹೊಟ್ಟೆ ತುಮ್ಮಿ ಕೊಳ್ಳುತ್ತಿದ್ದನು.—ತಾಯಿ ಒನ್ನು ದಿನ ಗಡಿಗೆಯೊಳಗಿನ್ನ ಬೆಲ್ಲ ತೆಗೆಯುತ್ತಿದ್ದಳು; ಅದನ್ನು ಕಣ್ಣು, ಶಿವು, ಅವ್ವಾ ನನಗೆ ಬಹಳ ಬೆಲ್ಲಾ ಕೊಡು ಎನ್ನು, ಆಕೆಯ ಬಲಿಗೆ ಓಡುತ್ತ ಹೋದನು.—ಕೆಲಸ ಬಿಟ್ಟು, ತಾಯಿ ನಿನ್ನನ್ನು ಎತ್ತಿ, ಅವಳಿ ಕೊಣ್ಣು, ನಿನಗೆ ಮೊಲೆ ಕೊಡುತ್ತಿದ್ದಳು.—ಅದನ್ನು ಕಣ್ಣು, ಅವನು ಅತ್ತನು.—ಆ ರೂಪಾಯಿ ತಕ್ಕೊಣ್ಣು, ಆ ಅರಬನು ಕುದುರೆಯ ಕಡೆಗೆ ನೋಡಿದನು.—ತನ್ನೆಯ ಮಾತು ಕೇಳಿ, ತುಸು ಹೊತ್ತು ವಿಚಾರ ಮಾಡಿ, ಭೀಮನು, ಅಪ್ಪಾ ದಯ ಮಾಡಿ ಅಷ್ಟು ತಿಳಿಸಿ ಹೇಯಿ! ಅನ್ನನು.—ವರ್ತಕನನ್ನು ನೋಡಿ, ಫಕೀರನು, ನೀವು ಒನ್ನು ಒಣ್ಣೆಯನ್ನು ಕಳ ಕೊಣ್ಣೆನ್ನೆ ತೋಯುತ್ತದೆ ಎನ್ನು, ಅನ್ನನು.—ಈ ಮೇರೆಗೆ ಆ ಪಣ್ಣೆತನ ಅಪೂರ್ವಸಯ್ಯಣೆಯನ್ನು ನೋಡಿ, ಶಿಷ್ಯನು ಬಹಳ ಬೆರಗಾದನು.

(Regarding the present participle see e.g. the ancient sentence in § 339, 5: ಒಡ್ಡೊಡ್ಡೊಡ್ಡೆನುತೊಡ್ಡಿ etc.)

12, Regarding questions:—ನಮ್ಮ ಕುದುರೆ ಎಲ್ಲಿ ಅದೆ? ಅದಿ ಮೇಲೆ ನಾನು ಯಾವಾಗ ಕೂಡ್ರ ಬೇಕು?—ದೊರೆಗಳು ಎನ್ನು ಊರಿಗೆ ಹೋಗುತ್ತಾರೆ?—ಸಾಲೆಯಲ್ಲಿ ಏನು ಕಲಿಯುತ್ತೀ?—ಈ ಕಾಗದವನ್ನು ನೀನು ಎಲ್ಲಿನ್ನ ತನ್ನಿ?—ನೀನು ಯಾರಯ್ಯಾ?—ಅದೇನು ಕೆಲಸ?—ಈ ತವ್ವಿಗೆ ಯಾತಲಿದು?—ಇಷ್ಟು ತ್ವರೆ ಯಾಕೆ?—ಗಂಗಾ, ಈ ಹೊತ್ತು ಯಾಕೆ ಬಹಳ ಸಿಂಗಾರಾಗಿದ್ದಿ?—ಯಾಕಾಗ ವಲ್ಲದು?—ಸೃಷ್ಟಪದಾರ್ಥಗಳಲ್ಲಿ ಮುಖ್ಯ ಮೂಯಿ ಕೋಟಿಗಳು ಯಾವವು?—ನಿನ್ನ ವರ್ಗದಲ್ಲಿ ಎಷ್ಟು ಹುಡುಗರು ಅವೆ?—ಸುಣ್ಣದ ಬಣ್ಣ ಎನ್ನಾ ದು?—ಆ ನೋಣವನ್ನು ಏನು ಮಾಡುತ್ತೀ?—ತಾವು ಬನ್ನ ಕಾರಣ ಏನು?—ತಾವು ಹೋಗು ವದು ಎಲ್ಲಿಗೆ?—ಈ ಊರಿಗೆ ದೊರೆಗಳು ಬನ್ನು ಎಷ್ಟು ದಿವಸ ಆಯಿತು?—ನಿನ್ನೆ ಯಾವ ವಾರ?—ನೀನು ಸಾಲೆಗೆ ಹೋಗಿ ಹತ್ತಿ ಎಷ್ಟು ತಿಂಗಳು ಆಯಿತು?—ಮಜಿಗೆಯ ರುಚಿ ಹ್ಯಾಗೆ?—ಕಾಯದೆ ನೀ ಭಕ್ತನ ಬಿಟ್ಟರೆ ನಾ ಮಾಡುವದೇನು?—ಬಂಗಾರಕ್ಕೂ ಹಿತ್ತಾಳೆಗೂ ಹೆಚ್ಚು ಕಡಿಮೆ ಏನು?—ನಿನ್ನ ವಯಸು ಎಷ್ಟು (how old art thou)? Regarding questions see also §§ 265. 271. 283.

13, Regarding exclamations:—ಈ ಹುಡುಗಿ ಎಷ್ಟು ಹೊಲಸು ಕಾಣಿಸುತ್ತದೆ!—ಉಟ್ಟ ದಟ್ಟ ಎಷ್ಟು ಮಾಸಿದೆ!—ಗುಡ್ಡದ ಮೇಲೆ ಎಷ್ಟೋ ಜನರು ಅಡ್ಡಾಡುತ್ತಾರೆ!—ನನ್ನ ಹತ್ತರ ಎನ್ನಾ ಚಲೋ ಕಾಗದ!—ತಮ್ಮಾ, ನೋಡು, ಇದು ಎನ್ನಾ ಚಲೋ ಕುದುರೆ ಹೋಗು

ತ್ತದೆ!—ರಾವಣಾ, ಈ ಆಕಳು ಎನ್ನ ಚಂದವದೆ!—ಆಕಳ ಕುತ್ತಿಗೆಯ ಕೆಳಗೆ ಮೆತ್ತನ್ನ ತೊಗಲು ಹ್ಯಾಗೆ ಬೋತಾಡುತ್ತದೆ!—ಆಕಳ ತೊರೆದ ಮೊಲೆಗಳು ಹ್ಯಾಗೆ ಕಾಣಿಸುತ್ತವೆ!

III. As the works of the ancient dialect are principally in verse, it is obvious that the order of words in them often varies considerably. Kēśava, the grammarian, also wrote his Śābdamanidarpana in verse, and says in it that, as the words in the verses of his grammar may be in irregular order on account of the requirements of alliteration (prāsa), poetical measure (chandas) and construction (anvaya), he has added an explanation in prose (vṛitti) to each verse, to which explanations we must refer our readers regarding his order of words in prose.

Here follow some quotations made by Kēśava from ancient poems which we give in order to show something of the license taken by their authors as to the order of words:—

1. The subject is placed after the verb, *e.g.* ಕೆಳೆಂದಿ ಹಯಂಗಳ್, ಗರ್ಜಿಸೆ ಜಳದನಿಭಂಗಳ್ ಗಜಂಗಳ್, when the horses neighed (and) when the cloud-resembling elephants roared. ತದಿಯೊತ್ತುವ ಕಮ್ಮದಿವೊಲ್ ಇದಂ ಭೀಮಂ, Bhīma was like blacksmith who plied the bellows. ಬಾರಿಸಿದುವು ಬಿಡದೆ ಬಡೆದು ವನದೇವತೆಗಳ್, the sylvan deities continually menaced and checked. ನೆಗ ರ್ಜುನ್ ಆ ವಿಭುವಿಳೆಯೊಳ್, that king was famous on the earth. ಪಡೆದು ಪದ್ವಜನಿ ಜಗತ್ರಯಮಂ, Brahmā obtained the three worlds. ಮುತ್ತುದು ನೇಸರಿ ತೇಜಂ, ಸತ್ತುದು ದಾವಾಗ್ನಿ, the sunshine increased, the forest-conflagration died away. ಅದೊಡಳ್ ಪಾಣ್ಡುತನೂಜರ ತೆದಿನ್ ಎಲ್ಲವನ್ ಈಕೆ, this woman knew the whole manner of the sons of Pāṇḍu. ನಯದಿನ್ನೆ ಬೀಸುಗುಂ ಗನ್ನವಹಂ, the wind blew gently. ಅಕೇಳನ್ನಗಳಂ ತವೆ ನುಂಗಿಕುಂ ಕಲ್ಪಿಲೆ, darkness had quite swallowed up the sun and moon. ಆ ಪುರದೊಳ್ ಇರ್ಪನ್ ಇನಕುಲದೀಪಂ ವಿಪುಲಪ್ರತಾಪಂ, in that town (there) is the light of the solar race, one of great valour. ಬೆಕ್ಕಸವುಟ್ಟು ಬಾಯಂ ಬಿಟ್ಟರ್ ಭೀಷ್ಮರ್, Bhīṣma was astonished and cried 'ah'. ಪಸರಿಸಿದತ್ತು ಮೂಡದೆಸೆಯೊಳ್ ಬೆರ್ಗೆಮ್ಮ, a dazzling red colour spread about in the east. ನಡೆದುದು ಹಂಸೆ, the swan walked.

2. The accusative is placed after the verb, *e.g.* ಕುರುಪತಿಯಂ ಎಷ್ಟು ಬೇಡಿದಂ ಧರೆಯರೆಯಂ, Viṣṇu asked the king of the Kurus for the half of (his) land. ತಾನ್ ಎಚ್ಚಂ ಪೊಡ್ಡಮ್ ಅಲ್ಲದರಿವಾಹಿನಿಯಂ, he shot arrows at the enemy's army (or river) that was no river. ಆಮ್ ಅದೊಪೊಡಮ್ ಉಸಿರಲ್ ಅಮ್ಮೆವಾಕ್ಟ ನ ಗತಿಯಂ, though we know (it), we cannot tell (you) the condition of the ruler. ಒರ್ವನೆ ಗೆಲ್ಲಂ ಕಿರಿಗಿಲೆ ಕೌರವಬಲಮಂ, Arjuna quite alone overcame

the force of the Kauravas. ಮುಮುಗುವಿನಂ ಮಾಣದೇಷ್ಟನ್ ಅರಿವಾಹಿನಿಯಂ, till (he, or when he) suffered distress, he shot arrows at the enemy's army.

3, The dative is placed after the accusative and also after the verb, *e. g.* ದೇವತೆಯರ್ ಮೆಚ್ಚಿ ಪರವನ್ ಅರಸಂಗಿತ್ತರ್, the gods were pleased and gave a boon to the king. ಗಿರಿಯುಂ ಕರಿಯುಂ ನಿಲ್ಲವು ಪವಿಮುಖದ ಕೋಲ್ಗಿಮ್ ಆತನ ಬಾಳ್ಗೆಂ, the mountains and the elephants do not stand the point of the thunderbolt's head and his sword.

Observe also the following verse (*cf.* § 241):—

ಬನ್ನಿಯ ತರು ಡಕ್ಕಿಗೆ, ಸುರ
ಹೊನ್ನೆಯ ತರು ಡಮರುಗಕ್ಕೆ, ಕರುವಿಡಿದಿವಾ |
ಚೆನ್ನಂಗಿಯ ತರು ಡಾಣಿಗೆ,
ಹೊನ್ನಂ ಕುಡುವೆಡೆಗೆ ಕಲ್ಪತರು, ಡಾಕರಸಾ! ||

4, The genitive is placed after the noun it is connected with, *e. g.* ಕಾಲಾಗ್ನಿರುದ್ರನ್ ಎನಿಸಿದುದು ತೋಳಿ ಬಾಳ್ ಪೈಲಪನಾ, the sword of the arm of Tailapa caused itself to be called Rudra, the fire that is to destroy the world. ಆನೆಯ ಮೇಲೆಯುಮ್ ಆಳ ಮೇಲೆಯುಂ ಕುದುರೆಯ ಮೇಲೆಯುಂ ಪರಿದುದು ಗಟಂ ಭುವನೈಕರಾಮನಾ, the elephant of Bhuvanaikarāma ran upon the elephants, and upon the warriors, and upon the horses.

5, Regarding time observe *e. g.* ಕುಕ್ಕೂಕ್ಕೋ ಎನ್ನು, ಕೋರಿ ಕೂಗಿದುವಾಗಳ್.

357. As the words in the metrical compositions of the ancient dialect are combined strictly to the rules of euphonic junction (§ 213 *seq.*) and therefore are separated with some difficulty by a common reader, it has been thought necessary by commentators when commenting on verse, first to offer a padaçchēda or resolving a verse into its elementary parts, as has been done *e. g.* by the commentator on the Śābdamanīdarpaṇa. Thereupon an anvaya (*cf.* No. 3 of this §) or arrangement of the words in their prose-order, without regard to euphonic junction, is adduced by them, and then they give the tiku or explanation. The grammarian Kēśava, as told in § 356, III, wrote an explanation in prose on his sūtras in verse himself.

In reading poetry the following remarks of Kēśava are to be noticed:—

1, It is required to use adhyārōpa, *i. e.* attributing or assigning, with nēya, *i. e.* logical inference, *e. g.* in the half-verse

ಅರಕ್ತಮ್ ಆಗಿ ನೇಪಿಲ

ದೊರೆಯನ್ ಅನುಕರಿವು ದಾದುದಾಗಸಂ | the sky became reddish

and became equal in appearance to (the colour of a ripe fruit of) the *Eugenia jambolana*, one has to assign as the cause the redness of evening and not red dust, though also red dust might (under circumstances) be assigned as the cause. If adhyârôpa becomes wanting in precision (asamartha), being referable to two or more things, there is no (definite) nêya (possible, as perhaps in the half-verse quoted above).

Adhyârôpa is also needed regarding the six kârakas and the genitive (§ 344) in verses like the following one:—

ಕಡುಗಲಿ, ಸೇನಸುವ ಭಟರಾರ್?

ಒಡೆಯಂಗತಿಹಿತವರಾರ್? ಧುರಕ್ಲೋದಗುವರಾರ್? |

ತೊಡದೊಡೆ ಭಂಗಂ ಬರ್ಕುಂ.

ಸಡಗರಮಿದು. ಜಯಮೆ ಮೆದಿವುದು! ಬೊಪ್ಪಲನಂ! ||

wherein ಆತಂ, the nominative, is to be attributed to ಕಡುಗಲಿ; ಆತನಂ, the accusative, to ಸೇನಸುವ ಭಟರಾರ್; ಆತನಿಂ, the instrumental, to ಒಡೆಯಂಗತಿಹಿತವರಾರ್; ಆತನಿಗೆ, the dative, to ಧುರಕ್ಲೋದಗುವರಾರ್; ಆತನತ್ತಣಂ, the ablative, to ತೊಡದೊಡೆ ಭಂಗಂ ಬರ್ಕುಂ; ಆತನ, the genitive, to ಸಡಗರಮಿದು; ಆತನೊಳ, the locative, to ಜಯಮೆ ಮೆದಿವುದು: (He is) a great hero. What warriors do envy (him)? Who (are all) they that (through him became) intimate friends to (our) king? Who will come to war (against him)? If (they) attack (him), defeat will come (from him). This (is) the grandeur (of him). Indeed victory will appear (in him). Know Böppala!

2. It is required to use adhyâhâra, i. e. supplying, which refers

a) to the kâraka, in this case the kartri or subject (§§ 344, 1; 345), or also to a predicate of the subject, e. g. ಏಕೆ? ನಿರ್ವಹಣಕ್ಕೆ ಸಲ್ಲುವೆ, ಪೂಣ್ಣೊಡಂ ಕೃತಿಬನ್ಧಮಂ?, in which case ಕೃತಿಬನ್ಧಂ is to be supplied (adyâhârya) as subject: Why? will it (the kritibandhan, ever) be accomplished, though (you) have promised the composition of the poem?—ಕರ್ಣನುಂ ದಾನಿ, ಮೇಣ್ ಈತನುಂ, in which case ದಾನಿ is to be supplied: Karṇa (is) a liberal person and this man too (is a dâni).

b) to the kriyê or verb, e. g. ಪುರುಷೋತ್ತಮಂ ಮನುಷ್ಯಮಾತ್ರಮೇ?, in which case ಅಲ್ಲಂ is to be supplied: (Is) Purushôttama a mere man? (no, he is not, allam).—ಧೃತರಾಷ್ಟ್ರಂ ಸುಡಿದಾರ್ತನೆ? ಹರಿ ಭರಂಗಿಯುರಾರ್ತನೆ? in which case ಅರಿಂ (ಅರಿರ್) is to be supplied: (Is) Dhritarâshṭra able, when he speaks? (is) Hari able, when he hastens? (no, they are not able).

(See ಅಭ್ಯಾಸಾರ್ಯ also in §§ 355, III, 2; 358.)

c) to the adverb ಎ of doubt, *e. g.* ಉದ್ಭವಮಂಜುಮೇ? ಬೆರ್ಜಮೇ? ಬೆವಕದಿಗೆ ಮೇ, ದೇವ?, in which case the final ಎ of ಉದ್ಭವಮೇ which has disappeared in the initial ಅ of ಅಂಜಮೇ on account of euphonic junction, is to be supplied: Shall we not hesitate? shall we not fear? shall we not be frightened? shall we not bow to the injunction, O king?

d) to the conjunction ಉಂ, *e. g.* ಆಯುಂ ಸಿರಿ ತಾಯುಂ ತನ್ನೆ ಕಣ್ಣುಂ ಗತಿಯೆ ನಿಸಿದಪಂ ಸಿಂಹಸೇನಕ್ಕೆ ತೀತಂ, in which case ಉಂ is to be supplied for ಸಿರಿ, ತನ್ನೆ and ಗತಿ: King Simhasēna causes himself to be called (our) life and wealth and mother and father and eye and refuge. (See § 354, II, 4, foot-note.)

e) to vākyadipaka, *i. e.* the clearing up (of the meaning) of a sentence, *e. g.* ಆತನುಮ್ ಅವನುಂ ಬನ್ನಂ, in which case, in order to show that each one (pratyēka) came, ಬನ್ನಂ is to be supplied; ಆತನುಂ ಬನ್ನನ್ ಅವನುಂ ಬನ್ನಂ, that person came and that person came.

3. It is needed to use proper construction of words (vākyānvaya, cf. the beginning of the present § and § 355, IV, 5) regarding ಅವಂ, ಅವಳ್, ಅದು, ಅವಳ್, ಅವಳ್, ಅವುದು, that is to say regarding their use in so-called relative sentences.

ಅವಂ, ಅವಳ್, ಅದು (and their plurals) are anvayasvatantras, *i. e.* independent of another word, *e. g.* ಪೊನ್ನಳ್ಳವನೆ ಕುಲೀನಂ, he who has gold, (is) well born, in which case one cannot say ಅವಂ ಪೊನ್ನಳ್ಳವನೆ ಕುಲೀನಂ; ಸೊಬಗುಳ್ಳವಳೆ ಪೆಣ್, she who possesses beauty (is) a woman, and not ಅವಳ್ ಸೊಬಗುಳ್ಳವಳೆ ಪೆಣ್; ರೂಢಿಯನುಳ್ಳದೆ ಲೇಸು, that which has customary usage, (is) fit, and not ಅವುದು ರೂಢಿಯನುಳ್ಳದುವೆ ಲೇಸು.

ಅವಂ, ಅವಳ್, ಅವುದು (and their plurals) are anvayaparatanttras, *i. e.* dependent on another word, *e. g.* ಅವನ್ ಅಧಿಕ ಪುಣ್ಯನ್ ಅವನೆ ಸೇವ್ಯಂ, who (is) very virtuous, even he (is) to be served; ಅವಳ್ ಪತಿವ್ರತೆ ಅವಳ್ ಮಾನ್ಯೆ, who (is) a woman faithful to her husband, she (is) to be honoured; ಅವುದು ಚೆಲ್ವಾದುದದು ದರ್ಶನೀಯಂ, what (is) beautiful, it (is) worthy to be seen.

See §§ 267. 316, 1, 330.

Also ತಾನ್ (and its plural) Kēśava classes with the anvayaparatanttras, as it is to be followed by a demonstrative pronoun which shows its gender, *e. g.* ತಾನ್ ಅವಂ ಚದುರಂ, he (is) a clever man; ತಾನ್ ಅವಳ್ ಚದುರೆ, she (is) a clever woman; ತಾನ್ ಅದು ಪಿರಿದು, that (is) a large thing.

About ತಾಂ (ತಾನ್, ತಾನು, ತಾ) §§ 256. 259.

358. In § 357, 2 the grammarian Kēśava's rules about *adhyāhāra* or supplying have been given; it remains to be shown how it is to be used also elsewhere, that is to say where pronouns (or their respective nouns or 'one') are to be supplied (see *e. g.* § 254, 2, *a—d*; § 315, 2, *k. l*).

This can be best shown by citing some instances, putting into parenthesis the words to be supplied, *viz.*

ಪೇವ್ವಿ ವಿಭಕ್ತಿಗಳ್, the terminations which (I) have mentioned. ವಾಕ್ಯೆ ಮ್ವ ದೇವಿ, the goddess whom (people) call speech. ಹೊಲಿದ ದಾರ ಹಪ್ಪಿದು ವಾಲೆಗಳು ಉಚ್ಚುವವು, the threads which (people) have sewed, will be torn and the leaves become loose (see § 315, *k. l*). ಕಲ್ತಿಯೆನ್ನು ಗದರ್ಭಂ, kalte (people) having said (is) a donkey (*i. e.* kalte means a donkey, see § 332). ನುಡಿವೊಡೆಲ್ಲರುಂ ಮಾತಪ್ಪಿಯರ್, if (they) speak, all of them do not know (proper) words (see § 314). ತೆರಳೆಯ ಹುರು ಮುಕುಲಾಕಾರದಿನ್ನ ಮಾಡಿದು ದಿಡಿಸಿ ನೆಯ್ದ ಸೀರೆ, a cloth which (they) have woven after separating what silk-worms have made in the form of buds. ಅನೆಯ ಹಿಡಿಯಲೋಸ್ಕರ ಮಾಡಿದ ಕಪ್ಪುಗುಡಿ, a pit which (people) have made for catching elephants. ಹೆಬ್ಬಿಟ್ಟು ಸುಟ್ಟುಮೈ ಕೂಡಿ ಅಳದರೆ ಪ್ರಾದೇಶ ಎನಿಸುಗು, if (one) measures (a span) with both the thumb and forefinger, it is called a *prādēśa*. ಹೋಗ ಬಾರದ ಬಟ್ಟೆ, a road which (people) are unable to go. ವೊಯ್ದ ಬಪ್ಪಿ, a place (of the body) to which (somebody) has applied a blow. ಪಡುವ ದೇಗುಲದೇಡೆಯಾ ವುದು, what (is) the place of the temple where (you) rest? ಹೋದರೆ ಒನ್ನು ಕಲ್ಲು, ಬಂದರೆ ಒನ್ನು ಹಣ್ಣು, if (it) goes, (it is) a stone, if (it) comes, (it is) a ripe fruit (*i. e.* what goes in one's giving, is a mere stone; what comes for it, is a ripe fruit). ಬರುವಾಗ ಹುಲಿಯ ಹಾಗೆ, ಹೋಗುವಾಗ ಇಲಿಯ ಹಾಗೆ, when (he) comes, (he is) like a tiger; when (he) goes, (he is) like a mouse. ನಿನ್ನ ಕೂಡಾ ನಾಳೆ ಬಂದರೆ ನನ್ನದು ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ, if (I) come with thee to-morrow, my study will be interrupted for four days. ಹಾಗೆ ನಡೆದರೆ ಕೆಟ್ಟು ಹೋಗುವಿ, if (thou) behavest thus, thou wilt be ruined. ಮೊಸರು ಕಡೆದರೆ ಬೆಣ್ಣೆ ಬರುವದು, if (one) churns curds, butter is produced. ಬೆಣ್ಣುಬತ್ತಾಸು ಕೊಣ್ಣರೆ ತಿನ್ನು ಹೋಗುತ್ತದೆ, if (I) buy sweetmeats, they will be eaten. ಎಲೇ ಮಗನೇ, ಜನರ ಕೂಡ ಗೆಳೆತನ ಮಾಡಿದರೆ ಬಹು ಎಚ್ಚರಿದಿನ್ನ ಮಾಡ ಬೇಕು, O son, if (thou) wantest to form friendship with people, (thou) must do so with much caution. ಅಣ್ಣತಮ್ಮನಿರ ಕೂಡ ಪ್ರೀತಿಯಿನ್ನ ನಡಕೊಳ್ಳ ಬೇಕು, (we) must converse in love with (our) brothers. ಮಾತು ಕಲಿಸಿದರೆ ಗಿಳಿಗಳು ಬೇಗ ಕಲಿಯುತ್ತವೆ, if (you) teach (them) words, parrots will quickly

learn (them). See *e. g.* also § 302, 7 (ಯಾಕನ್ನರೆ). 314 (the conditional). 323 (ಎನೆನ್ನೊಡೆ, etc.). 326 (ಎನ್ನೆನ್ನೊಡೆ, etc.). 332. 333 (ಎನ್ನರೆ, etc.).

ತಾಯೊಳ್ ಒಳ್ಳಿದಂ, (he is) good to (his) mother. ಗುರು ತಿಷ್ಠನಂ ವ್ಯಾಕರಣ ಮನ್ ಓದಿಸಿದಂ, the teacher caused (his) disciple to read the grammar. ದಯ ಮಾಡಿ ಮನೆತನಕ ಬರಿ, please come as far as (my) house. ಯಜಮಾ ನನು ಕೆಯ ಕಾಲು ತೊಳ ಕೊಳ್ಳಲಿಕ್ಕೆ ಎದ್ದನು, the master stood up to wash (his) hands and feet. ಆ ಹೆಂಗನು ತಲೆಯ ಮೇಲೆ ಏನು ಹೊತ್ತು ಕೊಣ್ಣು ಬರುತ್ತಾಳೆ, what does that woman carry on (her) head? ತಂಗಿಗೆ ವರನ್ ಈತನೆನ್ನು, ಮದ ನಂ ತಿಳಿದಂ, Madana perceived "this man (is) a suitable husband for (my) younger sister". ಕರಿಯ ತಾಯ ಬಡಿಯನ್ ಉರಿಯದು, a calf does not leave the company of (its) mother. ಗುರುವಿನನ್ನೆ ತಿಷ್ಠ, the pupil (is) like (his) spiritual teacher. ಕಣ್ಣಲ್ಲಿ ನೋಡುತ್ತೇವೆ, we see with (our) eyes.

ನೀನು ಆರು ತಿಂಗಳುಗಳ ಕೆಳಗೆ ಕೊಡ ಬೇಕಾಗಿತ್ತು, you ought to have given (it, *i. e.* the money) six months ago. ಆ ವೈದನು, ಯಾಕೆ ತಕ್ಕೊಳ್ಳುವದಿಲ್ಲ ಎನ್ನು, ಕೇಳಲು, when that physician asked "why will you not take (them, *i. e.* the medicines)?" The grammar called *Nudigatṭu* adduces also the following instances:— ಅವನು ಉತ್ತಮನು, ಹೊಡೆಯ ಬೇಡ, he (is) a good fellow, do not beat (him). ಬ್ರಾಹ್ಮಣನು ಸಾತ್ವಿಕನಿದ್ದಾನೆ, ಹತ್ತು ರೂಪಾಯಿ ಕೊಡು, the Brāhmaṇa is an honest man, give (him) ten rupees. ಸಪ್ಪನ್ನ ಹಾಲು ನನಗೆ ಸೇರುವದಿಲ್ಲ, ಸಕ್ಕರೆಯ ಹಾಕು, insipid milk does not agree with me; put (some) sugar (into it)! ಈ ಕೊಡಲಿ ಹದನಾಗಿದೆ, ಕಟ್ಟಿಗೆಯ ಕಡಿ, this axe is sharp; cut the wood (with it)!

359. In § 275 there are various instances of the modern dialect in which the verb ಇರು, to be, is the verb of a sentence, *e. g.* ಅನೆಗಳು ಕಪ್ಪು ಇರು ತ್ತವೆ, elephants are black; ಚಾಕು ಚೆನ್ನೋದು ಅದೆ, the penknife is beautiful; ಆ ಸ್ತ್ರೀಯರು ಚಿಕ್ಕವರಿದ್ದಾರೆ, those women are small; ಹೂಗಳು ಹಸರು ಅವೆ, the flowers are green. On the other hand we find there various instances in which the verb ಇರು is omitted, *e. g.* ಅವನು ಚೆನ್ನೋ ಹುಡುಗನು, he (is) a nice boy; ಅವನ ಮನೆ ದೊಡ್ಡದು, his house (is) large; etc. From such instances it might appear as if the insertion and omission of the verb ಇರು were arbitrary.

But the above instances belong to the present modern dialect; in the ancient and mediæval dialect the verb ಇರ್ (ಇರು) is always understood and never expressed, if it is a mere copula to connect a subject with its predicate, *e. g.* ಅವನ್ ಒಳ್ಳಿದಂ, he (is) a good man. ಅವಳ್ ಒಳ್ಳಿದಳ್, she (is)

a good woman. ಇವಳ ದೇವರ ತೊಟ್ಟು, she (is) the king's maid-servant. ಪಾಲ್ ಬಿಳಿದು, milk (is) white. ಅವರ ಬಲ್ಲಿದರ, they (are) able persons. ಅವು ಪಿರಿಯವು, they (the pearls, are) large. ನಾನು ಆಳ, I (am) a servant. ಆಳ ಇವಂ, he (is) a servant. ನೀಂ ಕಾಮಂ, thou (art) Kāma. ಅಂ ಗೌರಿ, I (am) Gauri. ರತ್ನಂಗಳೊಳ್ ಮಾಣಿಕ್ಯಮ್ ಉತ್ತಮಂ, among jewels the ruby (is) precious. ಮಾನವರೊಳ್ ಪುರುಷರ್ ಉತ್ತಮರ್, among men males (are) chiefs (see § 350, 2, a. b. c; § 354, I, 2; § 348, 1, 1; § 349, 8; § 357, 3). ಚಾಗದೊಳ್ ಅತಂ ಮಾನ್ದಾತಂ, this man as to generosity (is) a Māndhātā. ತಾಯೊರ್ವಳ್, ತನ್ನೆ ಬೇಜಿಕ್ಕೆ, the mother (is) one (i. e. the same), the father (is) different. ಆರ್ತಿ ಪುರಂಗಂ, whose horse (is) this? ನೀನಾರ ಮಗಳ್, whose daughter (art) thou? Instances like these are the rule and quite idiomatic.

In sentences like the following Kannada people would also nowadays scarcely use the verb ಇರು:—ಇವರು ಯಾರು, who (are) these persons? ಈಕೆ ಯಾರ ಹೆಣ್ಣತಿ, whose wife (is) she? ಯಾವಾಕೆ ನಿಮ್ಮಕ್ಕ, which (is) your elder sister? ಇವರು ನಿಮ್ಮ ತಾಯಿಯವರು, ಅಲ್ಲವೋ, this (is) your mother; is she not? ಅವರು ಅಣ್ಣತಮ್ಮಂದ್ವರು, they (are) brothers.

In the following instance of the present modern dialect also the past tense of the verb ಇರು, when a mere copula, is to be understood:—ಆರ್ಯರ ಮೂಲ ಭಾಷೆ ಸಂಸ್ಕೃತವು; ಅದಿನ್ನ ಮುನ್ನೆ ಹಲವು ಭಾಷೆಗಳು ಹುಟ್ಟಿದವು, the original language of the Āryas (was) Samskrita; from that, in course of time, several languages came into existence.

360. It is a different thing, if the verb 'to be' is not a mere copula, but expresses 'to exist', 'to be', 'to have', when the verbs ಉಳ್, ಇರ್ (ಇರು) and the forms ಅಯ್ತೆ, ಅದೆ, ಇದೆ, ಅವೆ, ಇವೆ, are used (see §§ 196. 316, 1. 2); e. g.

ನೀನುಳ್ಳಿದ್ದುಣ್ಣು ರಾಜ್ಯಂ;

ನೀನುಳ್ಳಿದ್ದೆ ಪಟ್ಟಮ್ ಉಣ್ಣು, ಪೇಳಿಗೆಯುಣ್ಣು; |

ನೀನುಳ್ಳಿದ್ದುಣ್ಣು ಬಿಳ್ಳಿದ್ದೆ;

ನೀನಿಲ್ಲದಿವೆಲ್ಲಮ್ ಒಳವೆ, ಭಾನುತನೊಬಾ? || if thou art, (there) is an empire; if thou art, (there) are the insignia of royalty and (there) are boxes (with money); if thou art, (there) is the white umbrella; if thou art (or be) not, will all these (things) exist?

ಪಣಮ್ ಉಣ್ಣು, (there) is money. ಕುದುರೆಗಳ್ ಒಳವು, (there) are horses. ಜಪಮ್ ಉಣ್ಣೇತಂಗಿ, (there) is fame to him (i. e. he has fame). ಅವರ್ ಒಳರ್,

they are present. ಬಸದುತ್ತರದಿಗ್ಗಾಗದೊಳ್ ಅಂಜನಗಿರಿಯೆಮ್ಮ ಪರ್ವತಮ್ ಉಣ್ಣು, to the north of that forest (there) is the mountain of Anjanagiri. ಆ ಮನೆಯ ಹತ್ತರ ಏನ್ನು ಬಾವಿ ಉಣ್ಣು, (there) is a well near that house. ಡೋಣೆಯಲ್ಲಿ ಒಬ್ಬನೇ ಇದ್ದನು, (there) was even one man in the boat. ಈ ಅಡಿಯಲ್ಲಿ ಬಹಳ ಹುಲಿಗಳಿವೆ, (there) are many tigers in this jungle. ದೇವರಿಬ್ಬಾನೆ, (there) is God. ಆ ಗೃಹಸ್ಥನ ಸಂಗಡ ಬಹಳ ಮಸ್ತಿ ಸೇವಕರಿದ್ದರು, (there) were many servants with that gentleman. ಆ ಬಾವಿಯೊಳಗೆ ನೀರು ಇಲ್ಲ, (there) is no water in the well. ತಾಯಿಗಿಂತ ಹಿತವರಿಲ್ಲ, ಸಕ್ಕರೆಗಿಂತ ಸವಿಯಿಲ್ಲ, (there) are no greater benefactors than a mother, (there) is nothing sweeter than sugar. ಗೃಹದೊಳ್ ಇರ್ದಪಳ್, she is in the house. ಎನ್ನೆವರಂ ಸಿರಿ ತಮ ಗುಣ್ಣನ್ನೆವರಂ ಸೇವ್ಯರಲ್ಲಿ ಬಳರುಂ, as long as they possess riches, will not also scoundrels be honourable persons?

In such instances the verb ಉಳ್, etc. are often also not expressed, *e. g.* ಪೂವಿನೊಳ್ ಕಮ್ಮು, (there is) fragrance in flowers. ಅಲರೊಳ್ ಬೆಳ್ಳು, (there is) white colour in the flower. ಪಾಲೊಳ್ ಮಧುರಂ, (there is) sweetness in milk. ಬಿವ್ವದೊಳ್ ತೇಜಂ, (there is) splendour in the disk of the sun. ಸನ್ನಿಯೆಣ್ಣು ತಬ್ಬಮಣಿದರ್ಪಣದೊಳ್ (there are) eight chapters in the Śābdamanidarpaṇa. ಗುರುವಿನೊಳ್ ಸಹಜಂ, (he is) true to (his) guru. ಪೂಜೆಯೊಳ್ ಬಾಣಂ, (he is) proficient in adoration. ಬೆಕ್ಕಿಗೆ ಆಟ, ಇಲಿಗೆ ಪ್ರಾಣಸಂಕಟ, for the cat (it is) play, for the mouse (it is) extreme distress. ಬಂಗಾರಕ್ಕಿಂತ ಜ್ಞಾನವು ಹೆಚ್ಚಿನದು, knowledge (is) superior to gold. ಅಲ್ಲಿ ಬಹಳ ಮಸ್ತಿ ಆಟ ಗಾಂವಿರು, (there were) many players there.

It will have been observed from the above sentences that the English terms 'there', 'there is', 'there are', 'there were', etc., used to begin sentences, cannot be expressed in Kannada, to which may be added *e. g.* ಆತಂಗಮ್ ಆಕೆಗಂ ವಿಖ್ಯಾತಯರಂ ಪುಟ್ಟಿದಂ, (there) was born to him and to her Vikhyātayaśa. ಅರಸಣತ್ತಣೆಂ ದಾಂವಿ ಏನ್ನದು, (there) occurred an inroad from the side of the king.

Notice also the following: ನಾನು ಇದ್ದೇನೆ or ನಾನೇ, it is I. ನಾವು ಇದ್ದೇವೆ or ನಾವೇ, it is we. ಅವರಲ್ಲ, ನಾವೇ ಹಾಗೆ ಅನ್ನುತ್ತೇವೆ, it is we, not they, who say so. ಹುಡುಗಿ ಇದ್ದಾಳೆ or ಹುಡುಗಿ, it is a girl.

361. In §§ 154—170 the forms of the past verbal participle have been given (*cf.* ಇಲ್ಲದೆ, ಅಲ್ಲದೆ in § 338, and the repetition of verbs in § 339).

It is used

1, in simple succession of actions, the actions having the same subject, *e. g.* ಒಸೆದು ಕೊಟ್ಟಂ, he was delighted (and) gave. ಮೆಚ್ಚಿ ಪೊಗಟ್ಟಿಂ, he was pleased (and) praised. ಪಾಡಿ ಕುಣಿದಂ, he sang (and) danced. ಬೇಡಿ ಕೊಣ್ಣಂ, he begged (and) received. ಅರಿಸಿ ಕಣ್ಣಂ, he sought (and) found. ನೋಡಿ ಮಣಿದಂ, he saw (and) made obeisance. ಉಣ್ಣೊದಿಗಿದಂ, he ate (and) went to sleep. ಕುಡಿದುಗುಟ್ಟಿಂ, he drank (and) spit. ಮಿನ್ದುಣ್ಣು ಕುಡಿದು ಮಗುಟ್ಟಿಂ, he bathed, ate, drank (and) turned back. ಮಾಲವದೇಶಮಂ ಕಿಡಿಸಿ ತದ್ವಾರಾ ಪುರಸ್ತ್ರೀಯರಂ ತೊಲ್ಪಿರ್ ಮಾಡಿದಂ, he ruined the country of Málava (and) made the women of its (town of) Dhārāpura (his) maid-servants. ಪೊಮ್ಮಯಿಪೊಲ್ ಪೊಳಿದು ಪಾಲಿ ಪೋದಂ ಶ್ರೇತಂ, like a gold-coloured young antelope the white (horse) rolled about, sprang (and) went. ನಾನು ಮನೆಗೆ ಹೋಗಿ ಉಣ್ಣು ಪುಸ್ತಕಗಳನ್ನು ತಕ್ಕೊಣ್ಣು ಬರುತ್ತೇನೆ, I go home, eat, take (my) books (and) come. ಉಟಾ ಮಾಡಿ ಬರುತ್ತೇನೆ, I will eat (and) come. ಸಮುದ್ರ ದೊಳಗಿನ ನೀರು ಬಿಸಲಿಗೆ ಕಾದು ಉಗಿಯಾಗಿ ಮೇಲಕ್ಕೆ ಹೋಗಿ ಆಕಾಶದೊಳಗೆ ಒಟ್ಟು ಗೂಡಿ ಮೋಡಗಳು ಆಗುತ್ತವೆ, the water in the sea is heated by the sunshine, becomes vapour, rises up, joins together in the air (and) becomes clouds. ಮೊಸರು ಕಡೆದು ಮಜಿಗೆಯನ್ನು ಮಾಡುತ್ತಾರೆ, they churn curds (and) make buttermilk. ಗೆಲಿವಿಡಿವಾಡುವಂ, he seizes the pole (and) plays. ಮಾಡದೆ ಪೋದಂ, he did not make (it and) went. ಓಡದೆ ಕಾದಿ ಗೆದ್ದನು, he did not run away, fought (and) overcame.

(It will be seen that in translating the past participle the verb finite in combination with 'and' has been used.)

2, in manner, the actions having the same subject, *e. g.* ಕುಸಿದು ನಡೆದಂ, he walked stoopingly. ನಡೆದು ಬಂದಂ, he came on foot. ಬಿಗಿದು ಕಟ್ಟಿದಂ, he tied (it) firmly. ಸಂಗ್ರಹಿಸಿ ಬರೆದಂ, he wrote (it) in an abridged way. ಟಿಪ್ಪಣಿಸಿ ಬರೆದಂ, he wrote (it) commentatorially. ತಿಳಿಯದೆ ಮಾತಾಡ ಬಾರದು, do not speak without understanding.

3, in means, the actions having the same subject, *e. g.* ತಿರುದುಣ್ಣಂ, he ate by wandering in quest of alms. ಬೇಡಿ ಕೊಣ್ಣು ತಿನ್ನ ಬಹುದು, ಕದ್ದು ಕೊಣ್ಣು ತಿನ್ನ ಬಾರದು, (one) may eat by begging, (but one) ought not to live by stealing. ದನಗಳನ್ನು ಹೊಡೆದು ಓಡಿಸಿದನು, he drove the cattle away by beating.

4, in cause, the actions having the same subject, *e. g.* ಅಜ್ಞಿಯದೆ ಕೆಟ್ಟಂ, because he did not know, he was ruined. ಹುಡುಗನು ಓದದೆ ಕೆಟ್ಟನು, the boy was ruined, because he did not study. ಗಣ್ಣನು ಕೂತು ಕೆಟ್ಟ, ಹೆಂಗನು ತಿರಿಗಿ ಕೆಟ್ಟಳು, the husband was ruined, because he sat (lazily); the woman was

ruined, because she rambled about. ಮಲಿಗೇ ಹೆದರಿ ಹೊಲಿಗೇ ಹಾಡಿ ದ ಹಾಗಿ, as if (one) springs into the river, because he is afraid of the rain.

When a different subject from that of the last verb occurs, it is used chiefly

1, in cause, *e.g.* ವೇಣನಂ ಕಣ್ಣು ದುಃಖಮ್ ಆದುದು, grief originated, because (he) saw the corpse. ಪ್ರಿಯಳಂ ಕಣ್ಣು ಸುಖಮ್ ಆದುದು, joy originated, because (he) saw the beloved woman. ಗಾಳಿ ಬೀಸಿ ಮರದಿನ್ನ ಹಣ್ಣು ಬಿತ್ತು, because the wind blew, (there) fell a ripe fruit from the tree. ಹಣ ಹೋಗಿ ಬಡವನಾದನು, because (his) money went, he became poor. ಹಾವು ಕಚ್ಚಿ ವಿಷವೇಲಿ ಅರಸನು ಸತ್ತನು, the king died, because a snake bit (him), and the poison rose (to his head). ಉದ್ದ ಮರದ ತುದಿಯನ್ ಏರಿ ಕೆಯ್ ತಪ್ಪಿ ಬಿದ್ದು ಸತ್ತನೆ, as if (a man) ascended the top of a high tree, fell down, because his hand slipped, and died. ಫಲಾ ನೋಡದೆ ಕೆಟ್ಟಿತು, ಹೊಲಾ ಮಾಡದೆ ಕೆಟ್ಟಿತು, because nobody took care of the fruit, it was spoiled; because nobody cultivated the field, it was ruined. ಸೀಸದ ಲೆಕ್ಕಣಿಕೆ ಬರೆದು ಸವೆಯಿತು, the lead-pencil wore, because (people) wrote (with it). ಅವನು ಬೇನೆ ಬನ್ನ ಸತ್ತನು, he died, because disease attacked (him). ಅವನ ಒಲ್ಲಿಯ ಸೆರಿಗು ತಾಕಿ ಅಲ್ಲಿಟ್ಟಿದ್ದ ಕುಣ್ಣಿದೊಳಗಿನ ಗಿಡದ ಹೂವು ಕೆಳಗೆ ಬಿತ್ತು, the flower of a shrub which was put there in a pot, fell down, because the end of his garment touched it.

2, in lapse of time, *e.g.* ಅವನು ಹೋಗಿ ಅಯ್ಯ ದಿವಸ ಆಯಿತು, it is five days since he went. ಅರಸನು ಬನ್ನ ಒನ್ನು ತಿಂಗಳಾಯಿತು, it is a month since the king came.

362. The forms of the present verbal participle are adduced in §§ 172. 173. It expresses

1, contemporaneous action, *e.g.* ನಗುತುಂ ಬಂದಂ, he came laughing. ಕರೆಯುತುಂ ವೋದಂ, he went calling. ಕಾದುತ್ತುಂ ಬಂದಂ, he came fighting. ಒಡಿಯುತ್ತುಂ ವೋಡೆದಂ, he beat chiding. ಕೆತ್ತುತ್ತೆ ಕಡಿದಂ, he cut chipping. ಪರಸುತ್ತೆ ಬಂದಂ, he came blessing. ಮಿರುಗುತೆ ವೋದಂ, he went shining. ನಗುತ್ತ ಹೇಲಿದನು, he spoke laughing. ಓಡುತ್ತ ಹೋಗುವವನು ಎಡವಿ ಬಿದ್ದಾನು, he who goes running may stumble (and) fall. ನಗುತ್ತ ತಿನ್ನುತ್ತ ಹರಟುತ್ತಾನೆ, he prates (whilst) laughing (and) eating. ರಾಮನು ಹಾಡುತ್ತ ಬಾದಿಸುತ್ತ ನಗುತ್ತ ಕುಣಿಯುತ್ತಾನೆ, Rāma dances singing, playing a musical instrument (and) laughing. ಅಪ್ಪಾ, ನೋಡು! ಅತ್ತಕಡೆಯಿನ್ನ ಕೋಲು ಉರುತ್ತ ಒಬ್ಬ ಮುದುಕನು ಬರು

ತತ್ತಾನೆ, see, father! from that side (there) comes an old man putting down (his) stick on the ground (at every step to support himself).

2. continuation (*cf.* § 339, a)

a) in the present tense (see § 313, 1).

b) in the imperfect (see § 313, 2), *e.g.* ಇಸುತಿರ್ದಂ, he was shooting (arrows). ಉಣುತಮ್ ಇರ್ದಂ, he was eating. ನಿನ್ನನ್ ಆಂ ಕೂಡಿ ನೋಡಿ ಕಾಣ ದಿನ್ನವರಂ ಚೆನ್ನಿಸುತಿರ್ದಂ, both of us looked about, did not see thee (and) were in anxiety (as to thee) up to this moment.

ಮದಗಜವೆರಡರು ಬಾಲದ

ಮೊದಲಂ ಪಿಡಿದೆತ್ತಿ ನುಗುರ್ತಿರೆಯಾ |

ಸೈದಿನ್ ಒಗುವ ರಕ್ತಮ್ ಉರಿಯೆನೆ

ತಿದಿಯೊತ್ತುವ ಕಮ್ಮಲಿವೊಲಿದಂ ಭೀಮಂ || Bhīma seized the end of the tails of the two furious elephants, (and) whilst he crushed (them), was like a blacksmith who plied the bellows, the blood that came forth from (their) mouth being the flame. ಗಣಪತಿಯು ತನ್ನ ಕುದುರೆಯನ್ನು ಹುಡುಕುತ್ತಾ ನಡೆದನು. Gaṇapati walked seeking his horse.

c) in the future (see § 313, 3).

When in the modern dialect the present participle has its own subject, it suffixes the vowels ಎ or ಇ combined with a euphonic ಲ್ (see §§ 282. 285. 286), *e.g.* ವಸಂತ ಬರುತ್ತಲೆ ಕೋಗಿಲೆ ಉಲಿಯುತ್ತದೆ, the cuckoo cries even spring coming (*i.e.* at the very time when spring comes, as soon as spring comes). ಮದದಿಸುತರ ಮನುಕಾರಕೆ ನೀ ಮನ ಒಡಬಡುತಲಿ ನಗುತಿರ ಬೇಡ, do not laugh on account of love for (your) wife and son, (your) heart even taking pleasure (in them).

363. The forms of the past relative participle are given in §§ 175 — 179. *Cf.* § 254.

It is used to take the place of the relative pronouns in other languages, *e.g.* ಪಾಡಿದಂ, he who sang; ಪೋದಂ, he who went; ಬೇಡಿದಳ್, she who begged; ಬಗೆದಾತಂ, he who considered; ಪೀರ್ದುದ್ದು, it that drank; ಎರ್ದಿರ, those who rise; ಆಡಿದ ಪೊಲಂ, a place in which (people) played; ಕೊಟ್ಟ ವಸ್ತು, a (or the) thing which (somebody) had given; ನೊಳಿತ ಪುಲ, the grass which had germinated; ಕಲ್ಪ ಪಾಠಂ, the lesson which (somebody) had learned; ಪೊದ್ದು ಬರಿಸ್, the place (of the body) to which (somebody) applied a blow; ಆದ ಎಷ್ಟು, Viṣṇu who had become; ಮಾಡದ ಕೆಯ್, a field which nobody

cultivates; ಕಿಡದ ಪಕ್ಷಂ, in case that (something) should not be destroyed; ತೀರದ ಕಜ್ಜಂ, an affair that does not end; ಅಲ್ಲದ ಕಾರ್ಯಂ, an affair which is not proper; ಬಿಗಿದ ಮಿಳಿ, a strap which has been tightened; ಬೇಡಿದ ದಾನಂ, a gift which has been asked for; ಕುತ್ತಮ್ ಓಸರಿಸಿದಂ, he whose affliction was removed; ಪುತ್ರನು ಹುಟ್ಟದವರು, they to whom a son has not been born; ಕೊಮ್ಮು ಮುರಿದಿತ್ತು, an ox whose horns are broken. Cf. § 267.

About its use before adverbs (postpositions, § 212, c) see § 282.

364. The forms of the present and future relative participles are given in §§ 180—186. Cf. § 254.

They are used in the same way as the relative past participle (also before adverbs, see §§ 282. 365), e.g. ಉಳ್ಳಂ, he who is or has (see §§ 185. 316); ಅರಿವಳ್, she who knows or will know (see § 186); ಕೂಡುವ ಫುಲಿಲ್, a sand-bank that is accumulating; ತೂಗುವ ಸೊಡರ್, a lamp that hangs; ಫೊಯ್ವು ಮುಡಿ, a rain which dashes; ಬೀಸುವ ಚಾಮರಂ, a chowrie which (somebody) waves; ಬೆಳೆವ ತೆನೆ, an ear of corn that grows; ಫೊಡೆವ ಭೇರಿ, a kettle-drum that (somebody) beats; ಪೂರಯ್ವುವ ತಂಬಂ, a conch-shell that (somebody) blows; ಪರಿವ ತೊಲಿ, a stream that runs; ಪಿಡಿದ ಕಡಳಿ, a trumpet which (somebody) applies to his mouth for blowing; ಪೊಣ್ಣುವ ಘರ್ಮಜಲಂಗಳ್, perspiration which comes forth (see § 253, 2, d); ಫೊರೆವಂ, he that nourishes or will nourish; ಸೋವಾಕೆ, a woman who scares away (see § 254). ಹಿಣ್ಣೆ ಕೊಳ್ಳುವ ಹೊತ್ತು ಆಯಿತು, the time in which (the cows) are milked, has come. See §§ 273. 330, and cf. § 267. An additional instance is:—

ಪಾಡುವ ತುಮ್ಮಿ ತೀಡುವೆಲರ್ ಆಡುವ ಸೋಗೆ ಕೊಳಂಗಳೊಳ್ ತುಳುಂ

ಕಾಡುವ ಬಾಯಿ ಕೋಡುವ ಫುಲಿಲ್ ಸಲೆ ಕೂಡುವ ಕೊಂಟಿ ಮುಟ್ಟಿ ಮು |

ದಾಡುವ ಜಕ್ಕುವಕ್ಕಿ ನಲಿದಾಡುವ ಕನ್ನಡವಕ್ಕಿ ಮುದ್ದುಮಾ

ತಾಡುವ ಜಾಣವಕ್ಕಿ ನಡೆ ನೋಡುವರ್ಗಲ್ಪಿಯನ್ ಉಣ್ಣು ಮಾಡುಗಂ || the black bees which hum, the wind which blows, the leaves of palms which wave about, the plantains which fluctuate in (the water of) the ponds, the small islands (in the river) which are cool, the herons which do meet together, the ruddy geese which mutually touch and kiss, the parrots which play about, the clever birds which utter pleasant words cause much pleasure to those who look on.

After one or more preceding past participles the present-future relative participle is often used, giving it or them so to say the sense of the present, e.g. ನೀಳ್ವಲರ್ವ ಬಾಲಂ, a tail which is long and extends itself.

ಎಡೆಯಿದರನ್ ಅಟ್ಟಿ ಮೋದುವ ಪಡಿಯಲಿಗಟ್ಟಿಗೆಗಳ್, the doorkeepers' sticks which drive away and strike those who are dishonest. ತನ್ನೊಳ್ ಪಳಂಚಿ ಕಿಡುಗುಟ್ಟಿ ತಪ್ಪವಮ್ಮಗಳರವಂ, the speed of the arrows that touch, knock against him (and) miss (their deadly aim). ದುರ್ಬಲರಾದವರು ಬಲಿಷ್ಠರ ಕೆಯ್ ಹಿಡಿದು ನಿಲ್ಲಿಸಿ ಕೇಳುವಷ್ಟು ಸಾಮರ್ಥ್ಯ ಸಾಲದೇ ಇರುವದರಿಂದ ಅವರೇನು ಮಾಡಿದರೂ ಸುಮ್ಮನೆ ತಾಳಿ ಕೊಣ್ಣು ಹೋಗಿ ಬೇಕಾಗುತ್ತದೆ, because weak persons have not sufficient power to seize the hand of very strong persons, to stop (them and) demand (their rights), they are obliged to bear quietly whatsoever those do.

It is still to be mentioned that occasionally present relative participles are put in an uninterrupted series one after another, *e. g.* ಗಲಿವಿಡಿದಾಡುವ ದೀವಿಗೆವಿಡಿವೆಲೆವರದಾಡುವನೊಳ್ ಅತಿಗಪ್ರತ್ಯಯಮ್ ಅಕ್ಕುಂ, the suffix *atiga* is used (regarding) a man who seizes a pole (and) plays, (regarding) one who bears (or uses to bear) a lamp, (and) regarding one who carries on a betel-leaf trade.

ತಿವಿವ ಮರಳ್ಳುವಬ್ಬರಿಪ ವರ್ಗವಿಪ ಬೊಬ್ಬಿಲಿಪಾರ್ವ ಸಾರ್ವ ಮೇಣ್

ಕವಿವ ಕಡಂಗುವಿಟ್ಟಣಿಪ ಸುತ್ತುವ ನಿಲ್ವ ಗೆಲ್ವ ಪೊ |

ಣ್ಣುವ ಪುಟವೆಲ್ವಿ ಪಾಯ್ವ ಮಿಗೆ ಪೊಯ್ವ ತೊಡಂಕುವ ತೋಟಿಗೆಯ್ವ ಕೂಂ

ಕುವ ನೆಲಿ ನೂಂಕುವೆಲ್ವಿಯ ಬಲಂ ಬಗೆಗೊಣ್ಣುದು ತತ್ಪ್ರಮಾರಣಾ || that (king's) son's grand army which was piercing, causing to retreat, whooping, behaving proudly, shouting, crying aloud, coming near, and attacking, striving, crowding, surrounding, closing with, standing, gaining the victory, coming forth, jumping up, advancing, beating excessively, getting entangled, struggling, rising (and) pushing in a good manner, attracted the attention.

365. The forms and signification of the infinitive appear in § 187. 188.

Here follow some instances:—ಉಣಲ್ ಬನ್ನಂ, he came to eat. ತರಲ್ ಪೊದಂ, he went to bring. ಆವ ಜಗಮಂ ಸಾಧಿಸಲ್ ಪೊದಯ್? ಪೇಲಿ, ಎಲೆ ವಿದ್ಯಾಧರಾಚಕ್ರವರ್ತಿ, which world doest thou go to subdue? Tell, O Vidyādharaçakravartī! ನುಡಿಯಲ್ವೆ ಬನ್ನಂ, he came to speak. ಬಿತ್ತರಿಸಲ್ವೆವೇಲಿ ಸುವರ್ಣೋತ್ಕರಮಂ, tell to make large the heap of gold! ಮಾಡಲ್ ದಕ್ಷಂ, he (is) clever to make. ನೋಡಲ್ ಸಮರ್ಥಂ, he (is) suitable to examine. ಉಣಲ್ ಒಳ್ಳಿತು, it (is) good to eat. ನೋಡಲ್ ಸಮಯಂ, it (is) time to see. ಪೋಗಲ್ ಪೊತ್ತು, it (is) time to go. ಉಡವೇಲಿ (or ಉಡಲ್ವೇಲಿ), tell (him) to put on clothes. ತರವೇಲಿ (or ತರಲ್ವೇಲಿ) ಸನ್ನದ್ಧವಾಡಿಸಾಧನಮಂ, tell to bring

the force of well equipped horses. ಉಪದ್ರವಮಂ ಮಾಡ ಬೇಡ (or ಮಾಡಲ್ ಬೇಡ), do not cause trouble. ಅಗಲು ಬೇಡಿದುದು, that is fit (or about) to become. ಹುಡುಗರು ಅರ್ಥವನ್ನು ಗ್ರಹಿಸಲಾರರು, the boys cannot understand the meaning. ನೀಡರು ಹಾದಿಗೆ ಬರಲೊಲ್ಲರು, mean persons will not come to the (proper) way. ನಾನು ಊರಿಗೆ ಹೋಗಲಿಕ್ಕೆ ಬೇಕು, it is necessary for me to go to the town. ಹೊತ್ತುಣ್ಣಲೆ ಮನೆಗೆ ಹೋಗಲಿಕ್ಕೆ ನಮಗೆ ಅವ್ವಣೆ ಕೊಟ್ಟರು, they ordered us to go home early. ನನಗೆ ಓದಲಿಕ್ಕೆ ಬರುತ್ತದೆ, I can read. ತಾವು ರಕ್ಷಿಸ ಬೇಕು, you must deliver. ನೀವು ಒಳಗೆ ಬರ ಬಹುದು, you may come in. ತಾವು ಇನ್ನ ಮಾತುಗಳನ್ನು ಆಡ ಬಾರದು, you must not utter such words. ಅವರು ಇಲ್ಲಿಗೆ ಬರ ತಕ್ಕದು, it is proper for them to come here. See § 315 (concerning the passive); § 316, 3 seq.

The locative-infinitive (satisaptami; satyārtha, see Śābdamaṇidarpaṇa under its sūtra 133) has been touched upon in §§ 187, 4; 188, remark; 286. It is the infinitive with the final vowel ಎ (see also the passive in § 315 wherein it is used, and § 352, 1, a). According to the grammarian Kēśava it is used when there are two subjects (ubhayakartri, Śābdamaṇidarpaṇa under sūtra 249), e. g. ಗಾಯಕಂ ಪಾಡೆ ದೇವಂ ಮೆಚ್ಚಿದಂ, when the singer sang, the king was pleased (lit. the singer a singing, the king was pleased). ಪಾತ್ರವಾಡೆ ಪಾದಕಂ ಬಾಡಿಸಿದಂ, when the actor played, the musician sounded (his) musical instrument. ವಂದಿ ಪೊಗಲಿ ಚಾಗಿ ಕೊಟ್ಟಂ, when the bard praised, the liberal man gave. ಬರೆ ಕಣ್ಣಂ, when (he) came, (the king) saw (him). ನೆಲನ್ ಆದಿರೆ ನೋಟಕರ್ ಕಣ್ಣಲಸೆ ಮನಂಗೊರಗೆ, when the earth quaked, when the spectators' eyes became tired (and) when the mind was afflicted.

"Some authors", Kēśava says, "do not hesitate to use ಅಲ್ instead (of ಎ), but that is not proper", and adduces the following instances as wrong (abaddha):—ಪಾದಪದ್ಮಂಗಳನ್ ಒತ್ತುತ್ತಿರಲ್ ಶುದ್ಧಿಕಪತಿ ಸುಖಾಸೀನನಾಗಿದನ್ ಅಗಳ್, when (they) shampooed (his) lotus-like feet, king Śūdrīka was then comfortably seated. ಬಯ್ಯನ ಕೆಮ್ಮಿಸಿಲ್ ಎಳಸಲ್ ಎಸೆದುವಾತ್ರಮತರುಗಳ್, when (they) desired the purple sunshine of evening, the trees of the hermitage appeared (see § 120, a, 2).

Kēśava remarks that in the above instances ಅಲೊಡಂ (ಅಲ್+ಒಡಂ) would have been right (śuddha), for which he gives the following instances:—ವಸಂತಂ ಬರಲೊಡಂ ಕೋಗಿಲೆಯುಲಿಗುಂ, when spring came, the cuckoo sang. ಗಾಳಿ ಬೀಸಲೊಡನ್ ಎಲೆ ಕಡಿಲ್ಪುವು, when the wind blew, leaves dropped down.

According to that grammarian substitutes (ādēśas, as to use) for ಎ are ಇನಂ, ಇನೆಗಂ, ಉದುಂ (ಉದು+ಉಂ), ಅನ್ನಂ, ಅನ್ನೆಗಂ, ಅಲೊಡಂ and also ಅಲೊಡನೆ (ಅಲ್+ಒಡಂ+ಎ), e.g. ಕಾಮಕರಂ ಕರಮ್ ಅಡಂಗಿ ನುರ್ಗಪ್ಪಿನೆಗಂ ಕಾಮದನ್ ಅಡಂಗಿವೊಯ್ದಂ, when (his) pride hides itself (and) is crushed completely, Skanda beats him so that he becomes ashamed. ಅವಧಿ ಬರ್ಪಿನೆಗಂ ಸಯ್ಪಿಸಿದಂ, when extremity comes, he bears (it) patiently. ಬರವೇಲಿ ಎಮ್ಮುದುಮ್ ಅಂಜ ನಾಚಲದ ಪೊಲ್ ಕಣ್ಣೊಪ್ಪಿ ಬರ್ಪಮ್ಮಜೋದರನಂ, when (he) said "tell Vishnu to come (him) who appears (and) is coming (there) like the Anjanācala!" ನಿನ್ನಿನೆಯನ ಪಟ್ಟಿಯೊಳ್ ಇರೆನ್ನ ಸವಿ ತೊಲಗುವುದುಂ, when the female companion said "remain near thy beloved one", and went away. ಓಲಗಂ ಪರೆವುದುಮ್ ಅಲೋಡನೆಗೆ ಪೊಕ್ಕಂ, when the assembly dispersed, he began to consider. (See § 286.) ಉದ್ದವರ್ಧನ್ ನೆಗೆವನ್ನಂ ಪೊಯ್ಯಲೆನ್ನವೃತ್ತಿಪುದು, when he who is on high jumps down, jump upon (him) in order to beat (him)! ಬರವ್ವಡೆವನ್ನಮ್ ಆರಾಧಿಸಿದಂ, so that (his son) may receive a boon, he worships. ಗಂಗೆಯ ಮಡುಗಳನ್ ಅಡಹಡಿಸಿ ಪುಗುವಿನಂ ಭಯವಶದಿಂ, when from fear (he) rushes forward (and) enters the pools of the Ganges. ಇದಿರ್ವಪ್ಪಿನಮ್ ಅಪ್ಪಿ ಕೊಡ್ತಂ, when he comes to meet (him), he embraces (him). ಅವನ್ನೆಗಮ್ ಇರ್ಪಂ, so that (the king) may give, he remains. ಒಲೆಯೊಡನೆ ಮುತ್ತುಂಗಾಲೊಳ್ ನರೆ ಬರ್ಪನ್ನೆಗಮ್ ಇರ್, be together with the fire-place when in (thy) old age grey hair grows. ಕುರುಕುಲಾಧಿಪಂ ನುಡಿಯಲೊಡಂ, when the chief of the Kuru race spoke. ಪಾವನೆ ಕಿಡಲೊಡಂ ನೀರ್ ತಿಳಿದುದು, when the duck-weed was destroyed, the water became clear (see § 286). ಬರಲೊಡನೆ ಕೊಟ್ಟಂ, when (he) came, he gave (him something).

Kēśava remarks that ಅನ್ನೆಗಂ, ಅನ್ನಂ, ಇನೆಗಂ, ಇನಂ use to express the present and future, ಉದುಂ, ಅಲೊಡಂ the past, and according to this his remark the sentences quoted above have been translated.

Concerning Kēśava's rule as to the use of the infinitive with final ಎ the observation may be made that Bhaṭṭākalaṅka, the author of the Śābdānuśāsana, does not take notice of it, because he quotes (as it seems) the following sentences regarding the use of ಅಲ್ without raising any objection:—ಗಾಯಕಂ ಪಾಡಲ್ ಅರಸಂ ಮೆಚ್ಚಿದಂ, when the singer sang, the king was pleased. ಅರ್ಥಿ ಬೇಡಲ್ ದಾನಿಯಿತ್ತಂ, when the beggar begged, the liberal man gave. ನೇಸಮ್ ಮೂಡಲ್ ಕತ್ತಲೆ ಪೋದುದು, when the sun rose, darkness went.

In the modern dialect there is no particular rule regarding the use of ಅಲು (= ಅಲ್), although it is also employed to express 'when', *e. g.* ಕೇಳಲು, when (he, she, etc.) asked (lit. an asking). ಒಪ್ಪಿ ಕೊಳ್ಳಲು, when (he, she, etc.) assented. ಎನಲು, when (he, she, etc.) said. ಧರ್ಮನು ರಾಜ್ಯವ ಆಳುತ್ತಿರಲು ಪ್ರಜೆಗಳು ಸುಖದಿಂದಿದ್ದರು, when Dharma was ruling the kingdom, (his) subjects were happy. ನೀನು ಬರಲು ನಾನು ಹೋಗುತ್ತೇನೆ, when thou comest, I shall go. It is however more common to suffix ಆಗಿ (the past participle of ಆಗು) to ಅಲು, *e. g.* ಕೇಳಲಾಗಿ, a hearing having become, *i. e.* when (he, she, etc.) heard; ಮಾಡಲಾಗಿ, ಆಳುತ್ತಿರಲಾಗಿ.

In § 188 it has been shown that the so-called infinitives ending in ಎ, ಅಲ್, ಅಲು originally are verbal nouns. In modern poetry the form with ಎ occurs occasionally; see *e. g.* the verse from the Dāsapadas quoted in § 366 under remark *a*.

366. About the conjugation of verbs, (nouns, pronouns and adjectives) in the present, future and past see §§ 189-204.

Some instances are — ವಸಂತರಾಜನ್ ಎತ್ತಿಸ್ತಪನ್, ಇನ್ನು ನಾಳೆ ಬರ್ದುಕಿಲ್ಲ ವಿಯೋಗಿಗೆ, the king of spring comes; to-day (and) to-morrow (there) is no life for him who is separated from (his wife and other dear ones). ನುಂಗುವು ವುಮ್ ಬಳವುದಧಿಯೊಳ್ ಮಹಾಮತ್ಸ್ಯಂಗಳ್, there are also devouring large fishes in the ocean. ನೀನುಳ್ಳೊಡುಣ್ಣು ಬೆಳ್ಳೊಡೆ, if thou art, the white umbrella is. ನಿಮ್ಮ ದೊರೆಗೆ ದೋಯಿರ್ ಒಳರೇ, are there (any) deities like you? ಅಂಬೆ ಸಿದಂ ಮೂಲೋಕಮಂ ತಾರಕಂ, Tāraka frightened the three worlds. ಜಗುನೆಯ ತಡಿಯಲ್ಲಿ ತುರುಗಲಂ ಮೇಯಿಸಿದಂ, he caused the kine to eat grass on the banks of the Yamunā. ಭೃತಾಹುತಿವಡೆದನಲಸನ್ನೆ ದಳ್ಳಿಸಿದಂ, he increased in force like fire that has obtained an oblation of ghee. ಅರಿಯೆದಳ್ ಪಾಣ್ಡುತ ನೂಜರ ತೆವಿನೆಲ್ಲಮನ್ ಈಕೆ, this woman knew the whole state of the sons of Pāṇḍu.

ಆನ್ ಅರಿಯೆಂ, ಪ್ರಥೆಯರಿಯೆವಳ್,

ದಾಸವರಿವರಿಯೆವನ್ ಅರ್ಕನ್ ಅರಿಯೆಂ, ದಿವ್ಯ |

ಜ್ಞಾನಿಪಹದೇವನ್ ಅರಿಯೆಂ;

ನೀನ್ ಆಗಿನ್ನಾರುಮ್ ಅರಿಯರ್, ಅಂಗಾಧಿಪತಿ? || I shall know, Prithē will know, Kṛishṇa will know, the sun (or Indra) will know, the very wise person Sahadēva will know; thou to whom (didst thou make known)? When will nobody know, king of Aṅga?

ತನಿವಣ್ಣಂ ಲಂಚಮ್ ಈವೆಂ ಪುರುಳಿ ನಿನಗೆ ಪೂಗೊಂಡಲಂ ಬೇಗದಿಸ್ತಂ
ನಿನಗೀವೆಂ ತುಮ್ಮಿ ಕೆನ್ನಾವರೆಯ ಮಿಸುಪ ಮೆಲೊಗ್ಗಿಯಂ ಮಾಣದೆಸ್ತಂ |
ನಿನಗೀವೆಂ ಹಂಸೆ ಕಮ್ಮಂ ನಿನಗೊಸಯಿಸುವೆಂ ಕೂಡೆ ತಂಗಾಳಿಯೆನ್ನೋ

ಪನನ್ ಇನ್ನಾರಯ್ತು ತನ್ನೆನ್ನೊಡನಿರಿಸಿದೊಡೆನ್ನಾಕೆ ಮಾತಾಡುತಿರ್ಪಳ್ || She was saying "I will give thee a fully ripe fruit as a present, O female parrot, quickly I will give thee a bunch of flowers, O black bee, ever without stopping I will give thee a soft shining bud of the red lotus, O swan, and I will give thee fragrance, O cool wind, if to-day (you) search, bring and place my lover near me".

ಮುಟ್ಟಿತು ಮುಟ್ಟಿದು ದಿವಮಂ

ಮೆಟ್ಟಿತು ಮೆಟ್ಟಿದು ರಸಾತಲಾಗ್ರಮನ್ ಎವೊಲ್ |

ಬಿಟ್ಟಳಮ್ ಆಗಿರೆ ದಿವಿಜರ

ಬಿಟ್ಟಿಗೆ ಸೊಗಯಿಪುದು ಮುನ್ನೆ ಮನ್ನರಕ್ಕಿಲಂ || In front the mountain Mandara appeared to the eyes of the deities in such hugeness that (they) said: "did it touch (or) did it not touch heaven? did it place down (or) did it not place down (its) foot on the top of Rasātala?" ಈಶ್ವರನ ಮನಮ್ ಅಲ್ಲಾಡಿತೊಡಿತು ಕಿನ್ನರಸೈನ್ಯಂ, Īśvara's mind became agitated, the army of the Kinnaras ran away. ಪಸರಿಸಿದತ್ತು ಮೂಡದೆಸೆಯೊಳ್ ಬಿಳರ್ಗಿಮ್ಮ, a dazzlingly red colour spread about in the east. ಪುದಿದತ್ತು ಪ್ರಕಾಶಂ, lustre came in.

ಅಸವಸದಿಂ ಪಳಗೆಯ್ಯಂ

ಕಸಮಂ ಸೋದಿಸದೆ ಬಿತ್ತಿದೊಕ್ಕಲಿಗನ ಪೋಲ್ |

ಸಸಿಯಂ ನೋಡಿ ತಲೋದರಿ

ಬಿಸುಸುಯ್ಯುಂ ಬಯ್ಯುಮ್ ಇನ್ನು ಮಾಡಿದ ಬಿದಿಯಂ || With haste he will make a crop like a farmer who does not remove the weeds (and) sows; the wife examines the young plants, sighs deeply (and) reviles the way in which (he) has done it. ಭೂವಲಯಾಧಿಪಂ ನುಡಿಗುಮ್ ಆ ದೂತಂಗೆ ಸ್ವಚಿತ್ತಗತಾರ್ಥಮಂ, the king told the messenger the meaning contained in his own mind. ಕೋಗಿಲೆಯುಲಿಗುಂ ನಯದಿನ್ನೆ ಬೀಸುಗುಂ ಗನ್ನವಹಂ, the cuckoo cried nicely, the wind blew. ಅರ್ಕೇನ್ದ್ರಗಳಂ ತವೆ ನುಂಗಿರ್ಕುಂ ಕಪ್ಪಿಲೆ ಸಿಡಿಲ್ಲಳೆದಿಗುಗುಂ, darkness had quite swallowed sun and moon, thunder-bolts came down. ಈ ಯೋಗದೊಳ್ ಅವ ರೋಗಮುಮಂ ಪರಿಹರಿಕುಂ, in this manner (he) will remove whatsoever sickness. ಪಾಲಿಕ್ಕುಂ ಜಗವೆಲ್ಲವಂ ಕಮಲಭವಂ, Brahmā rules the whole world.

ತರ್ದುಗಳ್ ಅರಿಯುಂ ಬವಿಟಿಯೊ

ಳ್ ಉರ್ದಿ ನೆಲಾವರೆಯ ಬೇರನ್ ಅಮಲಕಮುಮಂ |

ಬರ್ದಿಲಿಮಿಂಚೆಯ ರಸದೊಳ್

ನಿರ್ದಯೆಯನ್ನೊರಸಿ ಪೂನೆ ದಿನಪಂಚಕದೊಳ್ || Ringworm will disappear in five days when (one) rubs (it) with dried cow-dung, rubs, in a merciless manner, the root of Senna and also *Emblie myrobalan* in the juice of a well-matured lemon, and applies (this medicament to it).

Remarks.

a) In § 195 the contingent future of the modern dialect (the Nūḍigattu calls it *saṁśayārthakriyāpada*) has been introduced. Here follow some additional instances:—ಅವರು ನಾಳೆ ಬನ್ನಾರು, they may come to-morrow. ಓಡುತ್ತ ಹೋಗುವವನು ಎಡವಿ ಬಿದ್ದಾನು, he who goes running may stumble (and) fall. ಹುಲಿ ಸಿಂಹವನ್ನು ಎದುರಿಸೀತು, a tiger may withstand a lion. ರಾಯರ ಮನೆಯಲ್ಲಿ ಊಟ ಸಿಕ್ಕೀತು, in the king's house a dinner may be obtained. ಅವನು ಈಗ ಬರುತ್ತಿದ್ದಾನು, he may be coming now.

ಸತ್ಯದ ಧರ್ಮವ ನಿತ್ಯವು ಬೋಧಿಸೆ ತೊತ್ತಿನ ಮನಸಿಗೆ ನೋಗಸೀತೇ?

ತತ್ವದ ಅರ್ಥ ವಿಚಿತ್ರದಿ ಪೇಟಿಲು ಕತ್ತೆಯ ಮನಸಿಗೆ ತಿಳಿದೀತೇ? |

ಪುತ್ರಳಿಬೊಮ್ಮೆಯ ಚಿತ್ರದಿ ಬರೆದರೆ ಮುತ್ತು ಕೊಟ್ಟರೆ ಮಾತಾಡೀತೇ?

ಕತ್ತುರಿತಿಲಕವನ್ ಒತ್ತಿ ಫಣಿಯೊಳ್ ಇಡೆ ಅರ್ತಿಯ ತೋರಿದೆ ಇದ್ದೀತೇ? ||

Dāsapada 9 || When (one) teaches (her) the duty of truth continually, could it be pleasant to the mind of a female servant? When (one) tells (it) the real nature of the soul manifoldly, could it be known to the mind of a donkey? When (one) has drawn a figure of pure gold, if (one) kisses (it), could it speak? When (one) applies a mark of musk to the forehead, will it possibly not cause a nice appearance?

b) The past tense, as remarked in § 194, is not unfrequently used for the present or future, e. g. ಅಯ್ಯೋ, ನಾನು ಸತ್ತೆನು, alas, I die (or shall die). ಕೊಟ್ಟೆನು ಕೊಟ್ಟೆನೆನ್ನು ತಿಳಿ, know I shall certainly give. ನಾನು ಬನ್ನೆನು, ನೀವು ಮುನ್ನೆ ನಡೆಯಿರಿ, I come, walk on! ಅಡಿಗೆಯಾಯಿತು, ಎಲೆ ಹಾಕಿರಿ, dinner will (soon) be ready; put the leaves (used as plates)! ಮಾತು ಬಲ್ಲವ ಮಾಣಿಕ ತನ್ನ, ಮಾತು ಆರಿಯದವ ಜಗಳ ತನ್ನ, he who knows (proper) words, brings a ruby; (but) he who does not know (proper) words, brings quarrel. (It may be mentioned here that sometimes the English 'is' is expressed by ಆಯಿತು, it became or has become, e. g. ಹೊತ್ತಾಯಿತು, it is late. ಬೆಳಗಾಯಿತು, it is morning. ಸಾಯಂಕಾಲವಾಯಿತು, it is evening. ಎಷ್ಟು ಗಂಟೆಯಾಯಿತು, what o'clock is it? ಒಂದು ಗಂಟೆಯಾಯಿತು, it is one o'clock. ಅದು ವರೆ ಗಂಟೆಯಾ

ಯಿತ್ತು, it is half past six o'clock. ಹನ್ನೆರಡು ಕಾಲು ಗಣ್ವಿಯಾಯಿತು, it is a quarter past twelve. ಕಾಲು ಕಡಮೆ ಹತ್ತು ಗಣ್ವಿಯಾಯಿತು, it is a quarter to ten; but ಅಯ್ಯಕ್ಕೆ ನಾಲ್ಕು ಮಿನಿಟು ಕಡಮೆ ಅವೆ, it is four minutes to five.)

c) The present tense may be used for the future, *e. g.*

ಬಸದೊಳಗೆ ಪೋಗಿ ಪೊಸವೂ

ಎನ ಗೊಂಡಲನ್, ಅಕ್ಕ, ನಿನಗೆ ತನ್ನಪ್ಪೆ... | I go into the garden (and) bring (for ತರ್ಪೆಂ, I shall bring) thee, sister, a bunch of fresh flowers (see § 215, a, b).

The Kannada grammar Nudigattu says that in speaking (ಬಾಯ್ತು) the form of the future does not occur (in modern Kannada), in its stead the present is used, *e. g.* for ರಾಯರು ನಾಳೆ ಬರುವರು people say ರಾಯರು ನಾಳೆ ಬರುತ್ತಾರೆ.

Also when in the modern dialect the meaning of 'to use' is expressed either by the simple future tense, as ಬ್ರಾಹ್ಮಣರು ದಿನಾಲು ಸ್ನಾನ ಮಾಡುವರು, people say ಬ್ರಾಹ್ಮಣರು ದಿನಾಲು ಸ್ನಾನ ಮಾಡುತ್ತಾರೆ, or by the continuative future tense, as ಬ್ರಾಹ್ಮಣರು ನಿತ್ಯದಲ್ಲಿ ಸ್ನಾನ ಮಾಡುತ್ತಿರುವರು, they say ಬ್ರಾಹ್ಮಣರು ನಿತ್ಯದಲ್ಲಿ ಸ್ನಾನ ಮಾಡುತ್ತಿರುತ್ತಾರೆ (see § 313, a).

A few additional sentences are:—ನಾಳೆ ಹೋಗುತ್ತೇನೆ, I shall go to-morrow. ನೀರು ಬೇಕಾದರೆ ಕೊಡುತ್ತೇನೆ, if (you) want water, I shall give (you some). ನೀವು ಬರುವ ತನಕ ನಿನ್ನಿರುತ್ತೇನೆ, I shall stay till you come. ನನ್ನ ಕೂಡಾ ನಾಳೆ ಬನ್ನೆ ನಾಲ್ಕು ದಿವಸದ ಓದು ನಿಲ್ಲುತ್ತದೆ, if (I) come with thee to-morrow, my study will be interrupted for four days.

367. The forms of the imperative appear in § 205—208.¹⁾

The following instances may be given:—

Singular.

ಅನ್ ಇದಂ ಮಾಡ್ವಿಂ, let me do it!

ಪಾಡೆಲೆ ತುಮ್ಮಿ! ಬಗ್ಗಿಸೆಲೆ ಕೋಗಿಲೆ! ತೀಡೆಲೆ ಗಸ್ತವಾಹ! hum, O black bee! cry, O cuckoo! blow, O wind! ಹರಿ, ಕೇಳು, hear, Hari!

¹⁾ It may be remarked that according to the Śabdānuśāsana the imperative with final ಗ, etc. includes āśis, blessing, benediction; vidhi, ordering; nimantrana, bidding; āmantrana, calling; adhyakṣhaṇa, soliciting; sampraśna, questioning about or considering what is to be done; prāśhaṇa, urging (an inferior); vijaśpaṇa, begging (a superior); ājāśpaṇa, directing (to follow a rule); prārthanā, praying.

ವಾಯಸದನ್ನೆ ನೋಡು! ಬಕನನ್ನಿರೆ ಮೆಲ್ಲನೆ ಮೆಟ್ಟು! ಕಚ್ಚವೋ
ವಾಯದಡಂಗು! ನಿಲ್ ಭ್ರಮರಿವೋಲ! ಭ್ರಮಿಯನ್ನಿರೆ ಬಿಜ್ಜರಾಗು! ಖ |
ಡ್ಗಾಯುಧಚಾಪಮಂ ಪೊಳೆವ ಮಿಂಚನೆ ಪೋಲ್ತರೆ ಏನು! ನೀಂ ಖಳ
ನ್ಯಾಯದಿನಲ್ಲಮಂ ನೆರೆಯೆ ಕಲ್ಪುಪದೇಶಕನಾಗು ಲೋಕದೊಳ್! || Look like a

crow! Step slowly like a crane! Hide with the stratagem of a tortoise!
Stand like a spinning top (?)! Be roaming like a bee! Swing the
sword-weapon-bow (?) whilst resembling a shining flash of lightning!
In the manner of a scoundrel learn all well (and) become a teacher in
the world! ನೀನ್ ಇರು or ನೀನ್ ಇರ್, be thou!

ಇರು, ಮಗಳೆ (o. r. ಮರುಳೆ)! ಕುಷ್ಠವೈಯಾ

ಕರಣಂಗಂ ಕುಷ್ಠತಾರ್ಕಿಕಂಗಂ ಬೆಳ್ಳ |

ಕ್ವರಿಗಂಗಂ ವಿಷಯಮೆ ಕಾ

ವ್ಯರತುನಮ್ ಅತಿಹತುರಕವಿಕದಮ್ಪಕವಿಷಯಂ? || Remain, O daughter!

Have the vain grammarian and the vain disputant and the rustic as
their aim excellent poems which are (only) the aim of the mass of very
clever poets?

ಕೊಳ್ಳೊಳ್ಳಿನೊಡನೊಡನೆಯೆ

ತುಳ್ಳುವ ಯುಪತಿಯರ ಕರಪರಿಚ್ಛೇದಸಲಿಲಂ |

ಗಳ್ಳೊಳ್ಳೆ ಬಿಡಿಕೆದಮುವ ಕಿಂ

ಜಳ್ಳದಿನ್ ಅದುದು ಸರೋವರಂ ಕಪಿತಜಳಂ || When the pond

took the waters that fell from the hands of the young women who said
"take! take!" and all at once sprinkled, it became reddish-brown water
on account of the filaments (of lotus flowers) that became loose and
were scattered about. ತಮ್ಮಾ, ಇಲ್ಲಿಗೆ ಬಾ, brother, come here! ತಂಗೀ,
ಊಟಕ್ಕೆ ನಡೆ, sister, go to dine! ಮಗಳೇ, ಸುಖದಿನ್ ಇರು, daughter, be
joyful! ದೇವಾ, ನನ್ನನ್ನು ಉದ್ಧರಿಸು, God, save me!

ಬಾರ, ಮರಾಳಿಕಾಗಮನೆ! ನೋಡ, ಚಕೋರವಿಲೋಲನೇತ್ರೇ! come thou who
walkest like a female swan! see thou who hast the fickle eye of a
partridge! ನೀನ್ ಇರ್, be thou!

ಅವಧರಿಪುದು ಬಿನ್ನಪಮಂ, listen (thou) to (my) respectful petition! ರಕ್ಷಿ
ಪುದೆನ್ನಂ, save (thou) me! ಮಗುಬಿ ಬೇಲ್ಪುದೆ ಬೇಲ್ಪುದು, even pray (thou),
pray (thou) again!

ಅವಂ ಕುಡುಗೆ, may he give! ಅವಂ ತರ್ಕ, let him (or may he) bring!
ದೇವರಂ ಪೂಜಿಸುಗೆ ಬುಧಂ, let the wise man worship the gods! ಸಂದೆಯೊಳ್
ನಿಯಮಮಂ ಮಾಡುಗೆ, let him perform the religious observance in the

evening! ಬುಧುಕ್ಸು ಭೋಜನಂಗೈಯ್ಯೆ, may the hungry man eat! ಉಪಾಧ್ಯಾಯಂ ಮಾಣವಕನನ್ ಓದಿಸುಗೆ, let the teacher instruct the boy in the śāstras! ಪುತ್ರಂ ವ್ಯಾಕರಣಮನ್ ಓದುಗೆ, ಮೇಣ್ ವೇದಮನ್ ಓದುಗೆ, the son may read the grammar, or he may read the vēda! ಬಣ್ಣನ್ ಊರಿಸಿಗಂಗೈಯ್ಯೆ, let the servant work! ಅರಸನ್ ಇದಂ ಮಾಡುಗೆ, may the king do this! ಪ್ರಜೆಯಿನ್ನು ಮಾಡುಗೆ, let the people do thus! ಎಮಗೀತಂ ಭಿಕ್ಷುಮಂ ಕುಡುಗೆ, may this man give us alms! ಸರನಾಥನ್ ಆ ತೆದಿದಿಂ ಪೆರ್ಚಿಕ್ಕಿ ದೇಶಂಗಳಂ, may the king cause the countries to thrive in that manner! ವೇದದೊಳ್ ಒನ್ನಿದಾಯು ನಿನಗಕ್ಕೆ ಬೇಗಂ, may soon the life that is usual in the vēda, become thine! ದೇವರು ನಿನಗೆ ದಯ ಮಾಡಲಿ, may God have compassion on thee! ಅವನು ಒಳಗೆ ಬರಲಿ, let him come in! (see § 316, 10. 14).

ಜಿನನ್ ಎಮಗೆ ಸುಖಮಂ ಮಾಡ್ಪುದು, may the Jina give us joy!

Plural.

ಅನಿಬರುಮ್ ಒನ್ನಾಗಿ ತಾಗುವಂ ಘಾಲ್ಗುಣನೊಳ್, let us altogether attack Phālguna! ಅವ್ ಎಲ್ಲರುಮ್ ಈಗಳ್ ಅಶ್ವಮೇಧಂಗೆಯ್ಯಂ, let all of us now perform a horse-sacrifice! ಏಗೆಯ್ಯಂ, what shall we do? ಇನ್ನು ಮನೆಗೆ ಹೋಗೋಣ, let us now go to (our) house! ತನ್ನೆಯಪ್ಪಣೆಯನ್ನು ಕೇಳುವ, let us ask the permission of (our) father!

ವ್ಯಾಳದನ್ನಿಕುಳಮಂ ಸಮ ಕಟ್ಟಿಂ, make ye ready the troop of beasts (and) elephants! ಗುರುಗಳಿರಾ, ಮುದದಿನ್ ಎಮಗೆ ಬೆಸಸಿಂ ಕಥೆಯಂ, O guru, delightfully communicate a story to us! ಮಕ್ಕಳಿರಾ, ನಿತ್ಯದಲ್ಲಿ ದೇವರನ್ನು ಹೊಗಳಿರಿ, O children, praise God continually! ಅಣ್ಣಾ, ಇಲ್ಲಿ ಬನ್ನಿರಿ, O brother, come here! ಸ್ವಾಮಿಾ, ತಾವು ಕೂತು ಕೂಳ್ಳಿರಿ, O sir, sit down! ನೋಡಿ ನೀವು, see ye!

ನೀಮ್ ಎಮಗಭೀಷ್ಟಮನ್ ಈವುದು, give ye us the desired object! ನೀಮ್ ಇದಂ ಮಾಡ್ಪುದು, make you this!

ಅವರ್ ಮಾಡ್ಪಿ, may they (or let them) do (it)! ತತ್ವಮಂ ನಮ್ಮಗೆ ವಿಬುಧರ್, may the wise put their trust in true knowledge! ಎಮ್ಮ ಮಗಂಗಿಮ್ ಪೆಣ್ಣಂ ಕುಡುಗೆ, may they give a female to our son! ಅವರು ಬರೆಯಲಿ, may they (or let them) write!

ತಾವ್ ಇದಂ ಮಾಡ್ಪುದು, let them do this! ಅವರು ಹೋಗುವದು, let them go!

368. The forms of the conjugated negative are given in §§ 209. 210; cf. § 316, s. 6. s. 9. Regarding bhāvavaśanas combined with ಇಲ್ಲ see §§ 209 298. 299. 316, 2. 13; cf. § 254, remark 1.

Here follow some modern instances:—ಅವರು ಈಗ ಬಾರರು, they do not come now. ಯುಧಿಷ್ಠಿರನ ಸದಾಚಾರವನ್ನು ಎಷ್ಟು ವರ್ಣಿಸಲಿ? ಅವನು ತನ್ನ ವೈರಿಗಾದರೂ ಬಿರುನುಡಿಗಳನ್ನು ಆಡನು, ಪರಸ್ತ್ರೀಯರನ್ನು ಪಾಪದೃಷ್ಟಿಯಿಂದ ನೋಡನು ಇತ್ಯಾದಿ, how much shall I praise the virtuous conduct of Yudhishtira? He did not utter abusive words even against his enemies, he did not look at the wives of others with a wicked eye, etc. ಇನ್ನು ನಾನು ಬಾಕಿ, I shall live no longer. ದೊರೆಯ ರಥವಾದರೂ ಎಣ್ಣೆಯಿಲ್ಲದೆ ತಿರಗದು, even the king's chariot does not go without oil. ದೇವರು ವರಾ ಕೊಟ್ಟರೂ ಘಾಜಾರಿ ವರಾ ಕೊಡನು, though God gives a boon, the officiating priest does not give the boon. ದೇವರಿಗೆ ತಿಳಿಯದ ಹಾಗೆ ಮಾಡುವದು ಎನ್ನಿಗೂ ಸಮ್ಮಿನ್ಯಾಗದು, acting without God's knowledge is never possible for us. ಅವನಿನ್ನೆ ಇಷ್ಟು ಭಾರವ ಹೊರೋಣಾ ವಾಗದು, he cannot bear such a load. ರಾಮನು ಊರಿಗೆ ಹೋಗುವದಿಲ್ಲ, Rāma does not go abroad. ಭ್ರಾನ್ತಿ ಹೋದರೂ ಭಯ ಹೋಗಲಿಲ್ಲ, though (his) bewilderment goes, (his) fear has not gone. ನಾನು ಏನೂ ಅನ್ನಲಿಲ್ಲ, I have said nothing.

XXVII. On words corrupted from Samskrita.

369. The Kannada language consists

- 1, of words that are peculiar to the country (dēśīyas) or are pure Kannada (aścāgannada, which are represented by fat types in the Mangalore Dictionary),
- 2, of words that have been borrowed from Samskrita without any alteration (samasaṁskritas, see § 70),
- 3, of words that have been more or less corrupted from Samskrita (apabhraṁśas or tadbhavas, see §§ 74, 79, 81, 82, 84—89, 218, 219, 223, 273, 370), regarding which it is to be remarked that they may also (in speaking or writing) be used in their original form,
- 4, of some words (about 21) that exist in Kannada as well as in Samskrita (tatsamas, see § 71, and compounds with them, § 252, 3) or are as it were Kannada and Samskrita.

Of these four kinds of words the language was made up at the time of the grammarian Kēśava and his learned predecessors.

Afterwards during the reign of the Musulmans many Hindusthānī terms were introduced, and also Mahrattī words became naturalised in Kannada.

370. Samskrita words which only change their finals when naturalised or used as declinable bases in Kannada, have been introduced in §§ 74—79. 81. 82. 84—89.

Samskrita words which undergo further, so to say more essential changes when adopted by Kannada people, i.e. the real apabhramśas or tadbhavas, are now to be considered. It will be sufficient for learning the way of their formation from the following alphabetical list in which all the Tadbhavas especially mentioned by Kēśava as such (about 800) are included, the terms in parenthesis denoting the original Samskrita terms. Final *अ* of Samskrita words is represented by *ಎ*.

ಅಕ್ಕರ (ಅಕ್ಷರ); ಅಗಸೆ (ಅತಸಿ); ಅಗುಲಿ (ಅರ್ಗಲ); ಅಗ್ಗ (ಅರ್ಘ); ಅಗ್ಗಿ (ಅಗ್ನಿ); ಅಂಕುಸ (ಅಂಕುಶ); ಅಂಗಣ (ಅಂಕನ or ಅಂಗನ); ಅಜ್ಜ (ಅಜ್ಞ or ಅಜ್ಞ); ಅಜ್ಜನೆ (ಅರ್ಜನೆ); ಅಜ್ಜರಸಿ (ಅಪ್ಪರಸಿ); ಅಜ್ಜರಿ (ಅಪ್ಪರ್ಯ); ಅಜ್ಜಿ (ಅಕ್ಷಿ); ಅಜ್ಜು (ಅಕ್ಷ); ಅಜ್ಜು (ಅರ್ಯ); ಅಂಜೆ (ಹಂಸೆ); ಅಟ್ಟವೆ (ಅಪ್ಪಮಿ); ಅಡವಿ (ಅಟವಿ); ಅದ್ದ (ಅರ್ಧ); ಅದ್ದಿಕ (ಅಧ್ಯಕ್ಷ); ಅನ್ನ (ಅನ್ನ); ಅನ್ನಳ (ಅನ್ನೋಲ); ಅನ್ನಗೆ (ಅನ್ನಕ); ಅನ್ನೆಯ (ಅನ್ಯಾಯ); ಅಮರ್ದು (ಅಮೃತ); ಅಮಾನೆ (ಅಮಾವಾಸ್ಯೆ); ಅಯೋಗ (ಅಯೋಗ್ಯ); ಅರುಹ (ಅರ್ಹ); ಅಲಸುಗೆ (ಅಲಸ್ಯಕ); ಅಲುವ (ಅಲ್ಪ); ಅವಣ (ಅವನ); ಅವತೆ (ಅವಸ್ಥೆ); ಅವರೆ (ಅಮರೆ; *೪. ಅವರೆ*); ಅವಸೆ (ಅಮಾವಾಸ್ಯೆ; *೪. ಅವಾಸೆ*); ಅಸಡಿ or ಅಸಡಿ (ಅಪಾಧ); ಅಸನಿ (ಅಶನಿ); ಅಸುಗೆ (ಅಶೋಕ or ಅಶೋಕೆ); ಅಳಕ (ಅಲೇಖ); ಅಲಿಗೆ (ಅಲಿಕ); — ಅಕರುಸನ (ಅಕರ್ಷಣ); ಅಕಾಸ (ಅಕಾಶ; *೪. ಅಗಸ*); ಅಗರ (ಅಕರ); ಅಗಸ (ಅಕಾಶ); ಅಗಾರ (ಅಕಾರ; *೪. ಆರ*); ಅಂಗಿರ (ಅಂಗಿರಸ); ಅಡಸೋಗೆ (ಅಟರೂಪಕ); ಅಣೆ (ಅಣ್ಣೆ); ಅಮಿಸ (ಅಮಿಷ); ಅಯಿಸ (ಅಯುಷ್ಯ); ಅರ (ಅಕಾರ); ಅರ (ಅಗಾರ); ಅರನ್ನು (ಅರನ್ನು); ಅರವೆ (ಅರಾಮ); ಅವರೆ (ಅಮರೆ); ಅಸಡಿ, *ಎ* ಅಸಡಿ; — ಇಂಗಳ (ಅಂಗಾರ); ಇಂಗು (ಹಿಂಗು); ಇಂಗುಲಿಕ (ಹಿಂಗುಲಿಕ); ಇಜ್ಜೆ (ಇಜ್ಜೆ); ಇಟ್ಟಗೆ (ಇಷ್ಟಕ); ಇನ್ನರ (ಇನ್ಯ); — ಈಸರ (ಈಶ್ವರ); — ಉಗ್ಗಟ (ಉತ್ಕಟ); ಉಂಗುಟ or ಉಂಗುಟ್ಟ (ಅಂಗುಷ್ಠ); ಉಜ್ಜವಣೆ (ಉದ್ಯಾಪನ); ಉಜ್ಜಳ (ಉಜ್ಜ್ವಲ); ಉಜ್ಜುಗ (ಉದ್ಯೋಗ); ಉಜ್ಜಣಿ (ಉಜ್ಜಯಿನಿ); ಉತ್ತರಿಗೆ (ಉತ್ತರೀಯಕ); ಉಡ್ಡ (ಉಡ್ಡ); ಉಪ್ಪಡ (ಉತ್ಪಟ); ಉಮ್ಮತ or ಉಮ್ಮತ್ತ (ಉನ್ಮತ್ತ); ಉಮ್ಮೆ (ಉಷ್ಣ); — ಎಕ್ಕ (ಎಕ); ಎರ್ಕ (ಅರ್ಕ); ಎಳೆ (ಇಲೆ); — ಎಳಗ (ಎಡಕ); — ಒಟ್ಟಿ (ಉಷ್ಣ); — ಒಗ (ಒಘ); ಒಳಗೆ (ಒಲಿಕೆ); — ಔಸದ (ಔಷಧ); — ಕಂಸಾಳ (ಕಾಂಸ್ಯತಾಲ); ಕಕ್ಕನ (ಕರ್ಕಶ); ಕಂಕರಿ (ಖಂಕರಿ); ಕಜ್ಜ (ಕಕ್ಷ); ಕಜಾಕ (ಖಜಾಖ); ಕಜ್ಜ (ಕಾರ್ಯ); ಕಜ್ಜೆ (ಖರ್ಜು); ಕಂಚೆ (ಕಾಂಚಿ); ಕಂಡು (ಕಾಂಸ್ಯ); ಕಟುರ (ಕಠೋರ); ಕಟ್ಟ (ಕಪ್ಪ); ಕಡ (ಕಟ); ಕಡಗ (ಕಟಕ); ಕಡ್ಡಿ (ಕಾಡ್ಡ); ಕಣಿ (ಖನಿ); ಕಣ್ಣ (ಕಣ್ಣ); ಕಣ್ಣಿಕೆ or ಕಣ್ಣಿಗೆ (ಕಣ್ಣಿಕೆ); ಕಣ್ಣಿಯ (ಕಣ್ಣಕ); ಕಣ್ಣ (ಕಾಣ್ಣ); ಕತಿ (ಕಥೆ); ಕತ್ತರಿ (ಕರ್ತರಿ); ಕತ್ತರಿ (ಕಸ್ತೂರಿ); ಕದಿರ (ಖದಿರ; *೪. ಕಯ*); ಕನ್ನೆ (ಕನ್ನೆ); ಕನ್ನ (ಕರ್ಣ); ಕನ್ನಡ (ಕರ್ಣಾಟಕ);

ಕನ್ನಿಕೆ (ಕನ್ಯಕೆ); ಕಪ (ಕಫ); ಕಪ್ಪಡ (ಕರ್ಪಟ); ಕಪ್ಪರ (ಕರ್ಪೂರ); ಕಬ್ಬ (ಕಾವ್ಯ);
 ಕಮ್ಮಳಿ (ಕಮ್ಮಲ); ಕಮ್ಮ (ಕರ್ಮ); ಕಮ್ಮಿ (ಕರ್ಮಿ); ಕಯ್ಯ or ಕೈರ (ಖದಿರ); ಕರ
 (ಖರ); ಕರಗನ (ಕ್ರಕಡ); ಕರಡಗೆ (ಕರಣ್ಣಕ); ಕರಮ್ಮ (ಕರಮ್ಮ); ಕವ (ಕ್ರಮ);
 ಕವಳ (ಕಬಲ); ಕವಿಂಜಳ or ಕವಿಂಜು (ಕಪಿಂಜಲ); ಕವಿಲೆ (ಕಪಿಲೆ); ಕವುಂಗು (ಕ್ರ
 ಮುಕ); ಕಸಾಯ (ಕಸಾಯ); ಕಳ (ಖಲ); ಕಳಸ (ಕಲಶ); ಕಟಿವೆ (ಕಲಮ); ಕಾಗೆ
 (ಕಾಕ); ಕಾರ (ಕ್ಷಾರ); ಕಾರಿಗೆ or ಗಾರಿಗೆ (ಖಾತಿಕೆ); ಕಾಸ (ಖಾಸ); ಕಾಸಾಯ
 (ಕಾಪಾಯ); ಕಾಸೆ or ಕಾಸಿ (ಕಾಶಾ); ಕಾಳೆ (ಕಹಲೆ); ಕಿಳ (ಖಿಲ್); ಕೀರ (ಕ್ಷೀರ);
 ಕೀಲ (ಕೀಲ); ಕುಕ್ಕಿ (ಕುಕ್ಕಿ); ಕುಂಕುವ (ಕುಂಕುಮ); ಕುಣ್ಣ (ಕುಣ್ಣ); ಕುಪ್ಪನ (ಕೂ
 ಪಾಸ); ಕುಮ್ಮ (ಕುಮ್ಮ); ಕುಮ್ಮಳ (ಕೂಪ್ಪಾಣ್ಣ); ಕುರ (ಖುರ); ಕುವರ (ಕುಮಾರ;
 ೪. ಕೋರ); ಕುಸುಮ್ಪೆ (ಕುಸುಮ್ಪು); ಕೂವ (ಕೂಪ); ಕೂಯಿ (ಕೂಯಿ); ಕೇಣಿ
 (ಕ್ರೇಣಿ); ಕೇವಣ (ಕ್ರೇವಣ); ಕೈದವ (ಕೈತವ); ಕೈರ=ಕಯ್ಯ; ಕೊಂಡೆ (ಕ್ರಾಂಡೆ);
 ಕೊಟ್ಟ (ಕೋಪ್ತ); ಕೊಡಲಿ (ಕುಠಾರ); ಕೊಡಸಿಗೆ (ಕುಟಪಕ); ಕೊಣ್ಣ (ಕುಣ್ಣ);
 ಕೊಪ್ಪಮ್ಮರಿ (ಕುಪ್ಪುಮ್ಮರು); ಕೊನ್ನ (ಕುನ್ನ); ಕೊಯಕ (ಕುಹಕ); ಕೋಗಿಲೆ (ಕೋ
 ಕಿಲ); ಕೋಟಿ or ಕೋಣೈ (ಕೋಟ್ಟಿ); ಕೋಡಿ (ಕೋಟಿ); ಕೋಡು (ಕೂಟ); ಕೋಣ್
 (ಕೋಣ); ಕೋರ (ಕುಮಾರ); ಕೋವಣ (ಕಾಪೇನ); ಕೋಲಿ (ಕುಕ್ಕುಟ); — ಗಜೆ
 (ಗಜೆ); ಗಂಜಿ (ಕಾಂಜಿ); ಗಡಗೆ (ಘಟಕ); ಗಡೆ (ಘಟಿ); ಗಣ್ಣ (ಗ್ರನ್ಥ); ಗಣೈ (ಘಣೈ);
 ಗದಕಿ (ಕೃತಕಿ); ಗನ್ತ (ಗ್ರನ್ಥ); ಗರಣ (ಗ್ರಹಣ); ಗರ್ಗರ (ಘರ್ಗರ); ಗಳನ್ನಿಗೆ (ಗಲನ್ನಿಕೆ);
 ಗಲಿಗೆ (ಘಟಿಕೆ); ಗಾಜು (ಕಾಡ); ಗಾಡ (ಗಾಡ); ಗಾನ (ಗಹನ); ಗಾರಿಗೆ, see ಕಾರಿಗೆ;
 ಗಾವ or ಗಾವೆ (ಗ್ರಾಮ); ಗಾವಿಲ (ಗ್ರಾಮಿಣ); ಗಾವೆ (ಗಾಫೆ); ಗಿರಿಗಟ (ಗಿರ್ಗಟಿ);
 ಗಿರಿನ (ಗಿರಿಶ); ಗುಜ್ಜರ (ಗುರ್ಜರ); ಗುಡಿ (ಕುಟಿ); ಗುಣೈಗೆ (ಘುಣೈಕೆ); ಗುತ್ತ (ಗುಪ್ತ);
 ಗುದ್ದಲಿ (ಕುದ್ದಾಲಿ); ಗುಮ್ಮನ (ಗುಮ್ಮನ); ಗುಳ (ಗುಡ); ಗುಳಿಗೆ (ಘುಟಿಕೆ); ಗೂಗೆ
 (ಘೂಕ); ಗೋಟ್ಟಿ (ಗೋಪ್ತಿ); ಗೋಡೆ (ಕೋಟಿ); ಗೋಡುವೆ (ಗೋಧೂಮ); ಗೋರಟಿ
 or ಗೋರಣೈ (ಕುರುಣ್ಣ); ಗೋವಳ (ಗೋಪಾಲ); ಗೋಸಣೆ (ಗೋಷಣೆ); ಗೋಲಿ,
 o. r. ಘೋಲಿ (ಘೋಟಿ); ಗೋಲಿಗೆ, o. r. ಘೋಲಿಗೆ (ಘೋಟಿಕೆ); ಗಾಳ (ಗಾಡ); —
 ಘಟ್ಟಣೆ (ಘಟ್ಟಣ); — ಚಕ್ಕ (ಚಕ್ರ); ಚಕ್ಕಲಿ (ಚಕ್ಕಲಿ); ಚಟ್ಟಿ (ಚಪ್ಪಿ); ಚದುರ (ಚತುರ);
 ಚನ್ನ (ಛನ್ನ); ಚನ್ನ (ಚನ್ನ); ಚರಿಗೆ (ಚರ್ಯೆ); ಚವಿ (ಛವಿ); ಚಾನ್ನನ (ಛಾನ್ನನ); ಚಾವಳ
 (ಚಾಪಲ); ಚಾವುಣ್ಣಿ (ಚಾಮುಣ್ಣಿ); ಚಿಹರಿ (ತಿಹರಿ); ಚಿಕ್ಕಿಣ್ಣೆ (ಚಿಕ್ಕಿಣ್ಣೆ); ಚಿತ್ತ (ಚಿತ್ತ); ಚಿನ್ನ
 (ಛಿನ್ನ); ಚಿನ್ನ (ಛಿನ್ನ); ಚಿಪ್ಪ (ತಿಪ್ಪ); ಚಿಪ್ಪಿಗ (ತಿಪ್ಪಿಗ); ಚೌ (ಚತು); — ಜಗನ (ಜಘನ);
 ಜಗ (ಜಗತ); ಜಗಲೆ (ಝಗಟಿ, o. r. ಝಗಡೆ); ಜಗುನೆ (ಯಮುನೆ); ಜಂಕಿ (ಝಂಕಿ);
 ಜಂಜು (ಝಂಝು); ಜಡತಿ (ಝಟಿತಿ); ಜಡೆ (ಜಟಿ); ಜತನ (ಯತ್ನ); ಜತಿ (ಯತಿ); ಜತ್ತ
 (ದತ್ತ); ಜತ್ತ (ಯತ್ತ); ಜನ್ನ (ಯಜ್ಞ); ಜಮಳ (ಯಮಲ; ೪. ಜವಳ); ಜಮ್ಮ (ಝಮ್ಮ);
 ಜರ (ಜ್ವರ); ಜವ (ಯಮ); ಜವಣ (ಜೇಮನ; ೪. ಜೇವಣ); ಜವನಿಕೆ (ಯವನಿಕೆ); ಜವಳ
 (ಯಮಲ); ಜವಳಿ (ಯಮಲಿ or ಯಮಲ); ಜವೆ (ಯವೆ); ಜವ್ವನ (ಯಾವನ); ಜಸ

(ಯಶ); ಜಸೋಯೆ (ಯಶೋದೇ); ಜಾಣ್ (ಜ್ಞಾನ); ಜಾತ್ರೆ (ಯಾತ್ರೆ); ಜಾದಿ (ಜಾತಿ); ಜಾದು (ಧಾತು); ಜಾಸ (ಧ್ಯಾನ); ಜಾಳಿ (ಜ್ವಾಲೆ); ಜಿಗುಳಿ or ಜಿಗುಳಿ (ಜಿಲ್ಲಾಕೆ); ಜಿನ್ನ, o. r. ಜೇನ್ನ (ಜೇರ್ಣ); ಜೇರಗೆ, o. r. ಜೇರಿಗೆ (ಜೇರಕ); ಜೇವಗ (ಜೇವಕ); ಜುಕುತಿ or ಜುಗುತಿ (ಯುಕ್ತಿ; ಲ್. ಜುಕ್ತಿ); ಜುಗ (ಯುಗ); ಜುಗುಮ (ಯುಗ್ಮ); ಜುತ್ರಿ (ಯುಕ್ತಿ); ಜುದ್ದ (ಯುದ್ಧ); ಜೂಜು, 300 ಜೂದು; ಜೂದು, o. r. ಜೂಜು (ದ್ಯೂತ); ಜೇಟಿ (ಜೇಷ್ಠ); ಜೇವಣ (ಜೇಮನ); ಜೊನ್ನ (ಜ್ಯೋತ್ಸ್ನ); ಜೋಗ (ಯೋಗ); ಜೋಗಿ (ಯೋಗಿ); ಜೋಣ್ಣಿಗ (ಝೋಣ್ಣಿಗ?); ಜೋತಿ (ಜ್ಯೋತಿ); ಜೋಯಸ (ಜ್ಯೋತಿಷ); ಜೋಸ (ಜೋಷ);— ಝಲ್ಲು (ಝಲ್ಲರಿ); ಝಳ (ಝಲೆ); ಝಳಕ, or perhaps ಝಲಿಕ (ಝಲಕ್ಕ);— ಡಕ್ಕಿ (ಢಕ್ಕಿ); ಡಮರುಗ or ಡಮರುಗ (ಡಮರುಕ); ಡೆಂಕೆ (ಢೆಂಕೆ);— ತಡ (ತಟ); ತಡಿ (ತಟಿ); ತದಿಗೆ (ತೃತೀಯೆ); ತನ್ನರ (ತನ್ತ್ರ); ತನ್ನೆ (ತಾತ); ತಪಸಿ (ತಪಸ್ತಿ; ಲ್. ತಪಸಿ); ತಮ್ಮುಲ (ತಾಮ್ಬುಲ); ತರಂಗು (ತರಂಗ); ತರಣ (ತ್ರಾಣ); ತರಸ (ತ್ರಾಸ); ತರ್ದು (ದರ್ದು); ತವಸಿ (ತಪಸ್ತಿ); ತಳ (ಸ್ಥಲ); ತಾಣ (ಸ್ಥಾನ); ತಾಪಣಿ (ಸ್ಥಾಪನ); ತಾಯಿ (ತಾಲ); ತಿ (ತ್ರಿ); ತಿಕ್ಕ (ತೀಕ್ಷ್ಣ); ತಿಗ (ತ್ರಿಕ); ತಿಣ (ತ್ಯಣ); ತಿಬ್ಬ (ತೀವ್ರ); ತಿಮಿತ (ಸ್ತಿಮಿತ); ತುಚ್ಚ (ತುಚ್ಛ); ತುತಿ (ಸ್ತುತಿ); ತುರಿಹ (ತ್ವರಿತ); ತೂಳ (ಸ್ಥೂಲ); ತೆಲ್ಲಿಗ (ತೈಲಿಕ); ತೊಣ್ಣಿ (ತುಣ್ಣಿ); ತೊವರಿ (ತುವರಿ); ತೊಳಚಿ or ತೊಳಚಿ (ತುಲಸಿ); ತೋಮ (ಸ್ತೋಮ);— ದಣ್ಣ (ದಣ್ಣ); ದನ (ಧನ); ದನಿ (ಧನಿ); ದಪ್ಪ (ದರ್ಪ); ದಮ್ಮ or ಧಮ್ಮ (ಧರ್ಮ); ದಮ್ಮಾಣಿ (ಧರ್ಮಪಾನೀಯ); ದರ (ದ್ವಾರ); ದರುಸನ (ದರ್ಶನ); ದಸೆ (ದಶೆ); ದಾಡೆ (ದಂಷ್ಟ್ರ); ದಾರ (ದ್ವಾರ); ದಾರೆ (ಧಾರೆ); ದಾವು (ಧಾಮ); ದಾಳಿವ್ವ (ದಾಡಿಮ); ದಾಯಿ (ಧಾಟಿ); ದೀಕೆ (ದೀಕ್ಷೆ); ದೀಪ (ದ್ವೀಪ); ದೀವಿ (ದ್ವೀಪ); ದೀವಿಗೆ (ದೀಪಿಕೆ); ದು (ದ್ವಿ); ದುಗ (ದ್ವಿಕ್); ದುಗುಲ (ದುಕೂಲ); ದುಜೋದನ (ದುರ್ಯೋಧನ); ದುಟ್ಟ (ದುಷ್ಟ); ದೂ (ದ್ವಿ); ದೂದಿ (ದೂತಿ); ದೂಪ (ಧೂಪ); ದೂವೆ (ಧೂಮ); ದೂಸಣ or ದೂಸಣಿ (ದೂಷಣ); ದೂಸರ (ಧೂಸರ); ದೂಳಿ (ಧೂಲಿ); ದೆವಸ (ದಿವಸ); ದೆಸೆ (ದಿಶೆ); ದೋಣ (ದ್ರೋಣ); ದೋಣಿ (ದ್ರೋಣಿ); ದೋಸ (ದೋಷ); ದೋಹ (ದ್ರೋಹ);— ಧಮ್ಮ (ಧರ್ಮ, 300 ದಮ್ಮ);— ನಕ (ನಖ); ನಜ್ಜಣಿ (ನರ್ತಕಿ); ನಟ್ಟಿ (ನಪ್ಪಿ); ನಾಮಿ (ನಮಮಿ); ನಾಯ (ನ್ಯಾಯ; ಲ್. ನೇಯ); ನಾಯಿ (ನಾಡಿ); ನಾಯಿಗೆ (ನಾಡಿಕೆ); ನಿಗಣ್ಣು (ನಿಘಣ್ಣು); ನಿಜ್ಜ (ನಿತ್ಯ); ನಿಜ್ಜಲ, ನಿಜ್ಜಳ (ನಿಜ್ಜಲ); ನಿಜ್ಜಿನ್ದ (ನಿಶ್ಚಿನ್ದ); ನಿಟ್ಟುರ (ನಿಷ್ಕುರ); ನಿಟ್ಟಿ (ನಿಷ್ಠೆ); ನಿವಾಸ (ನಿವಾಸ); ನಿದಿ (ನಿಧಿ); ನಿದ್ದೆ (ನಿದ್ರೆ); ನಿಬುದ್ಧಿ (ನಿರ್ಬುದ್ಧಿ; ಲ್. ನಿಬ್ಬುದ್ಧಿ); ನಿಬ್ಬುದ್ಧಿಗ (ನಿರ್ಬುದ್ಧಿಕ್); ನಿಬ್ಬುದ್ಧಿ (ನಿರ್ಬುದ್ಧಿ); ನಿಮಿಸ (ನಿಮಿಷ); ನಿಮ್ಮಳ (ನಿರ್ಮಲ); ನಿರವ (ನಿರೂಪ); ನಿಸಾದಿ (ನಿಪಾದಿ); ನಿಸಿ (ನಿಶೆ); ನಿಸ್ಸಂಕ (ನಿಶ್ಯಂಕ); ನೀರ್ (ನೀರ); ನೂನ (ನ್ಯೂನ); ನೆತ್ತ (ನೇತ್ರ); ನೇಮ (ನಿಯಮ); ನೇಯ (ನ್ಯಾಯ); ನೊಗ (ಯುಗ);— ಪಕ್ಕ (ಪಕ್ವ); ಪಕ್ಕಿ (ಪಕ್ಷಿ); ಪಗರಣ (ಪ್ರಕರಣ); ಪಪ್ಪಾಳ (ಪ್ರಕ್ಷಾಲ); ಪಪ್ಪಳ (ಪ್ರಜ್ವಲ); ಪಜ್ಜಿ or ಪಜ್ಜಿ (ಪದ್ಧತಿ); ಪಂಚವೆ (ಪಂಚಮಿ); ಪಟ್ಟಣ (ಪತ್ತನ); ಪಟ್ಟಿಗೆ (ಪಟ್ಟಿಕೆ); ಪಡ (ಪಟಿ); ಪಡಗು (ಪಡಹು?); ಪಡಡಕ್ಕಿ (ಪಡಡಕ್ಕಿ); ಪಡಿ (ಪ್ರತಿ; ಲ್. ಪಡಿ); ಪಡಿಹನ್ನ (ಪ್ರತಿಷ್ಠಾಪ್ತಿ);

ಪಣಿ (ಫಣಿ); ಪತ (ಪಥ); ಪತ್ತ (ಪತ್ರ); ಪತ್ತಿ (ಪತ್ರ); ಪದುಮ (ಪದ್ಮ); ಪಯ (ಪದ);
 ಪಯಣ (ಪ್ರಯಾಣ); ಪರಸು (ಪರತು); ಪರಿಕೆ (ಪರೀಕ್ಷೆ); ಪರಿಕೆ or ಪರಿಗೆ (ಪರಿಶಿ);
 ಪರುಸ (ಸ್ಪರ್ಶ); ಪಲುಗುಣ (ಫಲ್ಲುಣ); ಪಲ್ಲಣ, see ಹಲ್ಲಣ; ಪವಣ (ಪ್ರವಾಣ); ಪಸ
 ದನ or ಹಸದನ (ಪ್ರಸಾಧನ); ಪಸು (ಪಶು); ಪಳ (ಫಲ); ಪಳಕ (ಸ್ಥಿತಿ); ಪಳಕು or
 ಪಳುಕು (ಸ್ಥಿತಿ); ಪಯಿ (ಪ್ರತಿ; ಲ್. ಪಡಿ); ಪಾಗದ (ಪ್ರಾಕೃತ); ಪಾಗಲ್ or ಪಾಗಲ (ಪ್ರಾ
 ಕಾರ); ಪಾಣಿಯ (ಪಾನೀಯ); ಪಾದರಿ or ಹಾದರಿ (ಪಾಟಲ); ಪಾಯ (ಪಾದ); ಪಾಲು
 ಗುಣ (ಫಾಲ್ಲುಣ); ಪಾವುಗೆ or ಹಾವುಗೆ (ಪಾದುಕ); ಪಾಸ (ಪಾಶ; ಲ್. ಹಾಸ); ಪಾಸಣ್ಣಿ
 (ಪಾಷಣ್ಣಿ); ಪಾಸಾಣ (ಪಾಷಾಣ); ಪಾಸಾಣ್ಣಿ (ಪಾಷಾಣ್ಣಿ); ಪಾಲ or ಪಾಳ (ಫಾಲ);
 ಪಿಟ್ಟು or ಹಿಟ್ಟು (ಪಿಷ್ಟ); ಪಿಣ್ಣಿಗೆ (ಪಿಣ್ಣಿಕೆ); ಪಿಣ್ಣಿವಾಳ (ಫಿಣ್ಣಿವಾಲ); ಪಿಣ್ಣು or ಹಿಣ್ಣು
 (ಪಿಣ್ಣ); ಪಿಸುಣ (ಪಿತುಣ; ಲ್. ಹಿಸುಣ); ಪಿಣ್ಣಿಗೆ, o. r. ಪಿಣ್ಣಿಗೆ (ಪೀಲಿಕೆ, o. r. ಪೀಲಿಕೆ);
 ಪುಗ್ಗಿ (ಪುರ್ಗಿ?); ಪುತ್ತಳಿ, or perhaps ಪುತ್ತಯಿ (ಪುತ್ರಿಕೆ); ಪುತ್ತಿಗೆ (ಪುತ್ರಿಕೆ); ಪುರ
 (ಪೂರ); ಪುಳ (ಸ್ಥಿತಿ); ಪುಯಿಲ್ (ಪುಲಿನ); ಪುರಿಗೆ (ಪುರಿಕೆ); ಪೆಕ್ಕಣ (ಪೇಕ್ಷಣ);
 ಪೆಟ್ಟಿಗೆ (ಪೇಟಿಕೆ; ಲ್. ಪೇಳಿಗೆ); ಪೆಟ್ಟು (ಪೇಟೆ); ಪೇನ (ಫೇನ); ಪೇಳಿ, or perhaps
 ಪೇಯಿ (ಫೇಲಿ, ಫೇಲಿ?); ಪೇಳಿಗೆ (ಪೇಟಿಕೆ); ಪೊತ್ತಿಗೆ (ಪುಸ್ತಕ); ಪೋಳಿಗೆ, see
 ಹೋಳಿಗೆ; ಪಾರುಸ (ಪಾರುಷ); ಪ್ರಹರಣೆ (ಪ್ರಹರಣ); — ಬಕುತಿ (ಭಕ್ತಿ); ಬಗ್ಗ (ವರ್ಗ);
 ಬಗ್ಗ (ವ್ಯಾಘ್ರ); ಬಜ್ಜಳಿ or ಬಜ್ಜಣ (ವಜ್ರಲೆ); ಬಜೆ (ವಜೆ); ಬಂಜ (ವಂಜ); ಬಂಜನೆ
 (ವಂಜನೆ); ಬಂಜಿ (ವಜ್ರೆ); ಬಟ್ಟ (ಪ್ರಪ್ತ); ಬಡಗಿ or ಬಡ್ಡಗಿ (ವರ್ಧಕೆ); ಬಣ್ಣ (ವಣ್ಣ);
 ಬಣ್ಣ or ಭಣ್ಣ (ಭಾಣ್ಣ); ಬಣ್ಣ (ವರ್ಣ); ಬತ್ತಿ (ವರ್ತಿ); ಬದ್ಧವಣ (ವರ್ಧಮಾನ);
 ಬಸ್ತ (ಬಸ್ತ); ಬಸ್ತಗೆ (ಬಸ್ತಕ); ಬಬ್ಬರ (ಬರ್ಬರ; ಲ್. ಬೊಬ್ಬಲಿ); ಬರಿಸ (ವರ್ಷ);
 ಬರ್ಮ (ಬ್ರಹ್ಮ; ಲ್. ಬೊಮ್ಮ); ಬಲ್ಲಹ (ವಲ್ಲಭ); ಬವರ (ಭ್ರಮರ); ಬವಿ (ಭವಿ);
 ಬಸದಿ (ವಸತಿ); ಬಸಸ್ತ (ವಸಸ್ತ); ಬಸವ (ವೃಷಭ); ಬಸೆ (ವಸೆ); ಬಳಿ (ವಲಯ);
 ಬಾಜನೆ (ವಾಚನೆ); ಬಾಡು (ವಾಟೆ); ಬಾದು (ವಾದ); ಬಾರ (ದ್ವಾರ); ಬಾವಿ (ವಾಪಿ);
 ಬಾಸನ್ನಿ (ವಾಸನ್ನಿ); ಬಾಸೆ (ಭಾಷೆ); ಬಾಳ (ವಾಲ); ಬಿಕ್ಕಿ (ಭಿಕ್ಷೆ); ಬಿಂಗ (ಭೃಂಗ); ಬಿಂ
 ಗಾರ or ಬಿಂಗಾರಿ (ಭೃಂಗಾರ); ಬಿಜ್ಜಣ್ಣಿ (ವಿಜ್ಞಣ್ಣಿ); ಬಿಜ್ಜಣ್ಣ (ವಿಜ್ಞಣ್ಣ); ಬಿಜ್ಜು (ಭಿಕ್ಷು);
 ಬಿಜ್ಜಿ (ವಿಜ್ಜೆ); ಬಿಜ್ಜೋದರ (ವಿಜ್ಞಾಧರ); ಬಿಂಜ (ವಿಜ್ಞ); ಬಿತ್ತರ (ವಿಸ್ತಾರ); ಬಿದಿ (ವಿಧಿ);
 ಬಿದಿಗೆ (ದ್ವಿತೀಯೆ); ಬಿಸ್ತ (ವೃಸ್ತ); ಬಿಸ್ತಣ (ವಿಜ್ಞಾನ); ಬಿಸ್ತಣಿ (ವಿಜ್ಞಾನಿ); ಬಿಸ್ತರ or ಬಿಸ್ತಹ
 (ವಿಜ್ಞಾನನ); ಬಿಯದ (ವ್ಯಾಧಿ); ಬಿಯದಿ (ವ್ಯಾಧಿ); ಬಿಯಸಂಗ (ವ್ಯಾಸಂಗ); ಬಿಯಳ
 (ವ್ಯಾಲ); ಬಿಸ (ವಿಷ); ಬೀಣಿ (ವೀಣೆ); ಬೀದಿ (ವೀಧಿ); ಬೀಮ (ಫೀಮ; ಲ್. ಬೀವ); ಬೀರ
 (ವೀರ); ಬೀವ (ಫೀಮ); ಬುದ (ಬುಧ); ಬೂದಿ (ಭೂತಿ); ಬೂವಿ (ಭೂಮಿ); ಬೆಜ್ಜ (ವೈದ್ಯ);
 ಬೆಂಜನ (ವ್ಯಂಜನ); ಬೆತಿರೇಕ (ವ್ಯತಿರೇಕ); ಬೆತೆ (ವ್ಯಥೆ); ಬೆತ್ತ (ವೇತ್ರ); ಬೆನಕ (ವಿನಾಯಕ);
 ಬೆಲ್ಲವತ್ತ (ಬಿಲ್ವಪತ್ರ); ಬೇಗ (ವೇಗ); ಬೇದನೆ (ವೇದನೆ); ಬೇರ (ವೈರ); ಬೇರಿ (ಫೇರಿ); ಬೇಸಗೆ
 (ವೈಶಾಖ; ಲ್. ವೈಸಾಗ); ಬೇಹಾರ (ವ್ಯವಹಾರ); ಬೈಕ (ಭೈಕ್ಷ); ಬೈರವ (ಭೈರವ); ಬೊಜಂಗ
 (ಭುಜಂಗ); ಬೊಬ್ಬಲಿ (ಬರ್ಬರ, ಬರ್ಬರ); ಬೊಮ್ಮ (ಬ್ರಹ್ಮ); ಬೋಗ (ಭೋಗ); ಬೋಗಿ

(ಭೋಗ);—ಭಣ್ಣ, see ಬಣ್ಣ; ಭೈತ್ತ (ಬಹಿತ್ತ);—ಮಕ್ಕಡ or ಮಂಕಡ (ಮರ್ಕಟ); ಮಕ್ಕರಿ (ಮಕ್ಕರಿ); ಮಗುಡ (ಮಕುಟ); ಮಣ್ಣ (ಮಣ್ಣ); ಮಣ್ಣರ (ಮಣ್ಣರ); ಮಣ್ಣು (ಮಣ್ಣು); ಮಂಜಿಟಿಗೆ or ಮಂಜಿಟ್ಟಿಗೆ (ಮಂಜಿಷ್ಟಕ); ಮಟ (ಮಠ); ಮಡ (ಮಠ); ಮಣ್ಣ (ಮಣ್ಣ); ಮಣ್ಣಿಗೆ (ಮಣ್ಣಕ); ಮದ್ದಳಿ (ಮದ್ದಲ); ಮನ್ನ (ಮನ್ನ); ಮನ್ನಣಿ (ಮನ್ನಣಿ); ಮನ್ನ (ಮನ್ನ); ಮನ್ನರ (ಮನ್ನ); ಮನ್ನಯಿ (ಮನ್ನಯಿ); ಮಯಣ (ಮಯಣ); ಮರುಗ (ಮರುವಕ); ಮಲ್ಲಿಗೆ (ಮಲ್ಲಿಕೆ); ಮಸಣ (ಶ್ವಶಾನ); ಮಸಿ (ಮಸಿ); ಮುಡಿಗಿ (ಮುಲಿಕೆ); ಮಾ (ಮಹತ್); ಮಯ್ಸಿ, see ಮೈಸಿ; ಮಾಗಿ (ಮಾಘ); ಮಾಡ (ಮಾಟ); ಮಾಣಿಕ (ಮಾಣಿಕ್ಯ); ಮಾತ (ಮಹತ್ತ); ಮಾನಸ (ಮಾನುಷ್ಯ); ಮಾನಿಸ (ಮಾನುಷ್ಯ); ಮಿಗ (ಮೈಗ); ಮಿತಿಳಿ (ಮಿತಿಳಿ); ಮಿತ್ತು or ಮಿತ್ತು (ಮೈತ್ತು); ಮಿಾನ್ (ಮಿಾನ್); ಮುಕ (ಮುಖ; ಲ್ಲಿ. ಮೊಗ); ಮುಕುತಿ (ಮುಕ್ತಿ); ಮುಗುಳ್ (ಮುಗುಲ); ಮುಟ್ಟಿಗೆ (ಮುಷ್ಟಿಕೆ); ಮುದ್ದಿಗೆ (ಮುದ್ದಿಕೆ); ಮುದ್ದಿಗೆ (ಮುದ್ದಿಕೆ); ಮುಷ್ಟಿಗೆ (ಮುಷ್ಟಿಕೆ); ಮೆಳಸು [ಮೆಲಿಸು], ಮೊಸು (ಮರಿಜ); ಮೇಣ್ಣಿ or ಮೇಣ್ಣಿ (ಮೇಣ, o. r. ಮೇಣ); ಮೇಸ (ಮೇಷ); ಮೈಮ (ಮಹಿಮೆ); ಮೈಸಿ or ಮಯ್ಸಿ (ಮಹಿಷಿ); ಮೊಗ (ಮುಖ); ಮೊದೆ (ಮುಂಜ); ಮೊಡ (ಮೂಢ); ಮೋರ (ಮಯೂರ);—ಯುಗುಮ (ಯುಗ್ಮ);—ರಕ್ಕನ (ರಾಕ್ಷಸ); ರಕ್ಕಿ (ರಕ್ಷಿ); ರಗಿಳಿ (ರಘಟಿ); ರತುನ (ರತ್ನ; ಲ್ಲಿ. ರನ್ನ); ರನ್ನ (ರತ್ನ); ರವೈ (ರವೈ); ರಸೆಯನ or ರಸಯನ (ರಸಾಯನ); ರಾಯ (ರಾಜ); ರಾಸಿ (ರಾಶಿ); ರಿಜು (ಖಜು); ರಿಣ (ಖಣ); ರಿತು (ಖತು); ರಿಸಿ (ಖಷಿ); ರೂಡಿ (ರೂಢಿ); ರೂಫು or ರೂಫು (ರೂಪ); ರೋವ (ರೋಮ);—ಲಕುಮಣ (ಲಕ್ಷ್ಮಣ); ಲಕುಮಿ (ಲಕ್ಷ್ಮಿ); ಲಕ್ಕ (ಲಕ್ಷ); ಲಕ್ಕಣ (ಲಕ್ಷಣ); ಲಗುಡ (ಲಕುಟ); ಲಗುನ (ಲಗ್ನ); ಲಗ್ಗಿ or ಲಗ್ಗಿಕ (ಲಾಗ್ನಿಕ); ಲಜ್ಜಣ (ಲಾಂಛನ); ಲವ್ವಣ (ಲವ್ವನ); ಲವ್ವಳ, or perhaps ಲವ್ವಡಿ (ಲವ್ವಟ); ಲಾಮಡ or ಲಾಮಡ್ಡ (ಲಾಮಜ್ಜ); ಲಾಡಿ (ಲಾಟ); ಲಾಡಿಬಾಸೆಗ (ಲಾಟಭಾಷಿಕ); ಲೆಪ್ಪ (ಲೇಪ್ಪ); ಲೋಲ (ಲೋಲ);—ವಂಕ (ವಕ್ರ); ವತ್ತಿ (ವರ್ತಿ); ವರಾಳ (ವರಾಟ); ವಳಿಗೆ, or perhaps also ವಯಿಗೆ (ವಟಿಕೆ); ವಾಸ (ವಾಂಶ್ಯ); ವಾಸುಗಿ (ವಾಸುಕಿ); ವಾಹಳಿ (ವಾಹ್ಯಾಲಿ); ವಾಳಿ (ವಾಹ್ಯಾಲಿ); ವಕ್ಕಿರ (ವಿಷ್ಕಿರ); ವಿತೆ (ವೃಥೆ); ವಿತ್ತಿ (ವೃತ್ತಿ); ವಿದ್ಡಿ (ವೃದ್ಧಿ); ವಿಲಸ (ವಿಲಾಸ); ವಿವನ್ನ (ವಿವನ್ನ); ವಿಸ (ವಿಷ, ಲ್ಲಿ. ವಿಸ); ವಿಸಯ (ವಿಷಯ); ವಿಳಂಗ (ವಿಡಂಗ); ವೀಳಿಗೆ (ವೀಟಿಕೆ); ವೇಸ (ವೇಷ); ವೈಸಾಗ (ವೈಶಾಖ; ಲ್ಲಿ. ಬೇಸಗೆ); ವೈಹಾಳಿ or ವೈಹಾಳಿ (ವಾಹ್ಯಾಲಿ);—ಸಂಸಯ (ಸಂಶಯ); ಸಕುನ (ಶಕುನ); ಸಕುನಿ (ಶಕುನಿ); ಸಕ್ಕಡ (ಸಂಸ್ಕೃತ); ಸಕ್ಕರೆ (ಶರ್ಕರ); ಸಕ್ಕಿ (ಸಾಕ್ಷಿ; ಲ್ಲಿ. ಸಾಕ್ಷಿ); ಸಗ್ಗ (ಸರ್ಗ); ಸಂಕ (ಶಂಖ); ಸಂಕರ (ಶಂಕರ); ಸಂಕಲಿ (ಶೃಂಖಲ); ಸಂಕು (ಶಂಕು); ಸಂಕೆ (ಶಂಕೆ); ಸಂಗ (ಸಂಘ); ಸಂಗಡ (ಸಂಘಾತ); ಸಂಗವ (ಸಂಗಮ); ಸಂಜೆ (ಸಂಜೆ); ಸಟಿ (ಶಠಿ); ಸಣಿ (ಶನಿ); ಸಣ್ಣ (ಷಣ್ಣ); ಸಣ್ಣ (ಸನ್ನ); ಸತ್ತವಿ or ಸತ್ತವೆ (ಸತ್ತಮಿ); ಸತ್ತಿಗೆ (ಭತ್ತಿಕೆ); ಸತ್ತುಗ (ಸತ್ತಕ); ಸನ್ನಸ (ಸನ್ನೋಷ); ಸನ್ನೆ (ಸಂಸ್ಥಾ); ಸನ್ನ (ಸನ್ನಿ); ಸನ್ನಣ (ಸನ್ನಾಹ); ಸಪ್ಪಳ, o. r. ಸಪ್ಪಳ (ಸಪ್ಪಲ); ಸಬುಡ (ಶಬ್ದ); ಸಬ್ಬ (ಸರ್ವ); ಸವ್ವರ (ಸವ್ಯಾರ); ಸವ್ವರ (ಶವ್ವರ); ಸವ್ವಳ (ಶವ್ವಲ); ಸಮ್ಬ (ಶಮ್ಬ); ಸಮ್ಬ

(ಷಮಫ); ಸಯಮ್ಭು (ಸ್ವಯಮ್ಭು); ಸರ (ಸ್ವರ); ಸರ (ಶರ); ಸರದ (ಶರದ); ಸರಸತಿ (ಸರಸ್ವತಿ); ಸರುಸಪ (ಸರ್ಷಪ; ಲ್. ಸಾಸವೆ); ಸರೂಪ (ಸ್ವರೂಪ); ಸಲಗೆ (ಶಲಾಕೆ); ಸವ (ಶಬ); ಸವ (ತ್ರಮ); ಸವಗ (ಸವೋಘ); ಸವಣ (ಕ್ಷಪಣ and ತ್ರವಣ); ಸಸಿ (ಶತಿ); ಸಸಿ (ಸಸ್ಯ); ಸಾ (ಸಹ); ಸಾಕ್ಕಿ (ಸಾಕ್ಷಿ); ಸಾಣ or ಸಾಣೆ (ಶಾಣ); ಸಾತಿ (ಸ್ವಾತಿ); ಸಾದನೆ (ಸಾಧನೆ); ಸಾನ (ಶ್ವಾನ); ಸಾನ್ತಿ (ಶಾನ್ತಿ); ಸಾಪ (ಶಾಪ); ಸಾಮು (ಶ್ಯಾಮು); ಸಾಮಿ (ಸ್ವಾಮಿ); ಸಾರಿದ (ಶಾರಿದ); ಸಾರೀರ (ಶಾರೀರ); ಸಾಲಣ (ಶಾಲಣ); ಸಾಲೆ (ಶಾಲೆ); ಸಾವನ್ತ (ಸಾಮನ್ತ); ಸಾವೆ (ಶ್ಯಾವು); ಸಾಸ (ಸಾಹಸ); ಸಾಸತ (ಶಾಶ್ವತ); ಸಾಸವೆ (ಸರ್ಷಪ); ಸಿಂಗ (ಸಿಂಹ); ಸಿಂಗಾರ (ಶೃಂಗಾರ); ಸಿಂಗಿ (ಶೃಂಗಿ); ಸಿಟ್ಟಿ (ಸೃಷ್ಟಿ); ಸಿನ್ದೂರ (ಸಿನ್ದೂರ); ಸಿರ (ತಿರ); ಸಿರಿ (ತ್ರಿಲ); ಸಿರಿಯ (ತ್ರಿಲ); ಸಿವಿಗೆ (ಶಿವಿಕೆ); ಸಿವೆ (ಶಿವೆ); ಸೀತ (ಶೀತ); ಸೀರೆ (ಚೀರ); ಸೀಲ್ (ಶೀಲ); ಸೀವರ (ಶೀಕರ); ಸೀಸಕ (ಶೀರ್ಷಕ); ಸುಗ್ಗಿ? (ಸುರ್ಗಿ?); ಸುಚಿ (ಶುಚಿ); ಸುಣ್ಣಿ (ಶುಣ್ಣಿ); ಸುಣ್ಣ (ಚೂರ್ಣ); ಸುತ್ತಿ (ಶುಕ್ತಿ); ಸುತ್ತಿಗೆ (ಸೂತ್ರಿಕೆ); ಸುದ್ದಿ (ಶುದ್ಧಿ); ಸುಬ (ಶುಭ); ಸುವ್ವು (ಶುಮ್ಭು); ಸುರಿಗೆ (ಭುರಿಕೆ); ಸುಲ್ or ಸುಲು (ಶುಲ್ವ); ಸುಳ (ಶೂಲ; ಲ್. ಸೂಳ); ಸೂಕುಮ (ಸೂಕ್ಷ್ಮ); ಸೂಜಿ (ಶೂಜಿ); ಸೂವ (ಸೂಪ); ಸೂಳ (ಶೂಲ); ಸೆಜ್ಜಿ (ಶಯ್ಯೆ); ಸೆಸ್ತವ (ಸೈಸ್ತವ; ಲ್. ಸೈಸ್ತವ); ಸೆಸ್ತೂರ (ಸಿನ್ದೂರ); ಸೆಲೆ (ಶಿಲೆ); ಸೇಣಿ (ಶ್ರೇಣಿ); ಸೇತ (ಶ್ರೇತ); ಸೇಮ (ಕ್ಷೇಮ); ಸೇಸ (ಶೇಷ); ಸೇಸೆ (ಶೇಷೆ); ಸೈಸ್ತವ (ಸೈಸ್ತವ); ಸೈವ (ಶೈವ); ಸೋಕ or ಸೋಗ (ಸುಖ); ಸೋಣಗ (ಶುನಕ); ಸೋದೆ (ಸುಧೆ); ಸೋನ್ನೆ (ಸ್ವರ್ಣ); ಸೋನ್ನೆ (ಶೂನ್ಯ); ಸೋಬಗು (ಶುಭಗ); ಸೋರಟ (ಸೌರಾಷ್ಟ್ರ); ಸೋಸೆ (ಸ್ತುಷೆ); ಸೋಣಿ (ಶ್ರೋಣಿ); ಸೋವಾಸಿಣಿ (ಸುವಾಸಿನಿ); ಸೌರಿ (ಶೌರಿ); — ಹಗ್ಗ (ಪ್ರಗ್ರಹ); ಹಗ್ಗಿ (ಅಗ್ನಿ); ಹಂಜರ (ಪಂಜರ); ಹಟ್ಟಿಗೆ (ಪಟ್ಟಿಕೆ); ಹಡಲಗೆ (ಪಟಲಕ); ಹಣೆಕೆ (ಪ್ರಣೀತಿ); ಹಣ್ಣ (ಪಣ್ಣ); ಹತ್ತ (ಹಸ್ತ); ಹದಿಟಿ or ಹದಿಡೆ (ಪ್ರತಿಷ್ಠೆ); ಹದಿಬತೆ or ಹದಿಬದೆ (ಪತಿವ್ರತೆ); ಹಸ್ತ (ಪಸ್ತ); ಹಬು (ಪ್ರಭು); ಹಬೆ (ಪ್ರಭೆ); ಹರಣ (ಪ್ರಾಣ); ಹರಯ (ಪ್ರಾಯ); ಹರವಸ (ಪರವಶ); ಹರುಸ (ಹರ್ಷ); ಹಲಗೆ (ಫಲಕ); ಹಲ್ಲಣ or ಪಲ್ಲಣ (ಪಲ್ಯಾಯನ); ಹಸದನ, see ಪಸದನ; ಹಸರ (ಪ್ರಸರ); ಹಾದರಿ (ಪಾಟಲ, ಲ್. ಪಾದರಿ); ಹಾವುಗೆ (ಪಾದುಕ, ಲ್. ಪಾವುಗೆ); ಹಾಸ (ಪಾಶ, ಲ್. ಪಾಸ); ಹಿಟ್ಟು (ಪಿಷ್ಟ, ಲ್. ಹಿಟ್ಟು); ಹಿಣ್ಣು (ಪಿಣ್ಣು, ಲ್. ಪಿಣ್ಣು); ಹಿಪ್ಪಲಿ (ಪಿಪ್ಪಲಿ); ಹಿವ (ಹಿಮ); ಹಿಸುಣ (ಪಿತುನ, ಲ್. ಪಿಸುಣ); ಹುಬ್ಬಿ (ಪೂರ್ವ); ಹುರ (ಪುರ); ಹೆಕ್ಕೆ or ಹಿಕ್ಕೆ (ಸಿಕ್ಕೆ); ಹೆಜ್ಜೆ (ಪದ್ಧತಿ, ಲ್. ಪಜ್ಜೆ); ಹೆಟ್ಟ (ಹೃಷ್ಟ); ಹೆಡಗೆ (ಪಿಟಕ, ಎಡಕ); ಹೆದೆಯ (ಹೃದಯ); ಹೇರಿಗ (ಹೇರಿಕ); ಹೈತಿಗ or ಹೈತಿಗೆ (ಪೈತ್ಯಕ); ಹೊಕ್ಕುರಣಿ (ಪುಷ್ಕರಿಣಿ); ಹೊತ್ತಗೆ (ಪುಸ್ತಕ, ಲ್. ಪೊತ್ತಗೆ); ಹೊನ್ನೆ (ಪರ್ಣಿ); ಹೋಳಿಗೆ, or perhaps ಹೋಲಿಗೆ (ಸ್ಫೋಟಕ, ಲ್. ಪೋಳಿಗೆ).

Regarding compounds with them see § 252, 4 seq.

In the Śabdānuśāsana there are the following additional tadbhavas:—

ಅಕ್ಕೋಳ (ಅಕ್ಕೋಳಿ); ಅಗಸೆ (ಅಗಸ್ತ್ಯ); ಅಚ್ಚರಸೆ (ಅಪ್ಸರಸ); ಅಜಸಂಗ (ಅಜಪ್ಪಂಗ); ಆರ (ಹಾರ); ಇಂಗಲಿಕ (ಹಿಂಗುಲಕ); ಉಗ್ಗಡ (ಉತ್ಕಟ); ಉತ್ತಡೆ (ಉತ್ಕಟ);

ಉಬ್ಬಟೆ (ಉತ್ಪಾಟ); ಉಬ್ಬೆ (ಉತ್ಪೇ); ಎಳ್ಳೆ (or ಎಲಿಕ್ಕಿ? ಅರ್ಕ); ಏಯಾರಸಿ (ಏಕಾದಶಿ); ಕವಿ (ಕವಿ); ಕಾವ (ಕಾಮ); ಕಿಷ್ಟ (ಕೃಷ್ಣ); ಕೀರ್ (ಕೀರ); ಕುಯಕ (ಕುಡಕ); ಕೂರ್ (ಕೂರ); ಗಟಿ (ಘಟಿ); ಚನ್ನಿರ (ಚನ್ನ); ಚನ್ನ (ಚನ್ನ); ಚೌತಿ (ಚತುರ್ಥಿ); ಚೌದನೆ (ಚತುರ್ದಶಿ); ಜಗಲ (ಝುಕಟ); ಜಂಗ (ಝುಂಕೆ); ಜಟ್ಟಿ (ಜೈಷ್ಠಿ); ಜಮ್ಮೆ (ಝಮ್ಮೆ); ಜಸ (ಝಷ); ಜಾಗ (ಯಾಗ); ಜಾವ (ಯಾಮ); ಜಾವಕ (ಯಾವಕ); ಜಾವಳ (ಜಾವಲ); ತಣ್ಣಿಲ (ಸ್ಥಣ್ಣಿಲ); ತಿತಿ (ಸ್ಥಿತಿ); ತೇರನೆ (ತ್ರಯೋದಶಿ); ದಡ (ತಟ); ದರೆ (ಧರೆ); ದಸವೆ (ದಶಮಿ); ದಾವು (ದಾಮ); ದಿಡ (ದೃಢ); ದುಗ್ಗ (ದುರ್ಗ); ದೆವ್ವ (ದೈವ); ನಜ್ಜಣ (ನರ್ತನ); ನೊದೆ (ಮುಂಜ); ಪಕ್ಕಾಳನ (ಪ್ರಕ್ಷಾಲನ); ಪರಸನ (ಪ್ರಶ್ನ); ಪರಿಸಂಗ (ಪರಿಷ್ಕಂಗ); ಪಾಗರ (ಪ್ರಾಕಾರ); ಪಾಡಿವ (ಪ್ರತಿಪದಾ); ಪಾಳಿಲ (ಪಾಲಿನ); ಬಪ್ಪ (ವಪ್ರ); ಬಯ (ಭಯ); ಬರತ (ವ್ರತ); ಬಾದನೆ (ವ್ಯಾದಶಿ); ಬಿಲಸ (ವಿಲಾಸ); ಮನ್ನಿರ (ಮನ್ವಿರ); ಮನ್ನಣೆ (ಮನ್ಯತೆ); ಮಾಗ (ಮಾಘ); ಮಾಳರ (ಮಾಠರ); ಮಿರ್ದಿಗೆ (ಮೃದ್ವಿಕೆ); ಮೂಡೆ (ಮೂತ); ಮೋಜನ (ಮೋಚನ); ಯತನ (ಯತ್ನ); ಯುಕುತಿ (ಯುಕ್ತಿ); ರಿರ್ದಿ (ಮೃದ್ವಿ); ರಿಸಬ (ಮುಷಠ); ರುತು (ಋತು); ಲಟ್ಟಿ (ಲಕ್ಷ್ಮಿ); ಲಮ್ಮಳಿಗೆ (ಲಾವುತ್ಯಾ); ವನ್ನನ (ವನ್ಧನ); ವಿವಾದ (ವಿವಾಧ); ವೀಳಿಯ (ವೀಳಿಕೆ); ಸಂವ (ಶಮ್ಭು); ಸಂಜಯ (ಸಂಜಯ); ಸನ್ನೆ (ಸಂಜ್ಞೆ); ಸಬು (ಸ್ವಭೂ); ಸಯ (ಶ್ರೇಯ); ಸರಮ (ಶ್ರಮ); ಸಾಜ (ಸಹಜ); ಸಾದಕ (ಸಾಧಕ); ಸಿಂಗರ (ಶೃಂಗಾರ); ಸೀಲೆ (ಶೀಲೆ); ಸುಟ್ಟಿ (ಸೃಷ್ಟಿ); ಸೇಲೆ (ಜೇಲ); ಸೊಜ್ಜ (ಸ್ವಜ್ಞ); ಸೊಬಗು (ಸೌಭಾಗ್ಯ); ಸೋಬೆ (ಶೋಭೆ); ಹತ್ತಿಗೆ (ಪತ್ರಿಕೆ); ಹಿದಯ (ಹೃದಯ); ಹಿರಿ (ಪ್ರೀ); ಹೀವರ (ಪೀವರ). Of these 91 tadbhavas twenty-eight (*viz.* ಅರ, ಉಗ್ಗಡ, ಕಾವ, ಕುಯಕ, ಚನ್ನಿರ, ಚೌತಿ, ಜಾಗ, ಜಾವ, ತಿತಿ, ತೇರನೆ [as ತೇರಸಿ], ದಡ, ದರೆ, ದಸವೆ [as ದಸವಿ], ದಿಡ, ದುಗ್ಗ, ದೆವ್ವ, ನಜ್ಜಣ, ನೊದೆ, ಪಾಡಿವ, ಯತನ, ಯುಕುತಿ, ರುತು, ಲಟ್ಟಿ, ವೀಳಿಯ, ಸನ್ನೆ, ಸಾಜ, ಸಿಂಗರ, ಸೇಲೆ) are in the Dictionary. See also the Śabdānuśāsana's words with ಲಿ in § 231.

It must not be thought that the tadbhavas mentioned by Kēśava in the above list and the Śabdānuśāsana, are all which Kannada contains: Kēśava himself knew more, *e. g.* ಪರಿಯಗೆ, ಪರಿದ, etc. There are many others, as the Dictionary will show. It may be said that most of the tadbhavas are used in conversation by all classes of Kannada people.

XXVIII. On the doubling of consonants.

371. As in Sanskrita so also in Kannada a doubling of consonants takes place which properly does not belong to the department of grammar. It is now found mostly in ancient inscriptions (śāsanas), more or less also in ancient manuscripts.

The grammarian Kēśava teaches such doubling in the following instances in all of which it is optional:—

1, in the dative plural where ಗೆ is preceded by ರ್, *e. g.* ದೇವಗ್ಗಿರ್, ಎರೆ ವಗ್ಗಿರ್ (§ 119, *a*, dative), ಸ್ತ್ರೀಯಗ್ಗಿರ್ (§ 132, *a*, dative; § 240, *a*);

2, in the past participle formed by ದು preceded by ರ್, *e. g.* ಪೀದ್ದುರ್, ಸೋದ್ದುರ್, ಅಮದ್ದುರ್, ಒಸದ್ದುರ್ (§ 155);

3, in the present-future relative participle, if ವ and ಪ are preceded by ರ್ or ಲ್, *e. g.* ಅಲವ್ವರ್, ಕುಳಿವ್ವರ್, ಕೊನವ್ವರ್ (§ 180, 1), ಅಡವ್ವರ್, ಉದಿವ್ವರ್, ಅಡವ್ವರ್, ಉದಿವ್ವರ್ (§ 183, 10), ಇಪ್ಪರ್, ತಪ್ಪರ್, ಆಪ್ಪರ್, ತೋಪ್ಪರ್ (§ 183, 1. 2); and also, if that is not the case, *e. g.* ತೊಳಪ್ಪ, ಬೆಳಪ್ಪ, ಎನಿಪ್ಪ, ತರಿಪ್ಪ (§ 183, 1. 8);

4, in compounds after a répha, *e. g.* ನೀಗ್ಗಿರ್ಚ್ಚು, ಊವ್ವೇಲಿ (§ 246, *a*), and also when there are no compounds, *e. g.* ಬೇರ್ಪ್ಪರಿದುದು, ನೀತ್ತಿರ್ಳಿದುದು (§ 246, *a*).

His other rules regarding the doubling of consonants (§ 109, *a*, dative ಕೈ for ಕೆ; § 194 ಅಪ್ಪೆಂ etc. for ಅಪೆಂ etc. in the present tense; § 198, 3 ಇತ್ತು for ಇತು in the past tense; § 203 ಕ್ಕುಂ for ಕುಂ in the present, future and past tenses; § 205 ಕೈ for ಕೆ in the imperative; 215, 1, *d* the doubling of ನ್, ಣ್, ಲ್, ಯ್, ಳ್ in declinable bases; § 215, 1, *e* that of ಯ್ in certain verbal themes; § 215, 1, *f* that of ನ್, ಣ್, ಲ್, ಯ್, ಳ್ in the negative; § 248, 3 where a following consonant is doubled after ಮು; and § 273 ಅಗಲಿತ್ತು for ಅಗಲಿತು, etc.) belong to the sphere of grammar.

Bhattachakalanka in his grammar Śabdānuśāsana (sūtra 65 seq.) expatiates on the doubling of consonants, giving *e. g.* the following instances:—

ಕುಳಿಕೋಡುಗುಂ, ಇವರ್ಕ್ಕಣ್ಣಿಸಿದರ್, ಊಗ್ಗಿಳ್, ಸುರಗ್ಗುನಮಹಿಮರ್, ಬೆನರ್ಜ್ಜಿ ವನವಣ್ಣಿತರ್, ಬುಧರ್ಜ್ಜಿದುರರ್, ಇವರ್ತ್ತಾರ್ತ್ರರ್, ಸುರರ್ಜ್ಜಿಯಿಸಿದರ್, ಅಲರ್ಜ್ಜಿಷಕೇತನಂಗಿ, ಅವರ್ಜ್ಜಾಕಾರಮನ್ ಉಜ್ಜಿ ವಿಸಿದರ್, ಬುಧರ್ಬ್ಬೀಕಿಸಿದರ್, ಧಟರ್ಬ್ಬಾಣದೊಳ್, ಬಡಗಡ್ಡೊ ವ್ವುರ್, ಸುಡಿವಡ್ಡಾಳಕರ್, ಅವರ್ಣ್ಣಾಕಾರಂ ಬರೆದರ್, ಸೂತರ್ತ್ತನರ್, ಪರರ್ತ್ಥಟ್ಟಿತಾರಾದ ರ್, ನೈಪದರ್ತ್ತನತೂರರ್, ವಣಿಜರ್ಧನವನ್ತರ್, ಪಣ್ಣಿತರ್ನೀತಿವನ್ತರ್, ಇವರ್ಪ್ಪಣ್ಣಿತರ್, ಅಲರ್ಪ್ಪಲಮ್ ಆದುದು, ಬನ್ನರ್ಬ್ಬಟ್ಟಿಗರ್, ಸತಿಯರ್ಛೀದುಗಳ್, ಚಪಲಿಯವ್ವಾಣಿನಿಯರ್, ನವುಂಸಕರ್ಷ್ಣರ್, ಪುನಿಯವ್ವಾಣಿಧುಗಳ್;—ಕಲ್ಕಡಿಯಾದುದು, ನಿಲ್ತುಂ, ಬಲ್ಸಾ ಹಸಿ,

ಮುಳ್ಳಿಂಗಳ್, ಆಶ್ವನಂ, ಕಳ್ಳುಡಿದಂ;— ಬರಿಸಿಪ್ಪಧಾನರಂ, ಕಣ್ಣುಕ್ಕತ್ತಿಯರಂ, ಇದುಸ್ಸಾ
ದು, ಅದುವ್ವನಸಾಯಂ;— ಬಲ್ಯತನಂ, ಮೇಲ್ಪನ್ನಂ, ಬಲ್ಲಣ್ಣಂ, ಕಲ್ಪಾಪ್ಪಿ;— ಬಳ್ಳತನಂ,
ಬಳ್ಳನ್ನಂ, ಬಳ್ಳಾವಣಿಗೆ;— ಎಸಳ್ಳಳಿ, ನುಸುಳ್ಳಾಗಿಲ್;— ನೇಸಪ್ಪೋಲ್, ಬಾಸುಪ್ಪಿಷ್ಟೋಲ್,
ನೇಸದ್ವಾರ್ಣಂ, ಬಾಸುಪ್ಪಿಣ್ಣು;— ಪೊದಿಮಾಗ್ಗಣ್ಣಿ, ಪೊದಿಮಾದ್ವಾರ್ಣಂ, ಗಲಿತಿಗೊಟ್ಟಿರಿ
(o. r. ಗಲಿತಿಗೊಟ್ಟಾರಿ), ಬಳನಾಪ್ಪಿಗಳಂ;— ಇದ್ದು, ಬಗ್ಗೇಣ್, ಮುಳ್ಳಿಂಚಲ್, ಅಗ
ಪ್ಪಿ, ಅರಲ್ಪು, ಅರಲೊಣ್ಣಂ, ಚಿಗುತ್ತು, ಬಿಗುತ್ತು, ಮುಗುಳ್ಳು, ಅಗಪ್ಪಿ, ಮೀಸ
ಪೊಣ್ಣಂಗೆಯೊಳ್, ಅವಳ್ಳಾಡಿಕಾತ್ತಿ, ಇವದ್ವಕ್ಕರ್, ಇವಳ್ಳಾಕ್ಕಾಯಣಿ, ಬುಧವ್ವಿಶಿ
ಪ್ಪರ್, ಪೊಗಪ್ಪಿಪ್ಪನವನಂ, ಕುಡಿಡಜೊಣ್ಣಮಂ, ಪೊಗಪ್ಪಿಪ್ಪನಕಿಯಂ;— ಕೊನಗ್ಗಿ, ಅದಿಗ್ಗಿ,
ಎಸಗ್ಗಿ, ಪೊಗಪ್ಪಿ, ಸುರಗ್ಗಿಳ್, ಎಸಗ್ಗಿಳ್, ಉಸಿದ್ವರ್, ಉಗುಪ್ಪಿಯ್, ಉಸಿದ್ವಪೆಂ,
ಪೊಗಪ್ಪಿಪೆಂ, ಕಿಸುವ್ವಯ್, ತೆಗುಪ್ಪಿಂ, ಬಸಗ್ಗುಂ, ಮಗುಪ್ಪಿಂ;— ತಾಯ್ವಿಗ್ಗಿ, ತಾಯ್ವಿ
ಗ್ಗಿಳ್, ಕಣ್ಣಲದ್ವಯ್, ಕಣ್ಣಲದ್ವಪಯ್, ಕಣ್ಣಲವ್ವಯ್, ಕಣ್ಣಲಗ್ಗುಂ, ಬಾಸುಪ್ಪಿ,
ಬಾಸುಪ್ಪಿಳ್, ಸೂರುಳ್ಳಿ, ಸೂರುಳ್ಳುಂ;— ಪೊದಿಮಾಗ್ಗಿ, ಪೊದಿಮಾಗ್ಗಿಳ್, ಬಳಸೋಗ್ಗಿ,
ಬಳಸೋಗ್ಗಿಳ್, ಬಳಸೋದ್ವಂ, ಬಳಸೋದ್ವಪಂ, ಬಳಸೋದ್ವಪಯ್, ಬಳಸೋದ್ವಂ,
ಬಳಸೋಗ್ಗುಂ, ನೆಲದಾಪ್ಪಿ, ನೆಲದಾಪ್ಪಿಳ್, ನೆಲೆಬಾಪ್ಪಿ, ನೆಲೆಬಾಪ್ಪಿಳ್, ನೆಲೆಬಾಪ್ಪಿಂ,
ನೆಲೆಬಾಪ್ಪಿಪಂ, ನೆಲೆಬಾಪ್ಪಿಂ, ನೆಲೆಬಾಪ್ಪಿಂ;— ಮುಳ್ಳಿ, ಮುಳ್ಳಳ್, ಕಳ್ಳಿ, ಕಳ್ಳಳ್, ಕಳ್ಳಂ,
ಕಳ್ಳಪಂ, ಕಳ್ಳಂ, ಕಳ್ಳುಂ;— ಬಿಸಿಲಿ, ಬಿಸಿಲ್ಳಳ್, ಕವಲಿ, ಕವಲ್ಳಳ್, ಕವಲ್ಪುದು, ಕವಲ್ಪ
ವುದು, ಕವಲ್ಪಂ, ಕವಲ್ಪುಂ;— ಅಲಗ್ಗೋರಟಿಯಾ, ಪೊಗಪ್ಪಿಂಗೆಯನಂ, ಪಾವ್ವದ್ವಾರ್ಣ
ಪ್ರಿಯರ್, ಮುಗುಳ್ಳಾಳಿವ್ವದ, ಜಿನವ್ವನ್ಯರ್;— ಕಾದಲಗ್ಗಿ, ಕಾದಲಗ್ಗಿಳ್;— ನೀದ್ವಾರ್
ಣಮ್ ಎಸೆದುದು; ಬನ್ನಿನ್ನೀಂ;— ನೇಸಬ್ಬಟ್ಟು, ಬೇಸಬ್ಬಡಿ, ನೂರ್ಚಾರ್ಸಿರಂ, ಬಸುಬ್ಬಡಿ
ವಾದುದು;— ಬೆದಗ್ಗಣ್ಣಿ, ಕೆದತ್ತಲೆ;— ತೋತ್ತಾರ್ಣಂ, ಮಾಗ್ಗಣ್ಣಿ;— ಮಾಕ್ಕೋಲ್,
ಬೇತ್ತಡಿ, ಬೇವ್ವಟ್ಟಂ, ನೀಗ್ಗಣ್ಣಿ, ಕೂಗ್ಗಲಿ;— ನೀವ್ವೆಯ್ವಂ, ಬೇವ್ವರಸಿ, ನೀಮ್ವುಡ್ವಿಗೆ,
ಇಬ್ಬಳ್ಳಳ್, ಇವೊಣೆ;— ಇರ್ಚ್ವವಡಿ, ಇರ್ಚ್ವವಡಿ, ಇರ್ಚ್ವದಿಂಗು, ಬರ್ಚೇರ್ಗಣ್;— ಬಕ್ಕ
ಯ್, ಇವ್ವಾಸಿ;— ಇರ್ಚ್ವಾಸಿರಂ, ಬರ್ಚಾಸಿರಂ;— ಬವ್ವಂ, ಬವ್ವಳ್.

Professor Max Müller gives the following instances on the doubling
of consonants in Sanskrita in his 'A Sanskrit Grammar for Beginners'

p. 59:—ಅರ್ಕ (for ಅರ್ಕ), ಪ್ರಹ್ಮನ್ (for ಪ್ರಹ್ಮನ್), ವರ್ಧನ (for ವರ್ಧನ), ದರ್ಶ್ಯ ತೇ (for ದರ್ಶ್ಯತೇ, it is shown).

His general remarks are as follows:—"According to some grammarians any consonants except r and h, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by r or h, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with (the grammarian) Śākalya, to discontinue it throughout."

372. An alphabetically arranged list of words (compounds and others) which are contained in various places of the Śābdānuśāsana, the numbers referring to the sūtras under which they are found. When a word is explained in the Śābdānuśāsana, the explanation in that grammar's generally Samskrita form is adduced immediately after it in the list. If a mere number is added, it denotes that the meaning of the term is not given by Bhaṭṭākalaṅka and is not known to the author of the present grammar.

ಅಶ್ವೇಷ. Tadbhava of ಅಶ್ವೇಷ. 160.—ಅಗಸಗಿ. A washerwoman. 190.—ಅಂಕಂ ಗಾಢ. A warrior. See under ಸಮರಂಗಾಣ.—ಅಂಘವಣಿ. 80. Cf. ಅಂಗವಣಿ in Dictionary ?—ಅಚ್ಚುಳ. ಚರ್ಮಕ್ರಿಯಾ ಕುರಂಗಾದಿಸಜ್ಜಿಕರಣಂ ವಾ. Working in leather or skins; the making ready or decorating horses etc. 425.—ಅಚ್ಚುಳಾಯ್. A man who is at the head of, or engaged in, ಅಚ್ಚುಳ. 425.—ಅಚ್ಚುಳುಗ. = ಅಚ್ಚುಳಾಯ್. 425.—ಅಂಚಿಕೆ. 80. (Tbh. of ಅಂಕುಕೃತಿ).—ಅಟಮಟ. ಪರೇಷಾಂ ಭೇದಕಾಂವಚನಂ. Producing dissension or disunion of others. 407.—ಅಟಮಟಗ. A man who practices ಅಟಮಟ. 407.—ಅಟ್ಟವಣಿ. 67. (Cf. ಅಟ್ಟವಣಿ in Dictionary ?).—ಅಡವರಿ. A female who carries her mistress' betel-nut pouch. 200.—ಅಡಿಯಟ್ಟ. The lower part of a spear. 348.—ಅಡುಕುಳ. ಪಚನದೀಲಃ. A man who practices cooking. 545.—ಅಡುಗಿಗ. A man who cooks. 410.—ಅಡುಗಿಗ. = ಅಡುಗಿಗ. 410.—ಅಡೆಪ. The act of touching, etc. 561.—ಅಣ್ಣುಕ. 441.—ಅತ್ತಣ್ಣ. Dative of ಅತ್ತ. 265.—ಅವವರ. Grief, page 101 in the following verse: ದುರ್ಮದವಾಣಿ ಸೇವಯವವರ ಅದಲ್ ಎಡುಂ ಭರಂಚಿ ಮೂವರ್ ಲಂಚಂ | ಕಳವು ಪಿಸುನ್ ಪವು ಬುಂ ಪದವವವಲಸೊಲಸು ಕುತಮ್ ಇಲ್ಲಾ ನಾಡೊಳ್ || There is no pillage, enmity, captivity, grief, weeping, and poverty, cheat (?), fraud, bribery, theft, slander, hunger, famine, blame, destruction, weariness, trembling, sickness in that district.—ಅನಿಮಿ. Tbh. of ಅನಿಮಿ. 138.—ಅನುಲ್ಲಂಘ್ಯ. Not to be passed beyond; not to be disregarded. 441.—ಅನುಕ. 80.—ಅನುಟು. ಕಫಾ. In that manner, so, thus. 437.—ಅನಿವಂಗ. Tbh. of ಅನಿವಂಗ. 151.—ಅಮಾಸ್ತು. A joint-bed. 73.—ಅರಮಗಲ್. A king's daughter. 248.—ಅರರಿದ್ವಿಣ್ಣ. A flower-garden.

73.—ಅರಬ್ಬಿನೆ. A flower-bud. 95.—ಅರಹನ್ನ. Tbh. of ಅರ್ಹನ್ನ. 147.—ಅರಿಹ. Tbh. of ಅರ್ಹ. 147.—ಅರಿಹನ್ನ. = ಅರಹನ್ನ. 147.—ಅರೆಹ. Grinding, etc. 561.—ಅಮವೇಶ. Six cubits. 355.—ಅಲಗರ್ಹನ್ನ. A male who has a flower-like eye. 402.—ಅಲಗೋರಟ. A flowering amaranth or barleria. 74.—ಅಲವೋಂಞ್. = ಅರಲೋಂಞ್. 73.—ಅವಸರಾಯ್. A woman who is hasty from necessity. 195.—ಅವಸರಾಯ್. = ಅವಸರಾಯ್. 195.—ಅವ. 473. 515. (It appears there as a verb together with ತವು).—ಅವುಕುಳ. 473.—ಅವುಳ. 67.—ಅಬಾಹನ. ಕ್ಷುಧ್ರಜನ. A vile man. 296.—ಅಕ್ಕೋಳ. Tbh. of ಅಕ್ಕೋಟ. 140.—ಆಗಡ. ಪದಾ. At that time. 19. 20. (Cf. ಆಗಡು in Dictionary).—ಆಟಕಾಪ. A male addicted to play. 423.—ಆಟಕಾಪಕೆ. Addiction to play. 431.—ಆನುಂ. ಪಕ್ಷಾನ್ನರಾರ್ಥ. Either-or. 20.—ಆನೆಗುಲಿ. ಸಿಂಹ. An elephant-killer: a lion.—ಆಸ್ತೆ. Leaving upon, etc. 557.—ಆಯ್ಕನೆ. ನಿರ್ಭರಾರ್ಥ. Vehemently, etc. 20.—ಆಯ್ಕನೆ. = ಆಯ್ಕನೆ. 20.—ಆಯ್ಕ. Selecting. 556.—ಆಯ್ಕ. ಅಧಿಕೃತ ಪ್ರಾಪ್ತಾರ್ಥ. Placed at the head of, etc.; being engaged in or occupied with; etc. 425.—ಆಮ್. (ಅಮಗ). An able, great man, 88. 352 in the following verse: ಕೂರ್ಮಯನ್ ಆ ಮುನಿಯಂ ಕಪ್ಪಾಮ್ ನನ್ ಆಲ್ದಿಲಿ ಪೆಜೆನ್ನರಸಂ | ಮೂರ್ಮ ಬಲವನ್ನು ನುಡಿಸಿ ಪಲರ್ಮ ಪುಲಲ್ಲಿಯ್ಕು ಧಕ್ಕಿಯಂ ಬೆನೆಗೊಣ್ಣಂ ||.—ಆಯ್ಕ (i. e. ಆಯ್ಕಳ). ಕ್ರೇಡನಸ್ಥಿರವಾ. A male who is inclined to play. 545.—ಆಲ್. Sinking in a fluid, etc. 140.—ಇಂಫಾರಿಗೆ. 80. (A sweet cake?).—ಇಟ್ಟಳ. In a crowd: greatly. In a verse under 65, and in one under 193.—ಇತ್ತಣ್ಣ. Dative of ಇತ್ತ. 265.—ಇನ್ನುಟು. ಇತ್ತಂ. Thus, in this manner. 437.—ಇನ್ನೆ. A smile. 95.—ಇನ್ನವನ್ನಾಳಿ (o. r. ಇನ್ನವನ್ನಾಳಿ). A sweet mango. 55.—ಇರ್ಕಾರಗೊಳ. In the sentence ಉಪಾಧ್ಯಾಯನತ್ತಣಂ ವಿದ್ಯೆಯನ್ ಇರ್ಕಾರ ಗೊಣ್ಣಂ. 221.—ಇರ್ಕವಡಿ. Two pairs. 93. 94.—ಇರ್ಕವಡಿ. Two choultries. 93.—ಇರ್ಕವಂಗು. Two ends of a garment. 93.—ಇರ್ಕವ. 90. 101. (Two armies?, see ಪಾನ).—ಇವೋನೆ. Two points. 92.—ಇರಿಗುಲಿ. ಅಮುಠು. A rat-killer: a cat. 547.—ಈತ. Giving (ಈವುದು). 579.—ಈನ್ನ. Bringing forth young (ಈಮುದು). 579.—ಉಕ್ಕುನ್ನಿವಿ. A rising river (ಉಕ್ಕುವುದು ತಿವಿ). 333.—ಉಬ್ಬರಿ. Tbh. of ಉದ್ಬೇರಿ. See ಬಬ್ಬಜಗಿ.—ಉಣ್ಣೆ. Eating. 557.—ಉಣ್ಣಲಿಗೆ. In the sentence ಬೆನ ಕಂಗುಣ್ಣಲಿಗೆಯಲ್. 214.—ಉಪ್ಪಾಟ. Pulling up by the roots, destroying; a disease of the external ear. See ಉಬ್ಬಟಿ.—ಉನ್ನು. ಕಥಂ (?). How? in what manner? 437.—ಉನ್ನುಟು. = ಉನ್ನು. 437.—ಉನ್ನೆ. 1. = ಉನ್ನು. 437.—ಉನ್ನೆ. 2. ತೂಪ್ಪಿ. Silently, quietly. 437.—ಉನ್ನತತನ. The state of being high. 431.—ಉಪವಾಸಿಗ. A man who abstains from food. 407.—ಉಬ್ಬಟಿ. Tbh. of ಉಪ್ಪಾಟ. 160.—ಉಶನಸ್ಸು. Tbh. of ಉಶನಸ್. 133.—ಉಪ್ಪು. So much as this in an intermediate manner. 441.—ಉಳಿಗ. ಕರ್ತಾ. A suffix to denote a maker of. 410.—ಉಬಕರ್. 140.—ಉಬಕಲ್. 140.—ಉಬಲ. 140.—ಉಬ್ಬ. 140.—ಊಟಗ. A great eater. 415.—ಊಟ ವಣಿಗ. = ಊಟಗ. 415.—ಊಟವಣಿಗ. Feminine of ಊಟವಣಿಗ. 196.—ಊಸು = ಉಪ್ಪು. 441.—ಊಳ್ಳಿ. Crying out, etc. 558.—ಎಕ್ಕರಾಸಿ. Tbh. of ಎಕ್ಕರಾಶಿ. 375.—ಎಗ್ಗೆ. A stupid etc. female. 197.—ಎಣಿಸಿನ್ನು. To cause to reckon, etc. 541.—ಎಣ್ಣುವುದ. Eight gāvudas. 351.—ಎಣ್ಣೆ. ಚತುರೋ ವಾರಾನ್. Eight times. 351.—ಎನ್ನುಟು. ಕಥಂ. How? in what manner? 439.—ಎನ್ನೆ. = ಎನ್ನುಟು. 439.—ಎರಡನೆಯಳ. A second female. Plural ಎರಡನೆಯಳ್ಳರ್. 185.—ಎರಲುಣೆ. ವಾಯುಘುಣ್. A wind-eater: a snake.

546. — ಎರಬಾರಿ. Two times. 313. — ಎರಬಾರಿ. Two knives or swords. 359. — ಎರ್ಮೆ. A female buffalo. 444. — ಎಲಮೆ or ಎಲಮೆ. A particle used in smarapa, vidāra and āmantrana. 21. — ಎಸಲ್ಗನ್ನ. The fragrance of flower-leaves. 73. — ಎಸಲ್ಗನ್ನ. A mat of (or for) petals. 73. — ಎಸಲ್ಗನ್ನ. A place of petals. 73. — ಎಸಲ್ಗನ್ನ. A ring of petals. 72. — ಎಳಗಮ. A young calf. 87. — ಎಳಗಮವಿಟ್ಟ. A herd of young kine. 87. — ಎಲ್ಲ. (ಆರ್ಕ, ಎರ್ಕ). The gigantic swallow-wort. 140. 160. — ಎಲ್ಲ. 140. — ಎಲ್ಲ. 140. (Standing up). — ಎಲ್ಲರದಿಟ್ಟ. An upward look, a high view. 332. — ಎಕರಾತಿ. A heap, a crowd. See ಎಕ್ಕರಾತಿ. — ಎಯಾರಸ. Tbh. of ಎಕಾರತಿ. The eleventh day. 160. — ಎಯಾರ್ವನ. Seven gāvudās. 356. — ಎಯಾರ್ವನ. ಸವ್ವಹಸ್ತ. A male who has seven hands. 356. — ಎಯ್. ಸವ್ವವಾರನ್. Seven times. 356. — ಒಗುತ. Bursting forth, etc. Plural ಒಗುತಗರ್. 560. — ಒಡಲೆಟ್ಟ. Rising, etc. of the body. 335. — ಒಡ್ಡಾರ. 67. — ಒರೆವ. Pulling or rubbing. 561. — ಒಲೆ ಗಾರ್ತಿ. A female sheath-maker. 201. — ಒರ್ಕೆಯ. One hand. 90. 101. — ಒರ್ಕೆಯ. One stick; one arrow. 101. — ಒರ್ಗೇರ್. One span; one sword. 73. — ಒರ್ಗೇರ್. One end of a garment. 94. — ಒರ್ಥಾರ. One thousand. 94. — ಒರ್ತ. One head. 358. — ಒಲಸು. Trembling. See under ಆದವವರ್. — ಒಳ ಕೆಯ್ಯ. In a verse on page 78 beginning ಆರಲ. — ಒಳ ತೋಟ. An inner garden. 101. — ಒಳ ಜಾಡಿಗರ್. A quarrel of the inland country. 73. — ಒಳ. 566. (A verb from which ಒಳವೆ is derived). — ಒಳವು. 566. — ಒಳ್ಳನ್ನ. A good pearl. 71. — ಒಳ್ಳವಣಿ. 71. — ಒಳ್ಳು. A fine string of pearls. 333. — ಒಳ್ಳುಗನ್ನ. Good Kannada. 55. — ಒಳ್ಳು ರಿತಿ. A male who has been born in a good village. 420. — ಒಳ್ಳುರಿಗ. A male who belongs to, or has been born in, a good village. 419. — ಓಡುಜಗರ್. A fight in which one runs. 344. — ಓದುಕುಳ. A person addicted to reading. 140. — ಓಫ. Loving. 573. — ಓಲಗಾರ್ತಿ. A female servant, in the sentence ಆರಮಗನ್ ಇರ್ವ ಓಲ ಗವ ಓಲಗಾರ್ತಿಯರ್ ಎಲ್ಲರ್ ಓದಿದರ್. 34. — ಓಲಕಾರಾಕೆ. The business of a ṣṛākaṛa. 431. — ಕಂಚುಗಾರಾಕೆ = ಕಂಚುಗಾರಾಕೆ in Dictionary. 431. — ಕಂಚುವದಿಗ. ಕಾಂಚುಕಾರ. A brazier. 416. — ಕಟ್ಟುಕ. ಕಟ್ಟು ಇತಿ ಅಮಲ್ಪಂಭೋ; ನಿರ್ಗಯ; | ತತ 'ಕುರ್ವನ್'. A male who makes a decision that is not to be disregarded. 441. — ಕಟ್ಟುಲು. A strong bone. 339. — ಕಡಿಕ. A strong, or rough, man. 403. — ಕಡುಗಾಡಿ. Great gracefulness. 340. — ಕಡುತೋಜಿಗ. A great wonder. 93. — ಕಡುರಾಗ. Excessive love, etc. 296. — ಕಣ್ಣುರುದ. A male who is blind of the eyes. 301. — ಕಣ್ಣುಯ. Tbh. of ಕಣ್ಣುಕ. 160. See however ಕಣ್ಣೆಯದರ. — ಕಣ್ಣೆಸು. To be angry with, in the sentence ನಲ್ಲಂಗನಿಯರ್ ಕಣ್ಣೆಸಿದರ್. 214. — ಕಣ್ಣೆಯದರ. Tbh. of ಕಣ್ಣುಕದ್ವಾರ. 378. — ಕಣ್ಣೆಯ ದಾರ. = ಕಣ್ಣೆಯದರ. 378. — ಕಣ್ಣೆಯದಾರ. = ಕಣ್ಣೆಯದರ. 378. — ಕಣ್ಣುನಿಕ್ಕಿದರಿ. ಚಕ್ಕುನಿಕ್ಕಿದರಿ. An eye-ball. 346. — ಕಣ್ಣುಮ್ಬುಳಿ (ಕಣ್ಣುಮ್ಬುಳಿ). 55. — ಕಣ್ಣೆಯಲ್. A water-lily-like eye. 95. — ಕಣ್ಣುನೆ. The pupil of the eye. 89. — ಕಣ್ಣುನ. A male who has eyes. 403. — ಕಡಿವರ್. A man who has ears of corn, etc. 73. — ಕನ್ನಾಯ. 80. — ಕನ್ನಡಿ. A man born in the Kannada country. 420. 421. — ಕನ್ನಡಿ. A Kannada woman. 190. — ಕಟ್ಟುಗ. A post. 410. — ಕಮ್ಮುನೆ. ಗನ್ನಲಿಖ. A fragrance-sucker. 308. 546. — ಕಮ್ಮುನಿ. The wife of a blacksmith, etc. 199. — ಕಮ್ಮಿಗ. ಕರ್ಮಕರ್ತಾ. A male who does any act or work. 412. — ಕರವಡಿ. A man born in the country of

Karahāḍa. 420.—ಕರಹಡಿಚೆ. A woman born in Karahāḍa. 196.—ಕರಹಾಡಿಗ. A man who resides in, or has been born in, Karahāḍa. 419.—ಕರಿಕೆ. ಕರಿದುಟ್ಟದಕ್ಕೇ ಕರಿಕಂ ವಸ್ತ್ರಂ ಕಮ್ಮಳಮ್ ಅನ್ಯದ್ ವಾ. Black colour, (as that of) cloth, blankets, etc.; one who has a black colour, one who is black. 402. 403.—ಕರಿಕವಸ್ತ್ರ. A man who has a black colour. 402.—ಕರಿಕೆ. A female who is black. 194.—ಕರು. ಕರು ಕಟ್ಟು; ಸುವರ್ಣರಜತಾದಿರೋಹಮಯಪ್ರತಿಮಾದಿನಿರ್ಮಾಪಣೇ ರಸೇ ನಿವೇಶನಾರ್ಥಂ ಸಿಕ್ತಾದಿತ್ಯತಪ್ರತಿತ್ಯತಿ ವಾಚೇ | ಗೃಹಾದಿನಿರ್ಮಾಪಣೇ ಸುಲಗ್ನಸ್ಥಾಪಿತಪ್ರಥಮಸ್ತಮ್ನವಾಚೇ ವಾ. The word ಕರು denotes a likeness (or form) made of bee's wax etc. (surrounded with clay) in order to pour out (the metal) in a fluid state (into the form), when one makes statues of gold, silver and other metals (i. e. a mould); or at the construction of a house, etc. it denotes the first (or principal) post erected at an auspicious time. 296. See ಗುಣ ಕರು.—ಕರ್ಗಣ್ಣಿ. 344. (Could it be ಕರ್ಗಣ್ಣಿ? Cf. ಬೆದರ್ಗಣ್ಣಿ under ಬೆದರ್ಗಣ್ಣಿ ?).—ಕರ್ಮಗಡು. A black pool. 334.—ಕಲಹಡಿ. 330, in the sentence ನಾಡಲಿ ಕಲಹಡಿ; (perhaps = a ಕಲಹಾಡಿ, a quarrelsome female).—ಕಲಿಚೆ. ಕಾಲೋಳ್ ಪುಟ್ಟಿದಂ, ಕೂದ್ರಚೆ. Who has been born from the feet, a Śūdra. 420.—ಕಲ್ಲಾಕರ್ರಿ. A mutual fighting with stones. 331.—ಕಲ್ಲಾಯ್. A superintendent of (precious) stones. 425.—ಕಲ್ಲುಗ. = ಕಲ್ಲಾಯ್. 425.—ಕಲ್ಲಾಕೆ. A plantain hard as a stone. 70.—ಕಲ್ಲರಿ. Stone-rain. 93.—ಕವಡು. 569. (A verbal theme from which ಕವಡಿಕೆ comes).—ಕವಡ್ಗಲಿ. A forked horn of a bow. 83.—ಕಾಡುಗಾಡ್ or ಕಾಡುಂಗಾಡ್. To see a wilderness. 380.—ಕಾಯ್. A person addicted to take pods. 414.—ಕಾಯ್. Fruit having developed. Plural ಕಾಯ್ತಂಗಲ್. 553.—ಕಾಲೂರ್. ಗ್ರಾಮಃ. A village. 419.—ಕಾಲೂರಿಗ. A man who resides in, or is born in, a village. 419.—ಕಾಲ್ಗುಣ್ಣಿ. A male lame in one leg or in the legs. 301.—ಕಾಲ್ಗಿ. A tank with a channel. 305.—ಕಾಲ್ಗನ್ನ. A man who has feet. 403.—ಕಾಲ್ಗಿ. A fleet person. 223.—ಕಾಲ್ಗಿಡೆ. A black belly (?). 91.—ಕಿಚ್ಚುಗಣ್ಣಿ. ಅಗ್ನಿರೋಚನಃ. A male who has eyes like fire. 311.—ಕಿತ್ತಕೆರಿ. A small pile. 53.—ಕಿತ್ತೀಳೆ. ಕಿತ್ತೀದೀಳೆ. A small orange. 337.—ಕಿಟ್ಟಿ. Low condition, etc. 368.—ಕಿಜುಕೆ. Making close, etc. 557.—ಕಿಜುಗೀತಲ್. A small stick or arrow. 87.—ಕಿಷ್ಟ. Tbh. of ಕೃಷ್ಣ. 158.—ಕಿಸುಪಳರ್. Red new leaves. 343.—ಕಿವಕಿವನೆ or ಕಿವಕಿವನೆ. A certain imitative sound. 140.—ಕಿವರ್. Uprooting, etc., that may stand for ಕಿವರ್. 478.—ಕಿವಲನೆ or ಕಿವಲನೆ. A certain imitative sound. 140.—ಕಿವೇವ. 368.—ಕಿವೇವಿಟ್ಟಿ. The abdomen. 90. 368.—ಕಿವೇವಿಟ್ಟಿ. An inexact solligē. 93.—ಕುಕ್ಕಿ. Tbh. of ಕುಕ್ಕಿ. 110.—ಕುಡುಗೋಲೊಯ್. To cut with the sickle. 300.—ಕುದಿವ. Boiling. Plural ಕುದಿವಂಗಲ್. 562.—ಕುವ್ವುಕಿ. A potter-female. 199.—ಕುವ್ವುಕಿ. = ಕುವ್ವುಕಿ. 198.—ಕುವ್ವುಗ. ಕುವ್ವುಕರ್ತಾ. A potter. 412.—ಕುವ್ವುಗಾಕ. A potter. 384.—ಕುಜುಗೀಯ್. A male who has a small hand or small hands. 97.—ಕುಜುಮನೆ. A small house. 369.—ಕುಸಿ. ಭಯೇನ ಲಜ್ಜಯಾ ವಾ ಉತ್ಸಾಹವಿಕಲಂ ಚೇತಃ. A mind deprived of strength by fear or shame. 441.—ಕುಸಿಕ. A man whose mind is deprived of strength by fear or shame. 441.—ಕುಸಿಗೊರರಿ. A woman with a short neck. 328.—ಕುಳಿ. A suffix used in ಬೀಲ, ಸ್ವಭಾವ and ಪ್ರಕೃತಿ. 545.—ಕೂನ್ನೆ. Bending. 557.—ಕೂರಿಕೆ. Sharpness. See under ಸಮರಂಗಾಕ. —ಕೂರ್ಕಲಿ. A sharp warrior. 90.—ಕೂರ್ಗಣ್ಣಿ. A sharp knife or sword. 345.—ಕೂರ್ಗಲಿ.

= ಕೂರ್ಕಲಿ. 90. — ಕೂಬ್ಬಟ್ಟಿ. A structure where boiled rice is to be had (?). 90. — ಕೆಂಗಣ್ಣ. A female with red eyes. 111. — ಕೆಂಗಾಯ್. A red unripe fruit. 342. — ಕೆಡ್ಡಕ್ಕಿ. A red kind of rice. 343. — ಕೆಟ್ಟಾನೆ. A reddish elephant. 343. — ಕೆಟ್ಟುರಿ. A red flame. 343. — ಕೆಟ್ಟೋರೆ. A red cadjan leaf, etc. 341. — ಕೆಂಪಂಜಿ. A purple twilight. 343. — ಕೆದಕುದರೆ. A dishevelled head of hair. 83. — ಕೆದರ್ಕಲಿ. = ಕೆದಕುದರೆ. 83. — ಕೆನ್ನಂಗು. ರಕ್ತಚೋಚಂ. The red cocoanut tree (= ಚೆನ್ನಂಗು); (or a red plantain). 341. 342. — ಕೆನ್ನಕ್ಕಿ. = ಕೆಡ್ಡಕ್ಕಿ. 343. — ಕೆನ್ನೂರಿ. = ಕೆಟ್ಟುರಿ. 343. — ಕೆನ್ನ. A deaf female. 197. — ಕೆಮ್ಮಿತ್ತು. A red seed, in a verse under 193; see it under ಮಾಬ್ಬಟ್ಟಿ. — ಕೆನ್ನೊನ್. ನಿವೃತ್ತಕಾಂಚನಂ. Burnished gold. 341. Cf. ಚೆನ್ನೊನ್ in Dictionary. — ಕೆಮ್ಮಿಂಚು. A red lightning, in the instance ಬಿಮ್ಮಿಂಚಿ ಕೆಮ್ಮಿಂಚು. 218. — ಕೆಯ್ಯುಳಗಿತಿ. A female weapon-maker, a woman of the weapon-makers. 192. — ಕೆಯ್ಯೋಡು. A handy earthen pan. 305. — ಕೆಲಮೆ. A few times. 441. — ಕೆಳೆಯತನ. Companionship, etc. 432. — ಕೆಲ. 140. — ಕೆಲೆ. 140. — ಕೇಗುಂಚೋಗೆ. A crying peacock. 344. — ಕೇರಾ. Tbh. of ಕ್ಷೇರಾ. 155. — ಕೇಲ್ಕಿ. 67. — ಕೊಂಕಣಗಿತಿ. A Concean Brāhmama female. 190. — ಕೊಂಕುಡಾಡೆ. A crooked staff. 379. — ಕೊಂಕುಡ್ಡಾಣೆ. = ಕೊಂಕುಡಾಡೆ. 379. — ಕೊಂಕುಡವರ್. A bent eyebrow. 372. — ಕೊಡಲಿಗಡಿ. To cut with an axe. 300. — ಕೊರಲ್ಲಣಿ. A stain on the throat. 305. — ಕೊಲ್ಲುಟಿ. ಲಂಘನಾದ್ಯಾಶ್ಚರ್ಯಕಾರಿಃ ವಿಧ್ಯಾ. Jumping and other surprising art. 441. — ಕೊಲ್ಲು. 140. — ಕೋಡಿಣೀರ್. ಪಟಾಕದ್ವಾನೋದಕ. Water from the end of a tank. 82. — ಕೋರಾಕೋಲಿ. ಕೋರಿಂ ಕೋರಿಂ ಘಾಯ್ದು ಆದ ಯುಧದೋ ಆಮ. A fight in which they mutually strike one another with sticks. 331. — ಕೋಯ್ತೋನೆ. ಪುಂಗಾಗ್ರಂ. The top of a mountain. 82. — ಕ್ರೀಡನ. Playing, sporting. See ಆಯ್ಯಳಿ. — ಕ್ಷಪ್ರಿಯತಿ. A woman of the Kshatriyas. 190. — ಕೂಬ. 140. — ಗಬ್ಬುಕ. 67. — ಗಟಿ. Tbh. of ಘಟಿ. 143. — ಗಣದ. ಗಣಿತಶಾಸ್ತ್ರಂ. Tbh. of ಗಣಿತ. 408. — ಗಣವಿಗ. A man versed in arithmetic. 408. — ಗಬ್ಬುತನ. Valiantness. See under ಸಮರಂಗಾಡ. — ಗತಕ. Tbh. of ಕೃತಕ. 160. — ಗತಕಿ. A false woman. 329. Cf. ಗತಕಿ in Dictionary. — ಗಟ್ಟಿಗಿತಿ. A female seller of perfumes. 192. — ಗರ. See under ಗರವಟಿಗ. — ಗರತಿತನ. The state of a decent woman. 430. — ಗರವಟಿ. See under ಗರವಟಿಗ. — ಗರವಟಿಗ. ಗರ ಇತಿ ಜಲಯನ್ವ ವಿಶೇಷಃ ತತ್ರ ನಿಯುಕ್ತಃ. A man who is engaged in (the business of) a certain water-engine. ಅಥವಾ ಗರವಟಿ ಇತಿ ಮರ್ಗಾದ್ ಪ್ರಹರಃ ಪ್ರಹರಃ ಪರ್ಯಟಿಸಾದಿವಾ ಕ್ರಿಯಮಾಣೋ ರಕ್ತವಿಶೇಷಃ ತತ್ರನಿಯುಕ್ತಃ. Or one who is engaged in the guarding which is made in a fort, etc. by wandering about from watch to watch, etc. 441. — ಗರ್ಮಗು. ಕುಬೇರಾಕ್ಷಿ. The plant *Bignonia suaveolens*. 76. — ಗವಿ. A cow. See ಚಕಿತಗವಿ, ಪ್ರಿಗವಿ. — ಗವೆಗುಟಿಗ. A man who bruises bamboo rods, etc. 548. — ಗವೆಗೂಬ್. Boiled rice of the stick (i. e. boiled rice which has been turned with a stick?). 89. — ಗವೆಗೂಬ್ಬರಿ (o. r. ಗವೆಗೂಬ್ಬರಿ). 73. — ಗವೆವಟಿಗ. ಗವೆ ಇತಿ ಲಂಘನಾದ್ಯಾಶ್ಚರ್ಯಕಾರಿಃ ವಿಧೋಪಕರಣಂ ತದ್ ಉಪಚೇದೀ ಸ ವಿಧ. A Dōmba. 441. — ಗಾಡಿಪಾಕ. A charming man, in the instance ನೀಂ ಗಾಡಿ ಪಾಕಂ. 80. — ಗಾಣಗಿತಿ. The wife of an oil-maker. 190. — ಗಿಡುಗಡಿ. To cut a tree. 380. — ಗಿಡುಗಾಯ್. The unripe fruit of a tree. 380. — ಗಿಡುಗಡಿ. = ಗಿಡುಗಡಿ. 380. — ಗಿಡ್ಡಿಗಿ. ಪರಿಭ್ರಮಣಾರ್ಥ. With a whirl, etc. 20. — ಗುಣಕರು. ಗುಣಾಪಾಂ ಪ್ರಥಮಸೃಷ್ಟಿ. The most excellent of properties. 296. See ಕರು. — ಗುರ್ಮ. Cuffing. Plural

ಗರೂರಗಲ್. 552.—ಗುಳ. ಗೃಹ್ಯಂ. A seizer or taker. 414.—ಗುಬ್ಬಕಲ್. 140.—
 ಗೂಢಾರ. Tbh. of ಗೂಢಾಗಾರ. 378.—ಗೃಹ್ಯಕಲ್. (ಗೃಹ್ಯನ್, ಗೃಹ್ಯಃ, ಗೃಹ್ಯತಲ್). Seizing,
 taking, accepting; using, putting on; etc. 414.—ಗಿಲ್ಲಗಾರ. A gainer or winner.
 383.—ಗೀಣಂಜುರಿ. A knife (of the length) of a span. 55.—ಗೀಡ್ಡೀಳ್. The length
 of a span. 95.—ಗೊಬಸು. 140.—ಗೋಣವ್ವಳಿ. A tubular vessel of the throat.
 346. (Cf. ಗೋವಾಳಿ, ಗೋಮವಾಳಿ in Dictionary).—ಗೋಣ್ಣಳಿ.=ಗೋಣವ್ವಳಿ. 346.—
 ಗೋದುಹ. Tbh. of ಗೋದುಹಲ್. 129.—ಗೌಡಿ. A female servant. 240. (See ಗವಡಿ in
 Dictionary).—ಗೌಳಿ. Tbh. of ಗೌಡಿ. 140.—ಘರಿಗೆ. (=ಗಾರಿಗೆ or ಘಾರಿಗೆ in Dictionary?).
 See ಇಂಘಾರಿಗೆ.—ಚಕಿತಗವಿ. A frightened cow. See ಬೆವರ್ಗವಿ.—ಚಟ್ಟು. ಪ್ರಿಬ್ದಕುಂಕು
 ಮಾದಿಗನ್ನದ್ರವ್ಯಕರ್ಮಕೃತಸ್ತುಸಕವಚನಂ. A term for the perfuming (of the body) which
 is performed with an unguent of sandal, saffron and other fragrant substances.
 441.—ಚಟ್ಟುಕಲ್. ಕಪ್ಪುರ್ವನ್. A man who performs that perfuming. 441. (Cf.
 ಚಟ್ಟು in Dictionary).—ಚಪ್ಪಮಸ್ತು. Tbh. of ಚಪ್ಪಮನ್. 133.—ಚಪ್ಪಜ. 140.—
 ಚನ್ನಮ್ಮಣಿ. A golden seat. 55.—ಚಿವ್ವಿತಿ. Cutting off with the nails, etc. 570.—
 ಚಿಂಗಾಯ್.=ಕಿಂಗಾಯ್. 342.—ಚಿಚ್ಚರ. ವ್ಯಕ್ತಾರ್ಥಂ. Manifestly, clearly. 20.—ಚಿಂ
 ಜಂಚಿ.=ಕಿಂಜಂಚಿ. 343.—ಚಿಲ್ವತನ. Beauty. 430.—ಚಿಳಿ. 105.—ಚೌಡಿ. 105. (A
 crested female? or cf. ಚವಡಿ in Dictionary?).—ಚೌಶ. Tbh. of ಚೌಶರ್. 376.—
 ಚೌಕಯ. Tbh. of ಚೌಕಪ್ಪಯ. 376.—ಚೌದಸಿ. Tbh. of ಚೌಕವಸಿ. 160.—ಚೌದವಿಗ.
 A man who makes ಶೌಪಾದas. 410. ಚೌದಮಳಿಗ.=ಚೌದವಿಗ. 410.—ಚೌಫಾಗಿ.
 Sharing in, or entitled to, a fourth part. 376.—ಚೌವಿಧ. Four-fold; of four
 kinds, in four ways. 376.—ಛರಿಂಚಿ. Deceit (?). See under ಅದವವಲ್.—ಜಗಲ್.
 Tbh. of ಝಕಟ. 143.—ಜಗಲ್ಜಾಣ. A male who is clever in quarrels. 292.—
 ಜಗಲ್ವಪ್ಪ. A quarrelsome male. 402.—ಜಂಗಿ. Tbh. of ಝಂಕಿ. 143.—ಜನ್ನದಿರವನ್ನ.
 A man who has a sacrificial cord. 402.—ಜಮ್ಪಿ. Tbh. of ಝಮ್ಪಿ. 143.—ಜಸವನ್ನ.
 A man who has fame. 402.—ಜಳಜ. Tbh. of ಜಲಜ. 140.—ಜಾಣವಕ್ಕಿ. In a verse
 on page 77. Cf. ಜಾನವಕ್ಕಿ in Dictionary.—ಜಾವಕಲ್. Tbh. of ಯಾಮಕಲ್. 141.—
 ಜಾವಗಿ. 140.—ಜೂಜುಗಾರಿ. A female gambler. 201.—ಜೂಜುಗ. A male gambler.
 384.—ಜೂಮಜಾಣ. A man who is expert in gambling. 305.—ಜೌ. 140.—
 ಜೋಗಿತಿ. A female yōgi. 202.—ಜೋಜಾಗಿ. 140.—ಜ್ಯಾಯ. Tbh. of ಜ್ಯಾಯನ್. 134.—
 ಜ್ಯಾಯಸ್ತು.=ಜ್ಯಾಯ. 134.—ಝಕಟ.=ಜಗಲ್. 143. 402. (Is ಝಕಟ in Samskrita
 Dictionaries?).—ಝಮ್ಪಿ. A spring, a jump; springing, jumping.—ಝುಮ್ಮನೆ. An
 imitative sound, in the instance ಝುಮ್ಮನೆ ಒಸರ್ದು. 20.—ಡಾಣಾಡಾಣಿ. A mutual
 fight with clubs. 331.—ಡಾಣಿ. In the instance ಕೂಗುವ ಡಾಣಿ. 531. See ಕೂಗು
 ಣ್ಣಣಿ.—ಡಾಳಕಲ್. In the instance ನೀಂ ಡಾಳಕಂ. 80. Cf. ಧಾಳಕಂ?—ಡೊಕ್ಕಗಿ. A kind
 of adverb. 49.—ಡೊಕ್ಕನೆ.=ಡೊಕ್ಕಗಿ. 49.—ಧಾಳಕಲ್. The bearer of a banner(?), in
 the instance ಸುಡಿವರ್ ಧಾಳಕಲ್. 65.—ಕರ್ಷಣ. Cutting, paring, planing; a cutter
 an abrader; the divisor employed in certain computations. 533.—ಕಟ್ಟುಕಲ್.=ಚಟ್ಟುಕಲ್.
 441.—ಕಡ ಬಡ. ವಾಕ್ಯಜ್ಞಾನಾರ್ಥ. Bluntness or perplexity of speech. 20.—ಕಣ್ಣಲ.
 Tbh. of ಕಣ್ಣಲ. 149.—ಕನ್ನರಿ. Tbh. of ಕನ್ನಿ. 147.—ಕನ್ನರಿ.=ಕನ್ನರಿ. 147.—ಕನ್ನರಿ.
 =ಕನ್ನರಿ. 147.—ಕಮರ್. 140.—ಕರ್ಕುಮೆ. Bringing. Plural ಕರ್ಕುಮೆಗಲ್. 572.—
 ಕಲೆವಡಿಕ್ಕಿ. Joining head to head. 570.—ಕಳಮಳ. ನಿರ್ಣಯವಾಚಿ. Decisively, certainly.

20. — ತಳೆದ. Sprinkling, etc. Plural ತಳೆದಂಗಳ್. 562. — ತಳೆಗೆಮ್ಪು. The redness of young leaves. 73. — ತಬ. 140. — ತಾಜಗಿ. Becoming dry, etc. 565. — ತಾಜಾರ. The tree *Terminalia bellerica*. 82. — ತಾರ್ಕಣೆನು. 90, in the verse ಬೇರ್ಕೆಯ್ತುರೆಬರನ್ ಅವರೊಳ್ ಕೂರ್ಕಲಿಗಳನ್. ಅತ್ತೆನಿಕ್ಕಟೆದೊಳ್ ಮಿಕ್ಕವರಂ ; ತಾರ್ಕಣೆನು ಸಮರಕೇಳಿಗೆ ನೂರ್ಕದಿಗದಿದಂ ನೈಪಾಲಕಂ ರಿಪ್ಪಬಲಮಂ ||. — ತಾಳಗಿ. Suffering, etc. 565. — ತಾಲ್ or ತಾಯು. The palm (and other plants or trees). Plural ತಾಲ್ಗಳ್ or ತಾಯುಗಳ್. 140. 193. (See the verse quoted under ಮಾಲ್ಲಟ್ಟಿ). — ತಾಯಗಿ. A woman engaged in (gaining her livelihood by the produce of) the palmyra tree. 193. — ತಾಯಗಿತಿ. = ತಾಯಗಿ. 193. — ತಿಗ. = ತೀಗ. 378. — ತಿಗುಡ್ಡ. Tbh. of ತ್ರಿಕುಡ್ಡ. 376. — ತಿಟ್ಟನೆ. ತಿಟ್ಟನೆ. 49. See ತಿಟ್ಟನೆ in Dictionary. — ತಿದಣ್ಣ. Tbh. of ತ್ರಿದಣ್ಣ. 376. — ತಿವೊಗ. Tbh. of ತ್ರಿಮುಖ. 376. — ತಿರುಕೆ. Bartering, etc. 557. — ತಿರುಗಿ. ಪರಿಭ್ರಮಣಾರ್ಥ. Whirlingly, etc. 20. — ತಿರುರಾನ್ನಕ. Tbh. of ತ್ರಿಪುರಾನ್ನಕ. 296. — ತಿಳಮು. What is thin or delicate. See ತಿಳಮುಬಿಸುಮು. — ತಿಳಮುಬಿಸುಮು. ತಿಳುವ್ವುಸುಹ್. 55. — ತಿಳವ. Becoming clear, etc. Plural ತಿಳವಂಗಳ್. 562. — ತಿಳವಳಗು. Bright lustre. See the third verse on page 100. — ತೀಗ. = ತೀಗ. Tbh. of ತ್ರಿಕ. 378. — ತುಣ್ಣೆ. A wicked, etc. female. 197. — ತುರವ್ವು (?). See ತುರುಮ್ಪು. — ತುರುಮ್ಪು. Tbh. of ತುರವ್ವು. 160. — ತುರುಗಾಡು. A jungle for kine (to graze). 87. — ತೂಗುಡ್ಡಾಣ. An oscillating staff. 344. — ತೆಗೆದ. Taking. 561. — ತೆಮುಲ್. 140. — ತೆರಪೊ. A mass of gold. 332. — ತೆರ್ಪು. 80. (Cf. ತೆಬ್ಬು in Dictionary ?). — ತೆಳ್ಳಸುರ್. Tender green grass. 66. — ತೆಳ್ಳಳಗು. Delicate lustre. In a verse on page 100. — ತೆಳ್ಳುವ್ವು ಸುಹ್. A thin or delicate belly. 55. 347. — ತೇನಂ. ತೇನತೇನಂ. ಅದ್ಭುತಾರ್ಥ. ಎತಾ. In an unfirm etc. manner. 20. — ತೇನೆ. 197. (It is a term for a certain female). — ತೇನೆನೆ. Tbh. of ತ್ರೇಯೋದತಿ. 160. — ತೇರ್ಪರ. A tree (used) for a chariot. 302. — ತೇಲ್. ತೆಮು. Plural ತೇರ್ಗಳ್ or ತೇರುಗಳ್. 85. — ತೊಟ್ಟನೆ. ನಿರ್ಭರಾರ್ಥ. Excessively, etc. 20. — ತೊಡೆದ. Smearing, etc. 561. — ತೊನೆದ. Swinging, etc. 561. — ತೊಮ್ಮರ್. ನವಪುರುಷಾಃ ಸ್ತ್ರೀಯೋ ವಾ. Nine persons. 361. — ತೊಮ್ಮೆ. ನವವಾರಾನ್. Nine times. 361. — ತೊಯ್ತು. Becoming wet, etc. Plural ತೊಯ್ತಂಗಳ್. 553. — ತೊಳದ. Shining, etc. ತೊಳದಂಗಳ್. 562. — ತೊಡ್. 140. — ತೋಟಗಿತಿ. A female florist. 191. — ತೋರಿಕ. A big male. 403. — ತೋರ್ಪಾಣ. A place of appearing. 87. — ತೋಲ್. 140. — ತೋರು. 140. — ತ್ರಿಕುಡ್ಡ. Having three pits (?). 376. — ತ್ರಿಗವಿ. Three cows. See ಮೂಲಾವಿ. — ತ್ರಿಮುಖ. Three faced; name of an Arhat. — ತ್ವರಣ. Making haste. 534. — ತ್ವವ್ವಾರ. Tbh. of ತ್ವವ್ವ. 124. — ಫಟ್ಟುಕಾರು. Page 65 in the instance ಪರರ್ ಫಟ್ಟುಕಾರಾದರ್. Cf. ಪಾಪುಪಟ್ಟು in Dictionary. — ಫಟ್ಟುಲ್. 140. — ದಣೆಯನು. To satisfy, in the verse under 474. — ದಣ್ಣು ವಣ್ಣ. Having a stick, etc. 402. — ದವ್ವಾಣೆ. Tbh. of ದ್ರವ್ಯಾಣೆ. ದ್ರವ್ಯಂ ನಾನಕವಿಕೇಷಾ ಭಿಂಕಕಾಲಾ ಇತ್ಯರ್ಥ. A mint. 378. — ದಲ್ಲಲ. 140. — ದವಿಗ. A man who sells corn. 405. — ದನದ. Tbh. of ದತಮು. 160. — ದನಪು. 140. — ದಾನ ಪೂರ. A very liberal man. 65. — ದಿಣ್ಣು. ದಿಣ್ಣು ಇತಿ ಫಯವಿಕೇಶವಿಧುಪಥುರುಪವಪುರ್ಬಲಂ. The (savage) bodily power of a man who is without fear and deliberation. 441. — ದಿಣ್ಣುಕ. ಪವ್ವಾನ್. A man who is possessed of that (i. e. ದಿಣ್ಣು), a wild or savage man. 441. — ದೀವಾಗೆ. Tbh. of ದೀಪಾವಳಿ. 378. — ದೀವ್ಯತ (ದೀವ್ಯತಾ). Playing, sporting. See ಸಾವಿಲ. — ಮಜಾನ. Tbh. of ದ್ವಿಯಾಮು. 377. — ಮಕೆಯು. Tbh. of ದ್ವಿಕಯ. 377. — ಮಹಿಯು. Tbh. of ದ್ವಿಹಿಯು. 377. — ಮಮುಕ. Tbh. of ದ್ವಿಮುಖ. 377. — ದೂಗ. Tbh. of

ದೈಕ. 378. — ದೂಷಾವ. = ದುಷಾವ. 377. — ದೂಷಯ. = ದುಷಯ. 377. — ದೂಷೀಯ. = ದುಷೀಯ. 377. — ದೂಮುಕ. = ದುಮುಕ. 377. — ದೇವಗಿತ್ತಿ. A female who worships an idol. 111. — ದೇವಗ. ದೇವರಂ ಮಾಡುವಂ. A man who makes idols. 410. — ದೇವ್ವಳಗ. = ದೇವಗ. 410. — ದೇವ್ವಳಗಿತಿ. A woman who makes idols. 192. — ದೇವೇಜ್. Sacrificing to the gods. — ದೇವೇಜ. Tbh. of ದೇವೇಜ್. 129. — ದೋಷವನ್ನ. A man in whom faults are. 402. — ದ್ರಮ್ಮ. See under ದಮ್ಮದಿ. A certain coin, a drachma. — ದ್ವಿಯಾಮ. Two night watches, — ದ್ವಾರಿಗ. A doorkeeper. 418. — ಧನಂಗುಳಿ. A person who is addicted to receive money, etc. 383. — ಧನವಸ್ತಿ. A rich woman. 402. — ಧರ್ಪಣ. Tbh. of ಧರ್ಪಣ. 123. — ಧರ್ಪಣ. Holding, bearing, supporting; a bearer, supporter, pre-server. — ಧಾಳಿ. 466, in a verse. (Cf. ದಾಳಿ in Dictionary ?). — ಸಗೇಶಾಪ. ಹಾಸ್ಯೇ ಪ್ರಾಥಂ ಉದ್ಯುಕ್ತೋ ವಾ. A man who is proficient in laughter (or jest) or addicted to it. 423. — ಸಗೇಶಾರ್ಪ. A female who is proficient in laughter (or jest) or addicted to it. 201. — ಸನ್ನಿಕೇ. Being extinguished, etc. Plural ಸನ್ನಿಕೇಗಲ್. 568. — ಸಮಯಸು. To bow, etc. 534. — ಸರಗಟ್ಟು. A muscle bundle (?). 332. — ಸಸಿಕ. A man who has ಸಸಿ, q. v. 441. — ಸಸುಮುಳಿಸು. Slight anger. 101. — ಸಸುವಿಂದು. Small power, etc. 91. — ಸಸೆ. ಸಸೆ ಇತಿ ವಯಸಾ ವ್ಯಾಧಿಸಾ ಕೃತ್ರಿಮವಿಷೇಣ ವಾ ಜೀರ್ಣಂ ಗಾತ್ರಂ. A body become decrepit by old age, sickness or artificially made poison. 441. — ಸಾರ್. ಪಿಷಠಿ. A plant, a herb. 424. — ಸಾರುಗ. ಪತ್ರಯೋಗಾದೌ. A man who uses herbs, etc. 424. — ಸಾರುಗಿ. A woman who uses herbs, etc. 193. — ಸಾರುಗಿತಿ = ಸಾರುಗಿ. 193. — ಸಾಲ್ಗವದ. Four gāvudās. 351. — ಸಾಲ್ಗಿಯ್ಯ. A male with four hands. 53. — ಸಾಲ್ಗಲಿಯ. A male with four heads. 97. — ಸಾಲ್ಗುಪ. A male with four arms. 294. — ಸಾವಲ. ಸಾವಾ ದೀವ್ಯಸ್, ಸಾವಿಕೆ. A navigator. 441. — ಸಾವಲ್. 140. (Cf. ಸೇವಲ್ in Dictionary ?). — ಸಾವ್ವಿದು. A district to be ruined. ಸಾವ್ವಿಟ್ಟುಮ, the district was ruined. 82. — ಸಾವ್ವಿಲಿ. A district-weight, etc. 90. — ಸಿಟ್ಟು. Not false, firm, in the sentence ದೇಹಮನ್ ಎನ್ನು ಸಿಟ್ಟುಟಂ ನಮ್ಮದಪಯ್ or ನಮ್ಮದಪ್ಪೇ. 461. — ಸಿಟ್ಟಿಯು. ಸಿಟ್ಟಿದು ಆಯ. A long extent (?). 339. — ಸಿಟ್ಟಿಯುನ್ನಲಿ. A long or large head. 345. — ಸಿಟ್ಟುಗಣ್ಣಲಿ. The pupil of a long eye. 53. — ಸಿಟ್ಟುಗಣ್ಣ. A female with long eyes. 29. 194. — ಸಿಟ್ಟುಗಾಲ್. A long foot. 327. — ಸಿಟ್ಟುಗಾಲ್. A long row. 93. — ಸಿಟ್ಟುಜಡೆಯಲ್. A female with long braided tresses. 328. — ಸಿಟ್ಟುಮಯ್ಯ. A man with a long body. 53. — ಸಿಟ್ಟುಮ್ಬು. 80. — ಸಿಟ್ಟುವಣೆಯ. A man with a long forehead. 328. — ಸಿಟ್ಟುವೆನ್ನ. A man with a long back. 329. — ಸಿಟ್ಟುವೆರಲಿ. A female with long fingers. 29. 194. — ಸಿಟ್ಟುಸೊಲ್. A long pregnancy. 87. — ಸಿಟ್ಟುಮಿಗ. A man who practises or observes religious observances. 401. 407. — ಸಿಟ್ಟು. Tbh. of ಸಿಟ್ಟುಪ. 160. — ಸಿಟ್ಟುಗಣ್ಣ. ಜಲನಿರ್ಗಮನದ್ವಾರಂ. The opening through which water goes out. 90. — ಸಿಟ್ಟುಗಣ್ಣ. ಸಿಟ್ಟುಂ ತೊಳೆ. To wash with water. 292. — ಸಿಟ್ಟುಗಣ್ಣಿ. Buttermilk diluted with water. 92. — ಸಿಟ್ಟುಗಡುವಾಣ. The place of a water-pool. 87. — ಸಿಟ್ಟುಗಿ. ಸಿಟ್ಟು ಇತಿ ಜಲಂ ತದಭ್ಯಾಸತೀಲಾ | ತರಣ್ಯಾದಿಸಾ ತೇನ ವಿನಾಶಿ ವಾ ಸದ್ಯಾದ್ಯುತ್ಪರಣತೀಲಾ. A man who is in the habit of practising with water: one whose habit is to cross rivers etc. on rafts or also otherwise. 441. — ಸುಣ್ಣಿಡೆಯ. A man with soft thighs. 328. — ಸುಣ್ಣಿಡೆಯಲ್. A woman with soft thighs. 182. — ಸುಸುಳ್ಳುವಣೆ. 72. — ಸುಸುಳ್ಳುಗಿಲ್. A door (which is so narrow that) one has to squeeze through. 72. —

ನೆನೆಪ. Bearing in mind, etc. 561.— ನೆಮರ್. 140.— ನೆರವಾಸ. A neighbouring man, etc. 332.— ನೆಲಮ್ಬಿರಿ. To seize land, etc. 381.— ನೆಲವಿಡಿ. = ನೆಲಮ್ಬಿಡಿ. 381.— ನೆಲೆಬಾರ್. A firm condition of life. 74.— ನೆಮ್ಮಯ. 140.— ನೆಮ್ಮಾರ. Tbh. of ನೆಮ್ಮ. 124.— ನೆಮ್ಮ. One of the chief officiating priests at a Sôma sacrifice.— ನೆಸರಾರ. A sunny place. 73.— ನೆಸರಬಟ್ಟ. The disk of the sun. 82.— ನೊಡೆಪ. Swallowing. 561.— ನೊರ್. (ನೊರ್ ?). A verbal theme from which ನೊಳವು (ನೊಡವು ?) comes. 569.— ನೊಳಗಾಡು. A wilderness (full) of flies. 332.— ನೊಡವು. 140.— ನೋಡು. Seeing, sight, etc. Plural ನೋಡುಗಳ್. 549.— ನೊಮ. Tbh. of ನಮಮ. 160.— ಪಕ್ಕನೆ or ಪಕ್ಕನೆ. See ಪಕ್ಕನೆ in Dictionary. 49.— ಪಕ್ಕಿಗೂಡು. A bird's nest. 304.— ಪಲ್ವಾಳವ. Tbh. of ಪ್ರಕಾಲವ. 160.— ಪಗಲಾಣ್ಣ. The sun. 537.— ಪಂಗಾಯ್. ತಲಾಟು. Green, unripe fruit. 341.— ಪಂಚಕಯ. Fivefold, having five parts or limbs. 376.— ಪಟ್ಟಣಿಗ. A man who resides in, or has been born in, a town. 419.— ಪಟ್ಟಸಾಲಿಗಿ. A female silk-weaver. 192.— ಪಟ್ಟಸಾಲಿ. = ಪಟ್ಟಸಾಲಿಗಿ. 202.— ಪಟ್ಟು. ಪಟ್ಟುಪಟ್ಟು. ಪಕ್ಷವಚನ. A side, a faction. 441.— ಪಟ್ಟುಕ. ಪ್ (i. e. ಪಟ್ಟು) ಕುರ್ವನ್, ಪಕ್ಷಪಾತಿ. A partisan. 441.— ಪಡಿನಣ. Tbh. of ಪ್ರತಿಷ್ಠಾಪ. 407.— ಪಡಿನಣಿ. ಭುಜಿಪ್ಪ. A man who eats the remainder of the food left by his master: a servant. 407.— ಪಡೆವಳ್ಳಿ. A female commander of an army. 200.— ಪಣಂಗುಳಿ. A man who receives money (as a bribe?). 414.— ಪಣ್ಣೆ. Ripe fruit being produced. 557.— ಪಣ್ಣುಳಿ. A man who receives ripe fruits (as a bribe?). 414.— ಪಪ್ಪಾಣಿ. 80.— ಪಪಯಿಲು. ಪವಂ ಸ್ಥಾನಂ ಸನ್ನಿಭವಿಕೇಷೋ ವಾ | ಪಕ್ಕುರ್ವನ್. A man who makes a dwelling place or abode; one who makes verses. 441.— ಪದಿರ್, in ಕೂಡಲ್ ಪದಿರ್, a variety of sounds to join (?). 585.— ಪಪ್ಪ. Tbh. of ಪನ್ನ. A path, a road. 142.— ಪನ್ನಾಪ. Tbh. of ಪಥಿನ್. A path, a road. 130.— ಪನ್ನಕ. 431.— ಪನ್ನಕಪನ. 431.— ಪಯನ್. = ಹಯನು in Dictionary. See ಬಹುಮಯನ್.— ಪಯನಾಡಿ. ಹತ್ತು ನೂರು. ವಕತಕಂ. Ten hundred, a thousand. 363.— ಪಯಿಮ್ಮರ್. Ten persons. 363.— ಪಯಿಮ್ಮ. ದಶಮಾರಾನ್. Ten times. 363.— ಪಯ್ಕನೆ. ತೀಘ್ರಾರ್ಥ. Quickly. 20.— ಪರಲುಗ. A pearl-merchant. 424.— ಪರಪನ. Tbh. of ಪ್ರಪ್. 147.— ಪರಸಂಗ. Tbh. of ಪರಿಸ್ತಂಗ. 151.— ಪರಗ. A drummer. 416.— ಪರಾವಡಿಗ. = ಪರಗ. 416.— ಪಲಗೆರೆಯ. A man with a board-like chest. 328.— ಪಲ್ಯಾಣ. Tbh. of ಪಲ್ಯಯನ. 160.— ಪಸರ್. 140.— ಪಾಕಿಗ. ಪಾಕಕರ್ತ. A man who cooks, etc. 410.— ಪಾಕುಳಿ. = ಪಾಕಿಗ. 410. 411.— ಪಾಕುಳಿಗಿ. A woman who cooks, etc. 192.— ಪಾಡುಗ. A singer. 384.— ಪಾನೆಯವರ. Tbh. of ಪಾನಿಯದ್ವಾರ. 378.— ಪಾನೆಯವಾರ. = ಪಾನೆಯವರ. 378.— ಪಾನಿ. See ಇರ್ಪಾನಿ. (Is Tamil ಪಾನಿ = ಪದ್ಮ, an army, meant?).— ಪಾಯ್. Jumping, etc. Plural ಪಾಯ್ಗಳ್. 553.— ಪಾಪಿ. Fighting. See ಪಾಪಿವೆನ್. (Cf. Tamil ಪಾಪಿ, to fight).— ಪಾಪಿವೆನ್. ಕಲಹಪೀಠಾ ಸ್ತ್ರೀ. A woman addicted to quarrel. 82.— ಪಾಪಿಡು. A jumping iguana (?). 82.— ಪಾರ್ವತಿ. A Brâhmapa woman. 202.— ಪಾರ್ವಪ್ಪಿ. = ಪಾರ್ವತಿ. 202.— ಪಾರ್ವಡಿಗಿ. A female of the caste of snake-catchers. 192.— ಪಾವುಗುಲಿ. A snake-killer: a mungoose; a peacock. 547.— ಪಾವುಣಿ. A snake-eater: a peacock. 546.— ಪಾವುಪಟ್ಟ. A male with a snake-ornament. 441. (Cf. ಪುಟ್ಟ).— ಪಾಳಿಲ್. Tbh. of ಪಾಳಿನ. 140. 160.— ಪಿಂಜಿ ಪಾಗು. The hind end of a garment. 93.— ಪಿತ್ತಲೆ. The back of the head. 349.— ಪಿತ್ತಲಿಗ. A seller of long pepper. 409.— ಪಿಳಣಿ. Tbh. of ಪಿಳಿಕೆ. 140. 160.—

ಪುರೂರವನ್ನು. Tbh. of ಪುರೂರವನ್. 133.— ಪುಸಿಬಾದಿ. A speaker of lies. 329.— ಪುಡ್ಡೆ. Fixing, as an arrow; admitting, etc. 557.— ಪುವಡಿಗಿ. A female florist. 192.— ಪೆದಗಾಲ್. A hind leg. 369.— ಪೆಣ್ಣತಿವನ್. One who has a wife. 402.— ಪೆಣ್ಣುಗ. ಪೆಣ್ಣಿಳ್ ಪ್ರವಣಂ ವ್ಯಾಪ್ತಂ ಮೇಲ್. A man addicted to, or occupied about, women. 424.— ಪೆಲೆನೊಸಲ. A man with a moon-like forehead. 327.— ಪೆಲೆವಡೆಯಲ್. A woman with a moon-like forehead. 182. 328. 330.— ಪೆವು. 140.— ಪೇಟಿಮಾಂಸ. 132.— ಪೇಯಗಿ. In a verse under 140 (page 100):— ದಾಯೋಳ್ ಅರಿಗಳನ್ ಅಳವಾಸಿ ಪಾಯೋಳ್ ಅಳವದಿಸಿ ನೆಲನರಾವಂ ಕರೆವಾ | ಕೇಯೋಲೆ ನಲಿದು ತನ್ನಯ ಪೇಯಗಿಯಂ ನೆಲೆಯೆ ನೆರೆವಿದಂ ಪರಣೇಕಂ ||.— ಪೊಗುತಿ. Entering, etc. Plural ಪೊಗತಿಗಳ್. 560.— ಪೊಟ್ಟೆ. ನದಿವಚನಂ ಆಪುರವಾಚ್ಚಿ ಪೊಟ್ಟೆ ಪದ್ಧಿ. 1, a river; 2, an ornament (cf. ಪಾಪುವಟ್ಟೆ; ಪಟ್ಟೆ in Dictionary). 311.— ಪೊಟ್ಟೆವಟ್ಟೆ. An ornamental dress. 441.— ಪೊಂಜೆ. A golden staff. 93.— ಪೊಟ್ಟೆವನ್. A male who has a (big) belly, in the instance ಪೊಟ್ಟೆವನ್ ವನಕಂ. 402.— ಪೊಣರಿಸು. To cause to fight, in the instance ಪೊಣರಿಸಿದನ್ ಆನೆಯಂ ಜೋದಂ. 537.— ಪೊಣಚೊಸು. To cause (somebody) to make (something) fight, in the instance ಪೊಣಚೊದನ್ ಆನೆಯಂ ಮಾವಟಿಗದನ್ ಆರಸಂ. 541.— ಪೊಣಚರ್. = ಪೊಣರಿಸು, in the instance ಪೊಣಚಿದನ್ ಆನೆಯಂ ಜೋದಂ. 537.— ಪೊನ್ನಗದು. A sheet of gold. 93.— ಪೊನ್ನಿಕೆ. Joining, etc. Plural ಪೊನ್ನಿಕೆಗಳ್. 568.— ಪೊನ್ನಂಗಲ್. A golden stone. 55.— ಪೊನ್ನಗ. A man who is addicted to, and busy with acquiring, gold. 424.— ಪೊಪ್ಪಳಿ. 67.— ಪೊಯ್ಲುಳ್. Beating; a blow. Plural ಪೊಯ್ಲುಗಳ್. 555.— ಪೊರೆಪ. Nourishing, etc. 561.— ಪೊ ಕಟ್ಟು. An outer tie, etc. 101.— ಪೊಕಳೆಯ್. The upper part of the hand. 101.— ಪೊಂಕೋಲಿ. An outer fort. 101.— ಪೊಂಮಾರ್ಗಪ್ಪೆ. ಪೊಂಮಾರ್ಗನ ಗಪ್ಪೆ. A swelling at the posteriors. 73.— ಪೊಂಮಾರ್ಗನ. Cows of flight (?). 73.— ಪೊಂಕೆ. Bearing on the head, etc. 557.— ಪೊಸ ಆನೆ. A wonderful elephant. 46.— ಪೊಸ ಚಾವಡಿ. A new choultry. 91.— ಪೊಸ ಚಿಗುರಿ. A beautiful antelope. 93.— ಪೊಸ ಜವಳಿ. New cloth. 91.— ಪೊಸ ತೊಲೆ. A new balance, etc. 101.— ಪೊಸ ತೋಟ. A new garden. 101.— ಪೊಸ ಬಿಡುಮುತ್ತು. Fine loose pearls. 87.— ಪೊಸ ಬೀಡು. A new camp. 87.— ಪೊಸ ಮಡು. A new pool. 87.— ಪೊಸ ಮಾಯ್ವಟ್ಟೆ. A new artificial structure. 87.— ಪೊಸಮ್ಮಳ್. A new woman. 169.— ಪೊಸವಟ್ಟು. A wonderful mountain. 92.— ಪೊಸ ಸಕ್ಕರೆ. Beautiful sugar. 89.— ಪೊಯಗು. (A verb from which ಪೊಯತೆ comes).— ಪೊಯಪ್ಪೆ. 140. Plural ಪೊಯಪ್ಪಿಗಳ್. 574.— ಪೋಚ. Name of a man. 80.— ಪೋಗಿ. Tbh. of ಸ್ತೋಟಕ. 160.— ಪೋಳ್. Used as verb intransitive in the sentence ಪೊಯ್ಲುಂ ಬಲ್ಲಿರಿಗಳ್ ಅನ್ನು ವಜ್ಜುಹವಿಯಂ. 463.— ಪೊಯ್ಲ್ಲದರ್. Parts to be scattered. 193 (in a verse).— ಪೊವಗಿ. ಭಯಾಕೃತಿ ಕಾರ್ಥ. Oh! woe to me!; unexpectedly. 20.— ಪ್ರತಿಗ್ರಸ್ತಿ. See ಸೂದಿಗನ್ನು.— ಪ್ರತಿಸ್ಥಾನ. ಯತ್ರ ಸ್ಥಾನೇ ಸ್ವಾಮಾ ಭುಕ್ತೋತ್ಥಾಯ ಗತನ್ ತತ್ತ್ವಾ ನ ವಿಪೋವದಿತ್ಯ ತದುಚ್ಚಿತ್ವಭೇದನಂ ಪ್ರತಿಸ್ಥಾನಮ್ ಉಚ್ಯತೇ. Pratisthāna denotes the eating of the remainder (of the dinner) of him (i. e. of the master), one (who does so) sitting down in the very same place in which the master has eaten, risen and gone. 407.— ಪ್ರಥಾಪಿ. A female of noble birth. 191.— ಬಗಕಾರ್. A mindful woman. 201.— ಬಗ್ಗನ್ನೊವಲ್. A tiger-skin. 379.— ಬಂಗಲಚ. A man of Bangālā. 420.— ಬಟ್ಟೆನೊಲೆಯಲ್. A woman with round breasts. 328.— ಬಟ್ಟೆಗ. A man on the road, a traveller, in the instance ಬಿಸಿಲ್ ಬಟ್ಟೆಗನಂ ಬದಲಿಸತ್ತು. 536.— ಬಡಕೆ. A female who beats; or a lean female.

29.—ಬಡಗಣ್. A woman of the north. 182.—ಬಡಗೊಳ್. To take a cudgel.
 380.—ಬಡಿಸಿಸು. To cause to make beat, in the instance ಬಡಿಸಿಸಿದಳ್ ಸೊಸೆಯನ್ನತ್ತ.
 541.—ಬಣಜು. 80. (Tbh. of ವಣಿಜ್, trade?).—ಬಣಂಜು.=ಬಣಜು. 80.—ಬತಿ. 329.
 (Tbh. of ಪ್ರತಿ? ಛ. ಬರಕ).—ಬತ್ತುಮೈಯನ್, ಬತ್ತುವುಮ ಕಯನ್. Water, milk, etc. drying
 up. 333. 344.—ಬಣಿಚ. ಬಾನೊಳ್ ಫುಟ್ಟಿದುದು, ಮೇಘವ್ಯೂಹಿ. What is born in the sky:
 a flash of lightning. 420.—ಬಯ್ಯನೆ ಶ್ರೀಘ್ರಾರ್ಥ. Quickly. 20.—ಬಯ್ಯ. ಬಯ್ಯೊಳ್,
 ಬಯ್ಯೆಯಲ್ಲಿ. In the evening. 278.—ಬರಕ. Tbh. of ಪ್ರಕ. 147.—ಬರವಟ್ಟಿ. A road
 whereon (somebody or something) comes. 332.—ಬರಕಾರ್. A naked foot. 101.—
 ಬಜುಮ್ಬ. A vain man. 172.—ಬಜುಮ್ಬಳ್. A vain woman. 172.—ಬಜುವಳ್.=ಬಜು
 ಮ್ಬಳ್. 172.—ಬರ್ಕಮೆ. Coming. Plural ಬರ್ಕಮೆಗಲ್. 572.—ಬಲ್ಲರಿ. A big mountain.
 463.—ಬಲ್ಲೆಯ್ಯ. A man with a strong hand. 331.—ಬಲ್ಲಕನ. Strong effort. 66.—
 ಬಲ್ಲಣ್ಣ. A great villain. 66.—ಬಲ್ಲಜುಗ. A man of great exertion, etc. 329.—
 ಬಲ್ಲಾಹಸಿ. A great valiant man. 66.—ಬಲ್ಲಾಂಸೆ. Abundant duck-weed. 66.—ಬಳಸ
 ಮ್ಬಿಡಿ. To seize the pot-stone pencil. 298.—ಬಳಸಮಿಡಿ.=ಬಳಸಮ್ಬಿಡಿ. 381.—ಬಳಗಾಡಿಕೆ.
 The making and selling of bracelets. 431.—ಬಲಾವೆಗು. A regular lustre, in a
 verse under 140.—ಬಲ್ದ. Living (?). 140.—ಬಲ್ದರೆ. 140.—ಬಲ್ದಳಗು. Living, steady
 lustre, in a verse under 140.—ಬಾಗರಣ. Tbh. of ವ್ಯಾಕರಣ. 408.—ಬಾಗರಣಿಗ. A
 grammarian. 408.—ಬಾಗಿರಗ. A doorkeeper. 418.—ಬಾಗಿಲಾಯ್ತು.=ಬಾಗಿಲಿಗ. 425.—
 ಬಾಗುಳ್. Tbh. of ವಾಗುರೆ. 140.—ಬಾದನೆ. Tbh. of ವ್ಯಾಧಿ. 160.—ಬಾದಿ.=ವಾದಿ. See
 ವಸಿಬಾದಿ.—ಬಾನಂಗುಡ. ಗಣನಗರ್ತ. A hollow of the sky. 346.—ಬಾನಿಗ. One who
 resides, or is born, in the sky. 419.—ಬಾಸುಬ್ಬಣ್ಣ. The swelling of a walo. 73.—
 ಬಾಜ್.=ಬಾಡು, flesh, in ಬಾಡುವಿಯಾದುದು. 82.—ಬಾಜ್ಜಾಣ. A place of living. 90.—
 ಬಾಬ್ಬುಕುವಿಣ್ಣು. A happy living herd of kine. 87.—ಬಿಂಗಳ. Tbh. of ವ್ಯಂಗಾರಿ. 140.—
 ಬಿಜಯಂಗಿಯ್. In the second verse under 468.—ಬಿಮ್ಮನೆ. ಸೂಕ್ಷ್ಮಣ. Silently, quietly.
 20.—ಬಿಮ್ಮನೆ.=ಬಿಮ್ಮನೆ. 20.—ಬಿಜುವಟ್ಟಿ. A rough manner or custom. 369.—ಬಿಜು
 ವಟ್ಟಿಯ. A man of rough manners. 369.—ಬಿಜ್ಜನೆ. Stiffly, in ಬಿಜ್ಜನೆ ಬೇಗು. 20.—ಬಿಳಸ.
 Tbh. of ಬಿಲಾಸ. 160.—ಬಿಳಾಳ. Tbh. of ಬಿಡಾಲ. 140.—ಬಿಳಕ. A white man. 403.—
 ಬಿಳಿಕೆ. A white woman. 194.—ಬಿಳಿಯ. A whitish male. Instance ಬಿಳಿಯಂ ಬಗ್ಗಂ.
 102.—ಬಿಳಿಯಳ್. A white female. ಬಿಳಿಯಳ್ ಸರಸ್ವತಿ. 102. Plural ಬಿಳಿಯಲ್ಲಾರ್. 884.—
 ಬಿಳರ್. (A certain verb). 507. (Cf. ಬಿಳರ್ in Dictionary?).—ಬಿಟ್ಟು. 140. Cf. ಬಿಕ್ಕಟ್ಟು
 in Dictionary?—ಬಿಟ್ಟುಳಿಸು. 538. Cf. ಬಿಕ್ಕಟ್ಟುಳಿಸು in Dictionary?—ಬಿಡುವೊಗು. To enter
 an abode, etc. 380.—ಬಿಡುತೊಗು.=ಬಿಡುವೊಗು. 380.—ಬಿಡಣ. A late-player. 406.—
 ಬಿಡೆ. Tbh. of ಭೀಮ. 144.—ಬಿಡು. =ಬಿಡು, of which the plural is ಬಿಡುಗಲ್, ಬಿಡುಳ್
 or ಬಿಡುಳ್. 233.—ಬಿಡುವಾಣ. A halting place. 55. Cf. ಬಿಡುವಾಣ. —ಬಿಡುವಾಣ. ಬಿಡು
 ಕಾಣ, ಶಿಬಿರ. A camp. 87.—ಬಿಡುಕಾರ. The consonant ಲ. 66.—ಬುಗತಿ. Tbh. of ಭುಕ್ತಿ.
 147.—ಬುಗತಿ.=ಬುಗತಿ. 147.—ಬೂಕು. ಭ್ರಷ್ಟಮಾ. Deception, fraud (?). 415.—ಬೂಕುಗ.
 ಸಮಸಜವಿ. A man living on deception (?). 415.—ಬೂಕುಗ. A woman living
 on deception (?). 193.—ಬೂಕುಗತಿ.=ಬೂಕುಗ. 193.—ಬೂಕುವಣಿಗ=ಬೂಕುಗ. 415.—
 ಬೆಂಗದಿರ್. ಸೂರ್ಯಕಿರಣ. A sunbeam. 341.—ಬೆಂಗಲ್. ಸೂರ್ಯಕಾಂತೀಪಲ. The sun-
 stone: crystal. 342.—ಬೆಚ್ಚ. Hot. See ಬೆಚ್ಚಗೂಡ್, ಬೆಚ್ಚುರಿ.—ಬೆಚ್ಚಗೂಡ್. Hot rice.
 343.—ಬೆಚ್ಚರ. ವ್ಯಕ್ತಾರ್ಥ. Manifestly, clearly. 20.—ಬೆಚ್ಚುರಿ. A hot flame. 343.—

ಬೆಟ್ಟೋಡು. A hot potsherd. 336. 341. 343. — ಬೆಟ್ಟದಳ್. A fierce female. 102. — ಬೆಟ್ಟುಗಾಡು. A hill-jungle. 379. — ಬೆಟ್ಟುಗಾಡು. = ಬೆಟ್ಟುಗಾಡು. 379. — ಬೆಟ್ಟುಮೊದಲೆ. A hill-stream, or a hill-path. 379. — ಬೆಟ್ಟುಮೊದಲೆ. = ಬೆಟ್ಟುಮೊದಲೆ. 379. — ಬೆಟ್ಟು. 80. — ಬೆದರು ಗದ್ದಿ. (Originally ಬೆದರುಗದ್ದಿ). = ಬೆದರ್ಗದ್ದಿ. 83. — ಬೆದರುಡು. A frightened iguana (?). 82. — ಬೆದರ್ಗದ್ದಿ. (Originally ಬೆದರ್ಗದ್ದಿ). ಬೆಕ್ಕಿವೆಗವಿ. A frightened cow. 83. — ಬೆನ್ನೋವಲ್. The skin of the back. 80. — ಬೆನ್ನುರಿ. A hot flame. 343. — ಬೆನ್ನೋಡು. = ಬೆಟ್ಟೋಡು. 343. — ಬೆನ್ನುದಿ. ಕೋಷ್ಣಭಸ್ಮ. Hot ashes. 341. — ಬೆಳ್ಳರಿ (or ಬೆಳ್ಳರಿ). A rain of white colour. 93. — ಬೆಳ್ಳದ (or ಬೆಳ್ಳಳ). ಭಯಚಕಿತಾರ್ಥಕ. Frightened from fear, etc. 20. — ಬೆಳ್ಳಟ್ಟಿ. White cloth. 223. 347. — ಬೆಳ್ಳಗನೆ. White flax. 336. — ಬೆಳ್ಳಿ. A white female. 197. — ಬೆವವು. 140. — ಬವ್, 140. — ಬೇರುಗಿ. A woman who deals in, or sells, roots. 193. — ಬೇರುಗಿ. — ಬೇರುಗಿ. 193. — ಬೇರ್ತದೆ. An impediment of roots, etc. 90. — ಬೇಸು. Hotness. See ಬೇಸುರಿ, ಬೇಸೋಡು. — ಬೇಸುರಿ. A hot flame. 334. 343. — ಬೇಸೋಡು. A hot potsherd. 343. — ಬೇಪಾರಿ. A trader. 329. — ಬೇತುಚದರ. A man clever in spying. 305. — ಬೊನ್ನು. ಜೀರ್ಣಮಾಲಿನವಸ್ತುಬಿಡುಕಟ್ಟಾದಿವ್ಯವಚನ. An old dirty piece of cloth, mat and other things. 441. — ಬೊನ್ನುಕ. ತದ್ (ಬೊನ್ನು) ಗೃಹ್ಯವ್. A man who puts on an old dirty piece of cloth, etc. 441. — ಬೊಳ್ಳಿ. A vociferous woman (?). 197. — ಬೊಲ. 140. — ಬೊಲೆ. 140. — ಬ್ರಾಹ್ಮಣಿಗಿ. A Brāhmaṇa female. 28. 190. — ಭಣ್ಣೆಮೆ. Deception, fraud (?). See ಬಣಕು. — ಮಜ್ಜು. 60. Cf. ಮಜ್ಜುಸಾರ in Dictionary. — ಮಡಿವಲ್. A washerwoman. 200. — ಮಡುವೀರ್. Water of a pool. 380. — ಮಡುವಿದ್ದಲ್. To fall into a pool. 380. — ಮಡುವೀರ್. = ಮಡುವಿದ್ದಲ್. 380. — ಮಡೆತ. Bending, etc. ಮಡೆವುದು. 579. Plural ಮಡೆತಂಗಲ್. 554. — ಮಡ್ಡುಲ. 140. See ಮಡ್ಡುಲ in Dictionary. — ಮದನವತಿಗ. ಮದನವತಿಃಸ್ವತ್ತವಿಶೇಷಕರ್ತಾ. A man who composes the madanavati metre. 412. — ಮಧುಲಿತ. Tbh. of ಮಧುಲಿಹ್. 129. — ಮನೆಸರಕು. The articles of a house. 89. — ಮರಕುಟಿಗ. ಪಕ್ಷಿವಿಕೇಷೋ ದಾರುತಕ್ಷಾ ವಾ. A wood-peeker; a wood-cutter, a carpenter. 548. — ಮರಗದಿ. To cut a tree or wood. 382. — ಮರಂಗದಿ. = ಮರಗದಿ. 382. — ಮರುಳ್ಳಿಡಗ. A foolish laughter. 66. — ಮರ್ದುಗೂಡಲ್. Rice with a drug in it. 379. — ಮರ್ದುಗೂಡಲ್. = ಮರ್ದುಗೂಡಲ್. 379. — ಮಲ್ಗ. 140. — ಮಾಗ. Tbh. of ಮಾಘ. 143. — ಮಾಂಕರಣೆ. Disregard. See under ಸಮರಂಗಾಡು. — ಮಾಂಗದಿರ್. The splendour of a mango. 348. — ಮಾಂಚಳೆ. A small branch of a mango tree. 348. — ಮಾಂಚೊಮ್ಮ. A cluster of mangoes. 348. — ಮಾಣೆತ್ತಿ. 348. — ಮಾತುಗಿ. A talkative woman. 193. — ಮಾತುಗಿ. = ಮಾತುಗಿ. 193. — ಮಾತುವಣಿಗ. A talkative man. 415. — ಮಾಮುಗುಳ್. An opening bud of a mango. 332. — ಮಾಮ್ಬು. The flower of a mango. 348. — ಮಾಮ್ಬುಗಲ್. A couple of mangoes. 348. — ಮಾರಿಗ. ಮಾರಿಯುಂ ಪೂಜಿಸುವಂ. A man who worships Māri. 413. — ಮಾಕುಡು. Another iguana (?). 82. — ಮಾಗೋಲ್. A staff that measures a fathom. 90. — ಮಾಲೆವದಿಗ. ಮಾಲಾಕಾರ. A male florist. 416. — ಮಾಲೆವದಿಗಿ. A female florist. 192. — ಮಾವಣಿಗ. See ಒಳ್ವಾವಣಿಗ, ನುಸುಳ್ವಾವಣಿಗ. — ಮಾಳರ. Tbh. of ಮಾಳರ. 160. — ಮಾಳಲ. = ಮಾಳರ. 140. — ಮಾಳಡು. 488. — ಮಾಳ್ವಟ್ಟಿ. An artificial structure. See ಫೋಸ್. — ಮಾಳ್ವಳ್ಳಿ. ಮಾಳ್ವುದು ತೀಲಮ್ ಈತಂಗಿ. A man addicted to making, etc. 545. — ಮಾಳ್ವಟ್ಟಿ. 140. — ಮಾಳ್ವಟ್ಟಿ. See also the following verse under 193: — ಮಾಳ್ವಟ್ಟಿಗಲ್ ಇತರದಿಯಲ್ ಸೀಳ್ವಾಯ್ಗಲ್ ಬೀಗಿ ಬೆಳೆದು ಕೆದ್ದುತ್ತುಗಳಂ | ಫೋದ್ದದಿರ್ ದಾಂಮ್ಬದ ತಾಂಗಳ್ ನಿಟ್ಟಿದರ ದಿಟ್ಟಿಗಿಟ್ಟಳಮ್ ಎನೆಗುಂ. || — ಮಾಲೋಡಲ್. An artificial stream. 87. —

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CORRECTIONS AND ADDITIONS.

Page 2, note, read *Kharôshṭi* for *Kha-nôshṭi*.

P. 5, line 32, read *æ* for *œ*.

P. 6, l. 29, read *ri* for *ri*.

P. 7, l. 11, read *bottom* for *botom*.

P. 8, l. 16, read *sub letter* for *sub-letter*.

P. 10, l. 24 (under *Present Malayāla*), read *lri* for *lr*.

P. 11, l. 17, read *æ æ* for *æ æ*.

P. 11, l. 26, read 216 for 217.

P. 11, l. 35, read 19 for 18.

P. 15, l. 11, read *æ* for *œ*.

P. 16, l. 2, read *gala* for *galla*.

P. 16, l. 13, read *ananunāsika* for *anu-nāsika*.

P. 19, l. 11, read *lri* for *lri*.

P. 26, l. 24, read *naṁ* for *naṁ*.

P. 26, l. 34, add, § 151, *a*, 4.

P. 26, l. 35, read 24 for 34.

P. 27, l. 2, remove § 151, *a*, 4.

P. 28, l. 35, read *muṁḡu* for *muṁḡu*.

P. 29, l. 19, read *æ* for *œ*.

P. 31, l. 34, read *æ* for *œ*.

P. 32, l. 17, read *ṣṣ* for *ṣṣ*.

P. 33, l. 20 after *æṣu*, read, and also *æṣu*.

P. 35, l. 18, read *is* for *are*.

P. 35, l. 25, read *muṁḡu* for *muṁḡu*.

P. 37, l. 19, read (see No. 8, *b*) for (see No. 8, remark).

P. 37, l. 20, read *same* for *sume*.

P. 38, l. 29, note 1, read (*ṣṣ*, *ṣṣ*) for (*ṣṣ* *ṣṣ*).

P. 38, l. 42, note 2, read *æṣ* for *æṣ*.

P. 39, l. 12, read 253, *æ*, *d* for 253, *æ*, *e*.

P. 40, l. 29, put a stop after *ṣṣ*, and read (See 102, *æ*).

P. 42, l. 24, put , for ;

P. 44, l. 30, put a comma after *therefore*.

P. 45, l. 3, read *ṣṣ* for *ṣṣ*.

P. 47, l. 28, put (after *accusative*.

P. 47, l. 37, read *naṁ* for *naṁ*.

P. 48, l. 4, read *dialect* for *dialects*.

P. 49, l. 1, read *ṣṣ* for *ṣṣ*.

P. 49, l. 18, read *are* for *and*.

P. 53, l. 28, read *ṣṣ* *ṣṣ* for *ṣṣ* *ṣṣ*, and remove ; before it.

P. 54, l. 8, read *ṣṣ* for *ṣṣ*.

P. 55, l. 2, read *dialect* for *dialects*.

P. 57, l. 2, read 371 for 370.

P. 59, l. 7, read *ṣṣ* for *ṣṣ*.

P. 60, l. 31, read *ṣṣ* of *ṣṣ* for *ṣṣ* of *ṣṣ*.

P. 65, l. 19, remove *ṣṣ*.

P. 65, l. 32, remove *ṣṣ*.

P. 66, l. 22, add *ṣṣ*.

P. 66, after l. 26, add, 7, Loc. *ṣṣ*, *e. g. ṣṣ*.

P. 71, l. 26, read *ṣṣ* for *ṣṣ*.

P. 72, l. 36, remove letter *e*.

P. 73, l. 14, read *ṣṣ* for *ṣṣ*.

P. 74, l. 2, put) after the plural.

P. 76, l. 24, read *Malayāla* for *Malyāla*.

P. 83, l. 29, read *æ* for *œ* and *æ* for *œ*.

P. 83, l. 40, read *dialects* for *dialect*.

P. 85, l. 40, read 131, *a*, *b* for 131, *b*, *c*.

- P. 88, l. 11, *remove* (*before* as.
- P. 88, l. 26, put a comma after ವರ್ತಮಾನ.
- P. 92, l. 26, add ನಿರ್ಣಯಿಸು after ಒಲಗಿಸು.
- P. 92, l. 29, *remove* ನಿರ್ಣಯಿಸು.
- P. 93, l. 4, *add*, Curious formations are ಖಚ್ಚಿಸು (in śāsanas ಕಚ್ಚರಿಸು) and ಚೇತರಿಸು from ಖಚ್ಚರಣೆ or ಕಚ್ಚರಣೆ, cutting, engraving, and ಚೇತರಣೆ.
- P. 96, l. 31, *read* must have been ಬೆರಚ್ಚು.
- P. 102, l. 19, *read* ನಡ ನಡ ನಡಗು for ನಡ ನಡ ನಡಗು.
- P. 102, l. 33, *read* ಆಕ್ಕು for ಆಕ್ಕು.
- P. 103, foot-note, *read* Dr. J. F. Fleet for Dr. I. F. Fleet.
- P. 104, l. 10, *read* ಮೆಟ್ಟು.
- P. 111, l. 27, *read* ಅವಾಚ್ಯರಿಂಗ for ಎವಾಚ್ಯರಿಂಗ.
- P. 111, l. 28, put a comma after ಪಾದಿವರ್.
- P. 111, l. 29, after ಪಾದಿವರ್ *read* ಪಾದಿವು for ಪಾದಿವು.
- P. 118, l. 2, *read* ಆಪ (of ಆಪ್) appears in this paragraph under No. 2 for ಆಪ (of ಆಪ್) appears in the paragraph under No. 1.
- P. 118, l. 8, *read* ತೂಂಕಡಿಪ for ತೂಂಕಡಿ.
- P. 120, l. 17, *remove* (of an ಉಳ್ಳವ) and *read* (of an ಉಳ್ಳವ; see page 114, remark).
- P. 120, l. 29, *add*, It may be thought that at least in some of the above mentioned instances, e. g. in ವಿಸುವು, simply a euphonic ವ್ may have been inserted to form the genitive.
- P. 127, l. 14, *read* 254 for 253.
- P. 129, l. 26, *read* ಕೇಳ್ತು ಪು for ಕೇಳಪು.
- P. 141, l. 28, *read* (ಬೇ + ಯ್ + ಇಕು) for (ಬೇ + ಯ್ + ಇಕು), and l. 29, *read* (ಮೇ + ಯ್ + ಇಕು) for ಮೇ + ಯ್ + ಇಕು.
- P. 142, l. 17, *read* ಆಯ್ for ಆಯ್.
- P. 142, l. 30, *read* ಆದ for ಆದ.
- P. 145, l. 10, *read* ಆಪ್ತಾರ್ for ಆಪ್ತಾರ್.

- P. 147, l. 32, *remark*, *remove* § §.
- P. 149, l. 36, *read* ಪೊಣ್ಣೆ for ಪೊಣ್ಣೆ.
- P. 150, l. 18, *read* ಪಾಳಿಕೆ for ಪಾಳಿಕೆ.
- P. 151, l. 19, *remove* the comma after ಆಂ.
- P. 158, l. 5, *put* (*before* I have not seen.
- P. 160, l. 3, *remove* the comma after ಬಾರ್.
- P. 161, l. 24, *read* yet to be for yet be.
- P. 164, l. 33, *after* ಬಿನ್ನೆ, behind, *read* med.
- P. 165, l. 3, *include within the brackets* ಹಿಂದೆ, behind (*d*, med., mod.).
- P. 167, l. 17, *read* 109, a, 7 for 109 a, 5; and l. 32, *put a semicolon after* (see sub ಆದೆ).
- P. 168, l. 15, *read* 316, 5 for 318, 5.
- P. 169, l. 18, put a comma after ಭೇರ್ for the semicolon.
- P. 169, l. 26, *read* ಆರೆ ಉಬ್ for ಆರೆ ಉಬ್.
- P. 171, l. 32, *read* ಆ for ಆ.
- P. 172, l. 11, *read* ಜ್ಞಾಯಿವ್ for ಜ್ಞಾಯಿವ್.
- P. 174, l. 6, *read* § 96 for § 97.
- P. 176, l. 7, *read* ಕೇಡಾಯಿಪ್ for ಕೇಡಾಯಿಪ್.
- P. 176, l. 12, *remove* 6.
- P. 177, l. 35, *read* in for see.
- P. 182, l. 5, *read* ಪಿತ್ತಣ್ಣ for ಪಿತ್ತಣ್ಣ.
- P. 182, l. 33, *read* ತನು + ಛಾಯ್ for ತನು + ಛಾಯ್.
- P. 184, l. 27, *read* ತವನ್ + ಫಲ for ತವನ್, + ಫಲ; and l. 29, *read* (or ತವ್ವೇಲ) for (ತವ್ವೇಲ).
- P. 188, l. 25, *insert this before* Nāra-simha.
- P. 193, l. 4, *add*, Cf. § 372.
- P. 193, l. 8, *read* ಕಾದುಕಿಟ್ಟು for ಕಾದುಕಿಟ್ಟು.
- P. 193, l. 22, *remove* the parenthesis of ಎಲರ್.
- P. 194, l. 35, *read* ಪುತ for ಪುತ.
- P. 195, l. 22, *read* yamaka for yamaka.

- P. 200, l. 15, *read* 205, 1, 3rd person, *a* for 205, 1, *d*.
- P. 201, l. 16, *read* ಬಿಡಿರ್ಕೆ for ಬಿಡಿರ್ಕೆ, and l. 21, *put* a stop for the comma after (ಬಯ್).
- P. 204, l. 33, *read* ಮೇಬುರಿಚ for ಮೇಬುರಿಚ.
- P. 205, l. 35, *read* ಗಬ್ಬೆಕಾಣ for ಗಬ್ಬೆಕಾಣ.
- P. 206, l. 27, *read* ಪ್ರಹರೇ ಪ್ರಹರೇ for ಪ್ರಹರೇ, and *after* l. 28, *add*, See page 440.
- P. 214, l. 23, *read* ಗಣ್ಯವಸದವನಂ for ಗಣ್ಯವಸದವನ.
- P. 214, l. 31, *read* ಮಲ್ಲಮುರಾನ್ತಕಂ for ಮಲ್ಲಮುರಾನ್ತಕಂ.
- P. 216, l. 9, *put* a quotation mark *after* (arthavyakti).
- P. 219, l. 6, *read* played for sang.
- P. 233, l. 16, compound ಅಧಿಕ and ತ್ಯಜ್ಯಾನ್.
- P. 235, l. 1, *put* for *after* used.
- P. 238, l. 25, *read* ಏಕನ for ಏಕನ.
- P. 239, l. 10, *remove* the stop *after* genitives.
- P. 240, l. 13, *read* that for this.
- P. 247, l. 13, *read* (see § 355, I, 3).
- P. 249, l. 8, *read* ತೀರ for ತೀರ.
- P. 251, l. 8, *read* of the uvula for of the eyes.
- P. 253, l. 28, *read* ಋಷಾಸಾವಿರ for ಋಷಾಸಾವಿರ.
- P. 255, l. 27 and 28, *read* ಕೇಶವ್ಯಕ for ಕೇಶವ್ಯಕ.
- P. 259, l. 11, *read* ಇಮ್ಮೆ for ಇಮ್ಮೆ.
- P. 264, l. 29, *read* of the becoming then for of the coming then.
- P. 265, l. 1, *remove* the semicolon *after* ಬಗ್ಗೆ, and *put* a comma for it.
- P. 265, l. 21, *read* ಲ್ (or ಅಲ್) for ಅಲ್; and l. 22, § 362, 2, c) for 362, *after* c).
- P. 271, l. 24, *put* mango in parenthesis.
- P. 273, l. 32, *read* ಪದ್ವೀದರಂಗಿ for ಪದ್ವೀದರಂಗಿ.
- P. 276, l. 33, *read* ಹಾರುವನ for ಹಾಕುವನ.
- P. 285, l. 25, *read* ಅಲ್, ಅಲು for ಅಲು,

- P. 291, l. 3, *read* a euphonic ವ್.
- P. 294, l. 17, *read* ವಿರಾಗಮ ವಿರಾಗಮಂಗಳ್ for ವಿರಾಗಮ ವಿರಾಗಮಂಗಳ್.
- P. 297, l. 10, *read* ಬಳರುಂ for ಬಳರುಂ.
- P. 298, l. 7, *read* dative for genitive; and l. 25, *read* upon thee for upon you.
- P. 304, l. 17, *put* a semicolon *after* fellow.
- P. 306, l. 14, *read* ಓರೋವರ್ ರ್ ಓರೋವರ್ for ಓರೋವರ್ ಓರೋವರ್.
- P. 309, l. 29, *read* ದಿನೊವೊಮ್ಮೆ for ದಿನೊವೊಮ್ಮೆ; and l. 32, *read* ಅಕ್ಕಮ್ for ಅಕ್ಕಮ್.
- P. 312, l. 24, *put* but in parenthesis; and l. 25, *read* if one is a sensualist for if one (is) a sensualist.
- P. 317, l. 27, *read* ಬರುವದವೊಳಗೆ for ಬರುವದವೊಳಗೆ; and l. 35, *read* ಬರೆದಿರುವಿ for ಬರೆದಿರುವಿ.
- P. 319, l. 1 and 2, *read* having caused to make was, *i. e.* had caused to make or had made; and l. 10, *insert* ಮುಖವು *after* ನಾಹಾರ.
- P. 320, l. 29, *add*, Let it be expressly stated here with regard to ಪಳಂಚಿದ ಘೋಷೆ that ಒಡೆ is attached also to the participial form used for the formation of the present tense (see § 194) in the ancient dialect.
- P. 322, l. 3, *read* we for (you), and l. 4, *read* us for you.
- P. 328, l. 7, *read* ಚತುರ್ಥಿಗ್ for ಚತುರ್ಥಿಗ್.
- P. 329, l. 1, *read* ಗೃಹಸ್ಥನಂ and grihastha; and l. 10, ಹುಲ್ಲು ಗೃಹಸ್ಥ for ಹುಲ್ಲು ಗೃಹಸ್ಥ.
- P. 332, l. 4, *insert* large *after* swallow-ing.
- P. 334, l. 29, *read* ನೋಯಿಸದನ್ನೆ for ನೋಯಿಸನ್ನೆ.
- P. 335, l. 3, *read* ಹುಲ್ಲು for ಹುಲ್ಲು.

- P. 343, l. 10, read ಲಿಂಗಂಗಳರೆ for ಅಂಗಂಗಳರೆ.
- P. 345, l. 11, read ಉ, ಊ for ಉ.
- P. 346, l. 31, read ಮಾಜಾಟಕ್ಕೆ for ಮಜಾಟಕ್ಕೆ; and l. 34, remove ದೊಡ್ಡ.
- P. 350, l. 16 and 17, read ದೊಡ್ಡಾಸಿ for ದೊಡ್ಡಾಸಿ.
- P. 356, l. 28, read ಇನ್ನಿನನ್ನೆ for ಇನ್ನಿನಂದ.
- P. 358, l. 4, read ಅದೆಯನ್ನೆ for ಅದೆಯನ್ನೆ.
- P. 365, l. 7, read ಆದುದಾದುದು for ಆದುದಾದುದು.
- P. 367, l. 9, read ಚೀಲಾಡುಪ್ಪಾರೆ for ಚೀಲಾಡುಪ್ಪಾರೆ.
- P. 370, l. 33, read ಕೊಡ್ತು ಕೊಡ್ತು for ಕೊಡ್ತು.
- P. 377, l. 1, read ಮೇರುಮಿಂಗಿತನ for ಮೇರುಮಿಂಗಿತನ.
- P. 382, l. 28, add, Cf. § 352, a, b.
- P. 383, l. 24, read treatise for treaty.
- P. 384, l. 7, read kartṛi for kartri.
- P. 393, l. 8, read (Āndraprabhāpurāṇa) for (Āndraprabhāpurāṇa).
- P. 396, l. 2, add, Cf. 347, 8.
- P. 396, l. 31, read No. 2, a for No. 2, c.
- P. 396, l. 33, add, Cf. 346, 7.
- P. 397, l. 17, read 350, 8, for 350, 8, etc.
- P. 397, l. 27 and 33, read parenthesis and brackets.
- P. 400, l. 19, read our for (our).
- P. 402, l. 14, read ಕೊಡಕ for ಕೊಡಕು; and l. 33, add 4.
- P. 403, l. 34, read ನಡೆವವಿರ್ for ನಡೆವವಿರ್.
- P. 408, l. 10, read and one for and two.
- P. 411, l. 17, read like a blacksmith; and l. 35, read ಗಿಲ್ಲಂ for ಗಿಲ್ಲಂ.
- P. 412, l. 1, read ಮುಜುಗುವಿನಂ for ಮುಜುಗುವಿನಂ; and l. 2, read he incessantly shot.
- P. 413, l. 8, remove as perhaps in the half-verse quoted above.
- P. 414, l. 17, read ಅವನ for ಅವನ.

- P. 418, l. 13, read is for s; and l. 27, read ಅರಸನತ್ತಣಿ for ಅರಸನತ್ತಣಿ.
- P. 422, l. 11, after 185 insert 186; and l. 24, read ಕೊಂಡೆ for ಕೊಂಡೆ.
- P. 423, l. 16, remove ವ before ಗರ್ವಪ; and l. 17, insert ಪತ್ತುವ after ಸುತ್ತುವ.
- P. 424, l. 19, read ವಾದಕಂ for ಪಾದಕಂ.
- P. 426, l. 29, put a comma before ಅರ್ಕನ.
- P. 431, l. 15, read ಅವ for ಅವ.
- P. 434, l. 14, add § 71 to ಕೊಟ್ಟಿ, where it appears as a ತತ್ವಮ term.
- P. 435, l. 5, read (ಜೈಷ್ಠ) for (ಜೈಷ್ಠ).
- P. 438, l. 14, read ಸಿನ್ನರ (ಸಿನ್ನರ) for ಸಿನ್ನರ (ಸಿನ್ನರ); and l. 24, read cf. ಪಿಟ್ಟು for cf. ಪಿಟ್ಟು.
- P. 441, l. 1 and 2, read ಇಮಸ್ಸಾದು for ಇಮಸ್ಸಾದು; l. 10, read ತಾಯ್ತು for ತಾಯ್ತು; and l. 21, read ಸಿರ್ವೈಯ್ಯಂ for ಸಿರ್ವೈಯ್ಯಂ.
- P. 442, under 372, add — Through the favour of Mr. B. Lewis Rice the following "Explanation of some of the words contained in Rev. Kittel's list" kindly prepared by his Munshi, was forwarded to the author, and is given here as far as the explanations are not conjectural, viz.
- ಉಬಾಲ. A bird of omen. ಉಬಾಲವೆನ್ನೊಮ್ಮೆ ತಕುನದ ಪಕ್ಕಿ (Karpātakasaṅjivana). — ಎಲ್ಲ. A fool. The old spelling of ಎಲ್ಲ. — ಕೊಡಟ್ಟಿ. Rice and a hollow made for the reception of pepper-water, etc. — ಕೆಂ. The same as ಕೆಳಗು in the Dictionary. — ಕೇಳ್ತೆ. The act of hearing. There is a game in cards called ಕೇಳ್ತೆ (or ಕೇಳುವೆ) ಒದವೆ — ಖಜೀ = ಕೂಡ. ಖಜೀದರ್ ಎಣ್ಣೆ (Karpātakasaṅjivana). — ಘುರುಮುನೆ. Imitation of the sound produced when plunging into water. — ಚಪ್ಪದ. ಚಪ್ಪದಾಯನಲ್ಲೆ ಚಪ್ಪಟಿ (Karpātakasaṅjivana). — ತೇರ್. ತೇರು. As a verb

(=ತೇರು 2 of the Dictionary) it means 'to succeed etc.' ತೇವನನ ಪುಷ್ಪಿಯಾದಂ (Karnāṭaka nighaṇṭu). ತೇವ್. ತೇವು as a noun (=ತೇರು 3) means 'success'. ತೇರ್ಗಲ್ =successes.—ದದಿವುಡಿ. =ಬಲ್ಲಾಡ್ (Karnāṭakasamjivana).—ನೋರ್ (=ನೋರ್ of the Dictionary). ನೊಲ್ವನೆ ಮುನ್ನೆ ಘೇದಂ (Karnāṭakasamjivana). ಪದಿರ್. ಕೂಡಲ್ (ಎನೆ) ಪದಿರ್ appears to mean ಪದಿರ್ (is) success (ಕೂಡಲ್).—ಪಾಪುಡು, ಬೆಪುಡು, ಮೂಪುಡು, ಸೀಪುಡು, ಪಾಪುಡು, etc. are compounds of ಪಾಪು, etc. with ಉಡು, a well-known animal. ಸೀಪುಡು of the Dictionary seems to mean some animal rather than 'a cascade'; it may be the correct form of the modern ಜೀರುಡ್ಡೆ. (ಜೀಪುಡ್ಡೆ of the Dictionary?).—ಪೆದಿವು. Lameness.—ಪೇಚಿವಾಂಸ. One who has cooked (from ಪಚ್, to cook).—ಘೇದಪು. ಘೇದಪು ಸಾಮಾನ್ಯಾಕೃತಿಗೆ ಸಂಕ್ಷುಕಂ. (Cf. ಘೇದಕು in the Dictionary).—ಬಿರ್. A clear mistake

for ಬಿರ್, to get pendent roots.—ಫಣ್ಡೆಮು (ಫಣ್ಡೆಮಾ). Buffoonery (from Samskrīta ಫಣ್ಡು + ಇಮಾ).—ರುಂಚೆ. The same as the second part of ದದ್ರುಂಚೆ.—ಸಿಳ್. Tadbhava of ಸಿಡ್.

P. 442, l. 35, read ಅಭಿಪ್ಪಂಗ for ಅಭಿಪ್ಪಂಗ.

P. 443, l. 6, read ಅವು=ಅವಿ (Śabdānuśāsana sūtra 473. 480. 513).

P. 445, l. 24, read a black, or bad, belly; l. 32, read sōlligē for solligē; and l. 35, read ಕುಪ್ಪುಗಾಪ.

P. 446, l. 37, read Dōmba for Dōmba.

P. 449, l. 37, read ಸದ್ಯಾದ್ಯುತ್ಪರಣೀಲಃ for ಸದ್ಯಾದ್ಯುತ್ಪರಣೀಲಃ.

P. 452, l. 32, read ಬೀಡುವೊಗು for ಬೀಡುವೊಗು.

P. 453, l. 2, read ಬೆಟ್ಟುಂಗಾಡು for ಬೆಟ್ಟುಂಗಾಡು; and l. 13, read ಬೇಡುಚದುರ for ಬೇಡುಚದುರ.

P. 455, l. 34, read ಸೀಳ್ವೊಟ್ಟೆ for ಸೀಳ್ವೊಟ್ಟೆ.

P. 456, l. 4, read ಸೆದಿವು and ಸೆದನು; and l. 13, read ಪುರಶ್ವರಾಧೀಶ ವಾ.



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